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A

PARAPHRASE

ON THE

ACTS OF THE HOLY APOSTLES,

AND UPON ALL THE

EPISTLES OF THE NEW TESTAMENT.

BEING A COMPETE

Supplement to Dr. Clarke's Paraphrase on the Four Gospels.

WITH A SHORT PREFACE TO EACH EPISTLE;

SHEWING

The Occaſion and Deſign of it; with the ſeveral Arguments ſet at the Head of each Chapter.

AND

A General Index to all the Principal Matters, Words, and Phrases of the New Testament, excepting the Revelations.

FOR THE USE OF FAMILIES.

IN TWO VOLUMES.

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A NEW EDITION.

VOL. I.

LONDON:

PRINTED FOR THE BOOKSELLERS OF OXFORD, CAMBRIDGE, AND LONDON.

1795.

PREFACE TO THE READER.

A CLEAR and familiar explication of the Holy Scripture for the ſervice of common readers, is of benefit to religion in general, and to the Proteſtant religion in particular. For the truth of this I need only appeal to the experience of thoſe families, or private perſons, that have profited by the labours of divines in this way. I am ſo much an enemy to keeping the unlearned in ignorance of theſe writings which are the only *rule of faith*, that I eſteem no performances beyond thoſe that tend to make every one's principles in religion his *own*. The hiſtory and doctrines of our bleſſed Saviour in the four goſpels, are adapted to the underſtandings of all people with ſuch exactneſs of judgment, and ſo happy a perſpicuity of ſtyle, by the Paraphraſe of Dr. Clarke on thoſe books, that I no ſooner read that work, but I wiſhed it in every houſe; and deſired nothing more earneſtly, than to ſee the remaining parts of the New Teſtament put by him into peoples hands in the ſame condition of clearneſs and ſimplicity. His unavoidable engagements gave him no leiſure to do this. And

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it was by his encouraging my inclination to attempt it, that I ventured to carry on what he began, with an exactneſs few can pretend to, and a ſucceſs I can never hope for. Yet I promiſe, to my utmoſt, to follow his example, in ſeeking for the ſenſe of the ſacred writings with the moſt unprejudiced mind, and giving it with a ſincere regard to plainneſs, and what I take to be truth.

PRE-

PREFACE

TO THE

ACTS OF THE APOSTLES.

THE FOUR GOSPELS *contain an account of the Life, Doctrines, and Death of the Holy* JESUS. *This Book of the* ACTS *contains a* Hiſtory of the Propagation of his Religion *for the firſt* thirty years *after his Aſcenſion. It informs us of the miraculous Abilities conferred upon the Apoſtles and primitive Diſciples; and their preaching of this Religion firſt in the* Jewiſh Land, *and then in ſeveral parts of the* Gentile World.

Though we have in this Book, an Account of the Travels of but two *Apoſtles, viz. St.* Peter *and St.* Paul *(and that but very brief) yet the labours we find* them *to have undergone, are a ſufficient Intimation and Aſſurance of the ſame Induſtry and Application in all the reſt of the Apoſtles, who preached the Goſpel in other parts of the World.*

A

PARAPHRASE

ON THE

ACTS OF THE HOLY APOSTLES.

CHAP. I.

An Account of ſome Paſſages between Chriſt and his Apoſtles after his Reſurrection. Of what paſſed at his Aſcenſion. The Election of Matthias *into the Apoſtleſhip.*

A. D. 33. 1 THE * former treatiſe have I made, O Theophilus, of † all that Jeſus began both to do and teach.

2 Until the day in which he was taken up, after that he, thro' the † holy Ghoſt, had given commandments to the apoſtles whom he had choſen;

1, & 2. THE goſpel which I, Luke, wrote ſome time ago (for your inſtruction, moſt excellent Theophilus) contains an account of the life and doctrine of Jeſus the Meſſiah and Saviour of mankind; in which I was as full and particular † as I thought needful for the inſtruction of a chriſtian convert: beginning from the birth and preaching of John the Baptiſt, his forerunner, ſent to prepare the minds of men for the reception of his religion; and ending

* Ver. 1. [The former treatiſe]——Τὸν πρῶτον λόγον; or, the former part, viz. St. Luke's Goſpel, and this of the Acts, ſeeming to have been but two parts of one and the ſame book, and probably publiſhed together. See Appendix to the Paraphraſe on 1 Tim. in imitation of Mr Locke's Manner. "Sunt enim Acta διήγησις ejus operis λογος, cujus "πρῶτον λόγον ipſe ſuum agnoſcit evangelium. Acta poſtea "ab evangelio divulſerunt, quibus commodius viſum, ob "locorum faciliorem expeditioremque invicem comparationem, evangeliſtas ſeparato codice complecti, & ab actis "ſecerni." Dodwell, Diſſertat. in Iren. 1.

† Ibid. Περὶ πάντων muſt be thus limited; ſee John xxi. 25.

‡ Ver. 2. [He through the Holy Ghoſt]——It being not

A. D. 33. ending at the day of his aſcenſion, when he was taken up into heaven by the power of the ſame ‡ Holy Spirit that conducted him thro' the whole courſe of his miniſtry, and in the ‡ choice of his twelve apoſtles, who were to be the witneſſes of what he had done and taught.

3 To whom alſo he ſhewed himſelf alive after his paſſion by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God.

3. To which apoſtles (as I there related, Luke xxiv.) he ſhewed himſelf alive immediately after his reſurrection, convincing them of the truth of it by many the moſt undeniable proofs, for forty days together; by eating and drinking, and diſcourſing with them, in his wonted manner, about the nature and ſucceſs of his religion, which they were to preach to mankind.

4 And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, *ſaith he*, ye have heard of me.

5 For John truly baptized with water: but ye ſhall be baptized with the Holy Ghoſt,

4, & 5. At the laſt of which times of his meeting and converſing with them, (being the day * on which he aſcended,) he ordered them not to begin the work of preaching the goſpel immediately, but to ſtay at Jeruſalem, till he ſhould ſend down upon them thoſe gifts of the Spirit, which God had long before promiſed to his church, Joel ii. 28. and which (ſaid he) you have heard me ſeveral times ſpeak of, and engage to

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not by expoſitors clearly determined, to which part of the ſentence theſe words are to be connected, i. e. Whether Chriſt is ſaid to have been taken up by the Holy Ghoſt, or to have choſen and commanded his apoſtles by the Holy Ghoſt; I have therefore expreſſed both meanings in the paraphraſe. But indeed ἀνελημφθὴς διὰ being not ſo good Greek as ἐξελεξάμενος διὰ, I take the latter to be the true ſenſe, and the conſtruction of the words ſeems to determine it ſo.

* As ſome of our beſt commentators think, though it be not abſolutely certain.

† Ὅτι being rendered by *that*, connects the ſenſe of the two verſes. Or, it may be no reference to any particular

former

Ghoſt, not many days ‡hence.

to fulfil in you, in words to this effect, viz. That || as John the Baptiſt made his diſciples by the ſignificant ceremony of plunging them in water, ſo you ſhall be conſecrated as my apoſtles in a manner much more ſolemn, by a miraculous effuſion of the Holy Spirit; and this I will perform about ten ‡ days hence. A. D. 33.

6 When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael?

6. Jeſus ſaw the greater occaſion for giving this order, and repeating this promiſe to his apoſtles, from the common prejudice and falſe notion they ſtill were poſſeſſed of, concerning the temporal grandeur of his kingdom; or at leaſt that his kingdom was preſently to come; which they ſhewed plainly, by aſking him, whether, after his reſurrection and aſcent into heaven, he intended to gather the Jewiſh nation from its diſperſion, and raiſe it into a powerful ſtate; as they expected the Meſſiah would do.

7 And he ſaid unto them, It is not for you to know the times or the ſeaſons which the Father hath put in his own power.

7, & 8. To which queſtion Jeſus gave them this reply. There are indeed great things ſpoken by the prophets, concerning the reſtoration and flouriſhing eſtate of the Jewiſh church, † under the Meſſiah; but the particular time and manner, in which God ſhall pleaſe to accompliſh theſe things, is one of thoſe ſecrets which he has reſerved to himſelf, Deut. xxix.

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former ſpeech, but a general recapitulation of former promiſes now renewed; and then our tranſlation ſtands good.

|| See the foregoing note.

‡ Viz. at Pentecoſt, which was ten days after Chriſt's aſcenſion.

† See Dan. vii. 13, 14.

A. D. 33.

8 But ye ſhall receive * power after that the Holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt † parts of the earth.

xxix. 29. In the mean time let this ſatisfy you, that you ſhall be the chief officers under me, in erecting and governing my kingdom: The Holy Ghoſt, which I have promiſed, ſhall endow you with ſuch * power, that you ſhall give miraculous evidences of the truth of my religion, ſhall conquer the prejudices, and gain the belief of mankind, and ſhall extend theſe conqueſts not only over this city and the Jewiſh land, but to the moſt diſtant parts of the Gentile † world.

9 And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight.

9. Theſe are ſome of the laſt words that Jeſus ſpoke to his diſciples upon earth, which as ſoon as he had ended, and given them his bleſſing, Luke xxiv. 50. there came from heaven a cloud of glory, which took him up from the ground, and gradually carried him out of their ſight.

10 And while they looked ſtedfaſtly towards heaven, as he went up, behold two men ſtood by them in white apparel.

10, & 11. To which I now add another remarkable circumſtance, That while the diſciples were beholding his glorious aſcent, with the utmoſt amazement and concern to be parted from him (and yet perhaps, with ſome hopes that he would ſoon return to them again;) two of the angels that attended him, came down, and ſtood near to them, in human form, and in bright and glitter-

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* Ver. 8. Λήψεσθε δύναμιν, *Ye ſhall receive power.* The word power ſeems here to be emphatical, as reſpecting the diſciples notion of having temporal power under Chriſt.—Ye ſhall receive power indeed of a much more excellent kind.

† Ἕως ἐσχάτου τῆς γῆς. See ver. 1. and Luke xxiv. 47, 48, 49.

11 Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? this ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven.

ing apparel, and ſpoke to them in this cheerful and comfortable manner. A. D. 33. " It is vain, O ye " diſciples of Jeſus, to look any " longer after him, whom ye " can now no longer ſee. But " be not diſcouraged at his de- " parture; obſerve the rules he " has given you; wait his pro- " miſe; and courageouſly diſ- " charge your duty; and be aſſured, That, to your " eternal honour and happineſs, you ſhall one day " ſee this ſame Jeſus, your Maſter and Saviour, come " again in the ſame glory and majeſty, to the ſo- " lemn and final judgment of all the world.

12 Then returned they to Jeruſalem, from the mount called Olivet, which is from Jeruſalem a Sabbath days journey.

12. Theſe tranſactions of Chriſt's aſcenſion were done at Bethany, on a part of the Mount of Olives (as I related Luke xxiv. 50.), from whence the diſciples now returned to Jeruſalem, being about ſeven or eight furlongs diſtant, and there waited, according to his order, for the promiſe he had made them.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the ſon* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

13. & 14. During their ſtay in which place, they conſtantly attended the ſtated worſhip of God in the temple; and at other ſet times met together for their more private devotions, in an upper convenient and private apartment, where they were uſed to aſſemble for that purpoſe along with the women that followed Jeſus, and with Mary the mother of Jeſus, and his other relations and diſciples.

14. Theſe all continued with one accord in prayer and ſupplication with the women, and Mary the mother of Jeſus, and with his brethren.

A. D. 33. 15 AND * in thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (the number of the names together were about an hundred and twenty:)

15. And * now being to give an account of ſeveral tranſactions of theſe apoſtles and firſt diſciples of Jeſus Chriſt, after his aſcenſion into heaven, I ſhall begin with that of their choice of an apoſtle in the room of Judas, which was done at one of their aſſemblies † before mentioned, conſiſting of about ſixſcore, St. Peter moving them to it, by ſpeaking to them in the following manner.

† Ver. 13. 14.

16 Men and brethren, this Scripture muſt needs have been fulfilled, which the Holy Ghoſt by the mouth of David ſpake ‡ before concerning Judas, which was a guide to them that took Jeſus.

16. My fellow apoſtles and fellow diſciples, you well know thoſe prophetic expreſſions of David (Pſal. xli. 9. lxix. 25. cix. 8.), which are moſt eminently fulfilled in the traitor Judas, both as to his office, his crime, and his puniſhment.

17 For he was numbered with us, and had obtained part of this miniſtry.

17. For as in the firſt of thoſe paſſages, it was ſaid of Achitophel, *Mine own familiar friend in whom I truſted, which did eat of my bread, hath lift up his heels againſt me;* ſo was Judas choſen into the neareſt place of truſt by our Lord, and was our fellow apoſtle; but betrayed him for a ſum of money.

18 Now this man purchaſed a field with the reward of iniquity,

18. & 19 Of which he had no other advantage, but to return it back to them that gave it him, and

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* Ver. 15. At this verſe I take the hiſtory of the Acts properly to begin, the foregoing part of the chapter being either a recapitulation of, or addition to his Goſpel Hiſtory.

‡ Ver. 16. *Note*, The true rendering of this verſe ſeems plainly to be this: *It is fit that this Scripture ſhould be fulfilled concerning Judas—Which the Holy Ghoſt by the mouth of David ſpake before* (viz. concerning *other* perſons, and now perfectly *applicable* to Judas's caſe.)

ty, and falling headlong, * he burſt aſunder in the midſt, and all his bowels guſhed out.

19 And it was known unto all the dwellers at Jeruſalem; inſomuch as that field is called in their proper tongue, † Aceldama, that is to ſay, The field of blood.

20 For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein: and his biſhopric let another take.

21 Wherefore of theſe men which have companied with us, all the time that the Lord Jeſus went in and out among us.

and in the utmoſt horror and diſtraction of a guilty mind, to go and hang himſelf, and falling down from the place * he did it in, his body broke, and his bowels guſhed out. Which wicked fact, and exemplary fate of Judas, is ſo notoriouſly known to all the inhabitants of Jeruſalem, that the field purchaſed by the chief prieſts with that money, is to this day, vulgarly called, *The field of blood* †. A. D. 33.

20. Thus the violent and unnatural end of this man is a perfect and dreadful completion of the *ſecond* expreſſion of the Pſalmiſt. *Let his habitation be deſolate, and let no man dwell in his tents.* The laſt is, *and his office let another take.*

21. & 22. Which it is plainly our duty now to complete, by chooſing a fit perſon in his place, our Lord deſigning the number to be twelve, by his own firſt choice, and the Holy Ghoſt thus directing it in ſuch plain words. But he muſt be one

* The ſenſe of the word ἀπήγξατο (*he hanged himſelf*) in St. Matthew, being not abſolutely determined by interpreters, nor the manner of Judas's falling down and burſting, agreed upon, I have expreſſed it in the paraphraſe, with as little addition to the text as I could. Only I obſerve, that our tranſlation of ἀπήγξατο, more exactly anſwers to the death of Achitophel, 2 Sam. xvii. 23. whom the beſt interpreters allow to be the type of Judas.

† In the Syriac חקלדמא (*Chakeldama*) which was the language of Judea at that time, with a very little mixture with the Chaldean. That this Syro-chaldaic was the vulgar language of Paleſtine in our Saviour's time, and of the affinity between thoſe two tongues, the reader may ſee Father SIMON's Crit. Hiſt. N. Teſt. p. 55. 56.

A. D. 33.

22 Beginning from the baptiſm * of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection.

that conſtantly attended upon the perſon, and knows all the diſcourſes and tranſactions of Chriſt, from the very firſt ſteps that John the Baptiſt made toward his religion, by preparing men for it by repentance, to the very day of his aſcenſion: That ſo he may be able to concur with us, in exactly teaching the ſame doctrines, and giving a clear teſtimony to the ſame facts, eſpecially that of Chriſt's reſurrection, as the chief and greateſt argument both to Jews and Gentiles.

23 And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias.

24 And they prayed, and ſaid, Thou Lord, which knoweſt the hearts of all men, ſhow whether of theſe two thou haſt choſen:

25 That he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go † to his own place.

23. To this propoſal of St. Peter the whole aſſembly agreed, and accordingly nominated two perſons thus qualified, Joſeph and Matthias.

24. & 25. And becauſe they had not as yet the particular guidance and direction of the Holy Ghoſt for ſuch purpoſes, they therefore referred their choice to God, by ſolemn and earneſt prayer, beſeeching him as the infallible ſearcher of the hearts, temper, and qualifications of all men, to point out to them, which of the two was the perſon moſt proper and worthy, for the diſcharge of ſo great and weighty an office, which Judas had loſt by ſo notorious a tranſgreſſion, and was gone † to receive the puniſhment due to ſuch a crime.

26. And

* Either John's baptizing his *own* diſciples, or elſe his baptizing of Jeſus, which latter Grotius takes to be the proper beginning of the Evangelical State and Hiſtory. But the phraſe being the ſame here, as in Mat. xxi. 25. rather ſeems to denote the former; and St. Luke having been ſo particular in his account of John Baptiſt's birth, preaching, and baptiſm, I have choſen to expreſs it accordingly in this place.

† Εἰς τόπον τὸν ἴδιον, emphatically to his *proper place*, a place more fit for him than the *apoſtleſhip*.

26 And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apoſtles.

26. And the particular manner they requeſted of God to aſſiſt and direct their choice in, was by lot, a method he had been wont * to uſe among his people in his deſignation of things and perſons to ſeveral uſes and offices; which lot falling upon Matthias, he was choſen into the vacancy, and made the twelfth apoſtle. A. D 33.

CHAP. II.

The Deſcent of the Holy Ghoſt on the Apoſtles. The Manner and Circumſtances of it. The Amazement it put them into. The Calumny raiſed upon it by the Jews. St. Peter's *Vindication of it. The Effect which his Diſcourſe had upon many of them. Three Thouſand baptized.*

1 AND when the day of Pentecoſt was fully † come, they were all with one accord in one place.

1. THE day was now come in which Jeſus was to fulfil the great promiſe of the Holy Ghoſt to his diſciples: the day of Pentecoſt, ſo called from its being the fiftieth day after the paſſover † (and the very day of the year on which the law given by God, from Mount Sinai, with ſo much glory and terror): and he did it accordingly, at an aſſembly of the whole hundred and twenty, for the worſhip of God, and the celebration of this great feaſt of weeks, in the following manner.

* See *Levit.* xvi. *Numb* xxv. 59. *Joſh.*. xiii. 2, 6. *Judg.* xx. 9. 1 *Chron.* xxiv. 5. *Prov.* xvi. 33.

† The Jews reckon their days from ſun-ſet to ſun-ſet, and ſo the morning, or time toward noon, was the middle, or rather concluding part of each day; now this meeting of the diſciples being about *nine in the forenoon*, the day was ſaid to be *fully come*; or, as ſome think, it was *fully come*, when the *day-light* perfectly appeared.

A. D. 33. 2 And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting.

3 And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them.

2. & 3. They firſt heard a ſtrange and unuſual ſound from above, ſomewhat like that of a ſtrong wind, which came upon the room where they were aſſembled, and in a wonderful manner filled and ſhook it (*thereby ſignifying the ſtrength and power of that Spirit that was coming on them, for enabling them* to fill the whole earth *with their* doctrine); and then upon every one of the company ſat the ſhape of a cloven tongue (*to ſignify the particular gift of ſeveral languages*) which were bright like fire (*to ſignify the clear light and knowledge that was now to be imparted to their minds, and the vigorous energy of the Spirit to enable them to ſpread and preach it to others.*

4. And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance.

4. And the effects were fully anſwerable to each part of theſe figurative reſemblances, for they were now every one of them endowed with many extraordinary abilities, and divine powers, but particularly that of ſpeaking what the Spirit dictated to them, in different languages which they had never learnt *.

5 And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under heaven.

5. The Divine Wiſdom made choice of *this time*, to confer theſe miraculous powers upon the diſciples; as for ſeveral others, ſo for this particular reaſon, That as every man of the Jewiſh religion, of what country ſoever, was obliged to appear at this feaſt at Jeruſalem, this univerſal reſort might give the beſt opportunity of obſerving, examining, and publiſhing ſuch

* And thus as the diviſion and variety of languages was once made a puniſhment, and wrought confuſion among mankind; now by a wiſe turn of events, the ſame variety was made a means of collecting and uniting them into one religion and bleſſed ſociety.

ſuch a wonderful event through the many and diſtant regions whether they were ſhortly to return. A. D. 33.

6 Now when this was noiſed about, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language.

7 And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia.

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ſtrangers of Rome, Jews and proſelytes.

6, 7, 8, 9, 10, 11, & 12. Accordingly as ſoon as they heard the report of ſo marvellous a thing, there was a vaſt concourſe of people about the place, the ſtrangers of ſeveral countries eſpecially, were in the utmoſt degree of aſtoniſhment, to hear ſuch a number of plain and illiterate people, ſpeaking to each of them the language of his particular country, with ſo much readineſs and freedom; and upon diſcourſing with one another about the great number of different languages of Europe, Aſia, and Africa, thus all ſo wonderfully attained, and ſpoken by ſuch men as they knew had never learnt any of them, and withal the great and admirable * things they delivered about the diſpenſations of God to his people; they could not but conclude the hand of God to be in it, for effecting ſome great and extraordinary deſign, though they were much at a loſs to know what it ſhould be.

11. Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful * works of God.

12. And they were all amazed, and were in doubt, ſaying one to another, What meaneth this?

13. Others mocking, ſaid, Theſe men are full of new wine.

13. But ſome Jews of the town, that were prejudiced againſt Jeſus and his diſciples, and not underſtanding any of theſe foreign languages, maliciouſly and ignorantly gave it out among the

* Probably the miracles, reſurrection, and aſcenſion of Chriſt.

A. D. 33. common people, that the diſciples were drunk, and ſo babbled at random ſuch gibberiſh as drunken men are wont to do.

14 But Peter ſtanding up with the eleven, lift up his voice, and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words.

15 For theſe men are not drunken, as ye ſuppoſe, ſeeing it is but the third hour of the day.

14. & 15. To which falſe ſuggeſtion the twelve apoſtles (as chief over the reſt) gave a ſufficient confutation, by appointing Peter to repreſent to them, that whereas it was now but nine o'clock in the morning, the time of the morning ſacrifice, to which all the Jews thought themſelves in conſcience obliged to come faſting, it was a moſt uncharitable and abſurd thing, to ſuppoſe ſuch a number of them ſhould dare to come in a debauched temper to ſuch a divine ſervice, eſpecially upon ſo ſolemn a feſtival as this was.

16. But this is that which was ſpoken by the prophet Joel.

16. That, on the contrary, the ſtrangers of ſo many different countries, now preſent, being able to teſtify the truth of theſe great performances, could not but ſee and acknowledge them to be a moſt eminent and full completion of that famous prophecy of Joel iii. 28.

17 And it ſhall come to paſs, in the laſt days (ſaith God), I will pour out my Spirit upon all fleſh: and your ſons and your daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams:

17. & 18. *Wherein God promiſed, that in the times of the Meſſiah, He would beſtow the gifts of the Holy Spirit, in its ſeveral kinds and higheſt degrees, upon ſome of all ranks, ages, and ſexes of people in his church, for the propagation and encouragement of his true religion.*

18 And on my ſervants, and on my hand-maids, I will pour out in thoſe days of my Spirit, and they ſhall propheſy:

19 And I will ſhow wonders in heaven above, and ſigns in the earth beneath, blood, and

19. & 20. *And withal, that for the terror and condemnation of ſuch as would not be convinced by this wonderful effuſion of his Spirit,*

and fire, and vapour of ſmoke.

20. The ſun ſhall be turned into darkneſs, and the moon into blood, before that great and notable day of the Lord come.

rit, he would cauſe the moſt af- A. D. 33.
frightening prodigies to appear in the air, and earth, deſtroy the Jewiſh towns by the fire, and great numbers of their people by the ſword of their enemies; and produce mighty changes and revolutions, both in their government and religion, as ſo many ſigns and ſymptoms of the total and final deſtruction of that obſtinate nation.

21 And it ſhall come to paſs, *that* whoſoever ſhall * call on the name of the Lord, ſhall be ſaved.

21. But that, on the contrary, *he would have a ſpecial eye of providential mercy upon all that embraced * and obeyed the religion of his Chriſt, by reſcuing them from the preſent calamities of theſe fatal wars, and crowning them with eternal glory in another ſtate.*

22 Ye men of Iſrael, hear theſe words, Jeſus of Nazareth, a † man approved of God, among you, by miracles, and wonders, and ſigns, which God did by him in the midſt of you, as ye yourſelves alſo know:

22. Having thus repeated to them both the promiſes and threats of this famous prophecy, Peter earneſtly called upon them all to conſider ſeriouſly and without prejudice, how exactly the former of them were accompliſhed in the perſon, miracles, reſurrection, and aſcenſion of Chriſt; and in theſe powers of the Holy Ghoſt upon his apoſtles and diſciples.

23. As

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* Ver. 21. Call on the name of the Lord, *i. e.* believe and embrace his religion. This is, no doubt, the ſenſe of the phraſe in this place, as alſo in Chap. ix. 14, 21. the xv. 17. and in xxii. 16. of this book. In Chap. xix. 13. and iii. 6. it ſignifies *invoking* his *power*, and making uſe of his *authority*. In Chap. vii. 59. it is directly *praying* to him. And for a full view of the acceptation of it in the reſt of the New Teſtament, the reader may ſee Dr. CLARK, in Script. Doct. Trin. p. 132.

† Ver. 22. *A man approved of God.* Or, much rather, ἀποδεδειγμένον ἀπὸ τοῦ Θεοῦ, *demonſtrated by God*, viz. to be the true *Meſſiah*.

A. D. 33. 23 Him being delivered * by the determinate counſel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and ſlain:

23. As to the *miracles* of Chriſt, they were ſo full an evidence of his being a divine perſon, the Saviour of Iſrael, and all ſo plain and well known to be matters of fact; that to crucify, and in ſo tumultuous a manner to murder ſuch a perſon, muſt have been the higheſt act of wickedneſs and impiety in you, though on God's part it was a moſt wiſe and merciful inſtance of his love to mankind to permit you ſo to do, as the prophets foretold you would.

24 Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it.

24. God has ſtill further demonſtrated him to be the perſon in whom this great promiſe is completed, by raiſing him from the dead; and indeed it was impoſſible he ſhould, like other men, continue long in a ſtate of death, whether you conſider the ſuperlative dignity of his perſon, or thoſe plain prophecies concerning him, a moſt particular inſtance whereof, is that of David, Pſal. xvi. 8. &c.

25 For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved.

26 Therefore did my heart rejoice, and my tongue was glad; moreover alſo, my fleſh ſhall reſt in hope.

27 Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption.

25, 26, 27, & 28. *Wherein he brings in the Meſſiah, the Son of God, expreſſing the fulleſt confidence, hope, and aſſurance in the Father, with the moſt unſpeakable contentment and ſatisfaction under his ſufferings for mankind; as having from him the abſolute promiſe and power of a glorious and ſpeedy reſurrection, thereby to triumph for ever over death, and over all his, and our ſpiritual enemies.*

28. Thou

* Τοῦτον τῇ ὡρισμένῃ βουλῇ—ἔκδοτον, may be thus rendered —*Him* ye have taken and crucified, who was given (*to you as a Saviour*) by the determinate counſel of God.

28 Thou haſt made known to me the ways of life; thou ſhalt make me full of joy with thy countenance. A. D. 33.

29 Men and brethren, let me freely ſpeak unto you of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day.

29. Now (ſaith Peter) it is very plain, that this expreſſion of *not leaving his ſoul in hell, nor his fleſh to ſee corruption*, could never be meant of, nor any way fulfilled in David's *own perſon*, who, you all know, long ſince died, and lies yet in his grave, which you can ſhow to this very day.

30 Therefore being a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loins, according to the fleſh, he would raiſe up Chriſt to ſit on his throne:

31 He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.

30. & 31. And therefore as David was an eminent prophet, a type of the Meſſiah, and had an expreſs promiſe from God, That Chriſt ſhould be born of his ſeed and family; it cannot but be concluded, he was, as ſuch a prophet, acquainted with this reſurrection of Chriſt, and ſo meant this of Chriſt only.

32 This Jeſus hath God raiſed up, whereof we are all witneſſes.

32. Now that God hath thus raiſed up our Jeſus, the third day after you had crucified him, before ever his body had time to putrify, we all ſolemnly teſtify, who ſaw him, converſed, eat and drank with him forty days after, till his aſcenſion into heaven.

33 Therefore being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear.

33. So that this marvellous gift of languages you ſee us now endowed with, is not in the leaſt owing to any power of our own, but is the effect of that Holy Spirit which Jeſus promiſed to ſend us from the Father; and being now aſcended into heaven, and inveſted with all power and majeſty,

A. D. 33. jeſty, he has accordingly fulfilled it. Which aſcenſion of his, we alſo ſolemnly teſtify, having ſeen it ourſelves at the Mount of Olives.

34 For David is not aſcended into the heavens: but he ſaith himſelf, The LORD ſaid unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footſtool.

34. & 35. And that the Meſſiah was thus to *aſcend*, and be *glorified*, as well as to riſe from the dead, is moſt evident from another prophecy of David relating to him, Pſal. cx. 1. wherein God the Father is brought in as inviting his Son the Meſſiah, *To come and take upon him the higheſt degrees of heavenly majeſty and glory, and ſee the conqueſt over ſin, and Satan, and death; the noble effects and reward of his ſufferings for mankind.* For it is clear beyond contradiction, that *to ſit on God's right-hand, and for an abſolute and final conqueſt over all his enemies*, is what can no way be applied to David's perſon, though once a powerful prince; and then, as he calls the perſon of whom he ſpake this, in an emphatical way, *his Lord*, he muſt be underſtood as ſpeaking of Chriſt.

36 Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus whom ye have crucified, both Lord and Chriſt.

36. Wherefore ſeeing all theſe clear and eminent prophecies, are thus ſo punctually and wonderfully accompliſhed in this very Jeſus, whom ye crucified, Let all the Jews be fully aſſured, and I beſeech them to lay aſide their obſtinate prejudices, and be convinced, that he is their true Meſſiah, the Saviour of mankind, and the lord and governor of God's church and people. For if after ſuch ample teſtimonies given them, they ſtill continue in their unbelief; they muſt expect all the terrors and curſes annexed to theſe prophecies, to be fulfilled upon them.

37 Now when they heard *this*, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the apoſtles,

37. At this earneſt and weighty diſcourſe of Peter, abundance of thoſe Jews, that were either concerned in, or had conſented to the death of Jeſus, were ſtruck into

apoſtles, Men and brethren, what ſhall we do?

into relenting and concern, at the guilt they ſaw themſelves involved in; and begged of him and the other apoſtles to tell them how they ſhould obtain the pardon, and avoid the terrible conſequences of it. A. D. 33.

38 Then Peter ſaid unto them, Repent and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift * of the holy Ghoſt.

38. Peter anſwered, That the condition of their pardon was a ſincere repentance and amendment of life, an entrance into the religion of Chriſt by baptiſm, and a careful obſervance of the rules and precepts of it; which if they would ſincerely do, they ſhould not only be pardoned for what they had already done, but ſhould alſo partake of this great promiſe of the Holy Ghoſt, according as God ſhould ſee any of them fit and proper to beſtow it on. Ver. 38. 39 * See chap. vii. 16.

39. For the promiſe is unto you, and to your children, and to all * that are afar off, even as many as the Lord our God ſhall call.

39. Aſſuring them at the ſame time, that God intended the benefits and effects of this great promiſe to the whole Jewiſh nation; to them firſt, and afterward to as many of the Gentile world, as ſhould hear and believe the goſpel.

40 And with many other words did he teſtify, and exhort, ſaying, Save yourſelves from this untoward generation.

40. With theſe, and ſuch like diſcourſes, Peter kept the company a good while, all tending to convince them of the truth of Chriſt's religion, to preſs them to receive and profeſs it, as the only means to eſcape thoſe terrible judgments that were coming upon the obſtinate nation of the Jews.

41 Then they that gladly received his word, were baptized: and the ſame day there were added *unto them* about three thouſand ſouls.

41. And all that were really affected at what he ſaid, were baptiſed, upon a hearty profeſſion of their repentance and future reſolutions, to the number of about three thouſand.

42. Who

A. D. 33. 42 And they continued ſtedfaſtly in the apoſtles doctrine, and fellowſhip, and in † breaking of bread, and in prayer.

42. Who conſtantly attended the preaching of the apoſtles, and with them exerciſed all the † ſolemn duties of their religion.

43 And fear came upon every ſoul: and many wonders and ſigns were done by the apoſtles.

43. What was already done, ſurpriſed all ſorts of people with aſtoniſhment, which was increaſed ſtill more, when they ſaw the apoſtles proceed to do many other kind of miracles, beſide this of ſpeaking ſo many languages.

44 And all that believed were together, and had all things common ‡.

45 And ſold their poſſeſſions and goods, and parted them to all men as every man had need.

44. & 45. In the mean time thoſe that were newly converted, aſſembled and converſed chiefly with the apoſtles, and among themſelves; and were ſo raiſed above the love of temporal things, that many of them made a free, voluntary, and total renunciation of their goods and eſtates, and reſigned them into the apoſtles hand, to be diſtributed to the poor Chriſtians as they ſaw occaſion.

46 And they continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart;

46. And all of them, after the apoſtles example, attended the ſtated ſervice of the temple, and lived and converſed at one anothers houſes with the utmoſt friendſhip, hoſpitable kindneſs, and liberality; and met together, in that particular *upper room*

† It being not determined by the learned, whether κλάσις τῦ ἄρτυ, *Breaking of bread*, be here, and in *ver.* 40. meant of the Euchariſt or no, I have expreſſed it ſo as to leave the reader to his own judgment.

‡ Ver. 44. Καὶ εἶχον ἅπαντα κοινά, *And had all things common.* This expreſſion here, and in chap. iv. 32. is taken by ſome good interpreters, not to ſignify an abſolute renunciation of all right and title to what was their *own*; but only a *liberal* and prudent diſtribution. But the caſe of Ananias, chap. v. ſeems plainly to determine the contrary; it was an *abſolute* tho' not an *impoſed*, but a *voluntary* one.

room before mentioned, Chap. xiii. xiv. at ſtated times, for celebrating the Lord's ſupper. A. D. 33.

47 Praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be † ſaved.

47. By theſe acts of a loving and charitable temper, expreſſing the great ſenſe they had of the divine mercy, in thus freely pardoning and receiving them into the Chriſtian covenant, and behaving themſelves with ſuch prudence, piety, and modeſty, as to be generally well eſteemed of; and, with God's bleſſing, to perſuade and influence many others daily to come in and embrace the *Chriſtian* faith, who where thereby delivered from the guilt, and impending deſtruction of their obſtinate nation †.

CHAP III.

Peter *and* John *miraculouſly cure a lame man in* Solomon's *porch* Peter's *diſcourſe to the* Jews *thereupon.*

1 NOW Peter and John went up together into the temple, at the hour of prayer *being* the ninth hour.

1. THE ſame day that Peter made that ſucceſsful diſcourſe to the people, chap. ii. he and John went up together to the temple ſervice, which was at three o'clock in the afternoon.

2 And a certain man lame from his mothers womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to aſk

2. And going in by Solomon's porch, called the Beautiful gate, from its largeneſs and magnificence above the reſt, there lay a poor man that was a cripple from his birth, and was brought by his friends every day, and laid to beg

† Ver. 47. Τὲς σωζομένες, not *ſuch as ſhould be ſaved* in a Chriſtian ſenſe in general only but *the ſaved*, i. e. from that untoward generation, ver. 40.

A. D. 33. aſk alms of them that entered into the temple.

3 Who ſeeing Peter and John about to go into the temple, aſked an alms.

4 And Peter faſtning his eyes upon him, with John, ſaid, Look on us.

5. And he gave heed unto them, expecting to receive ſomething of them.

6 Then Peter ſaid, Silver and gold have I none, but ſuch as I have give I thee: in the name of Jeſus Chriſt of Nazareth, riſe up and walk.

7 And he took him by the right hand, and lift *him* up; and immediately his feet and ankle-bones received ſtrength.

8. And he leaping up, ſtood, and walked, and entered with them into the temple, walking and leaping, and praiſing God.

9. And all the people ſaw him walking and praiſing God.

10.

beg at this gate, through which the greateſt numbers went into the temple.

3. Who begged of them as they went in, to give him ſomething.

4. & 5. The two apoſtles bade the man look upon them, and obſerve their faces, as they did his; (that he might be ſure to know them again, and teſtify what they had done to him). He did ſo, and fully expected they would beſtow ſomething on him.

6. Then Peter told him, that as for money they had none to give him, but ſomething that was much better. In the *name* †, and by *the power and authority of Chriſt Jeſus* (ſaid he) get up and walk, as ſound as other men.

7. & 8. At the ſame time giving him his hand, to help him up; upon which all the ſinews and joints of his feet, where the lameneſs lay, came to their full ſtrength, ſo that the man nimbly leaped up, and could uſe his feet every way; and ſo followed them into the temple, to return God thanks for ſo great and unexpected a mercy.

9. & 10. Where the people ſaw him in perfect health, and knowing

† Ver. 6. In the name, and by the power of Jeſus Chriſt. See Chap. ii. 21. The name of JESUS is here emphatical: In his, and none but his name.

10 And they knew that it was he which ſat for alms at the beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

knowing him to be the very ſame perſon that uſed every day to lie begging at the porch, and had lain there but juſt before; they were perfectly aſtoniſhed to ſee him all of a ſudden among them at the ſervice. A. D. 33.

11 And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

11. When ſervice was ended, the man ſtill kept cloſe to Peter and John, and as they were together in the porch where he was cured, the people came about them in vaſt numbers full of wonder and amazement.

12 And when Peter ſaw it, he anſwered unto the people, Ye men of Iſrael, why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own power or holineſs we had made this man to walk?

12. Which gave Peter another opportunity of ſpeaking to them, to this effect. It is ſtrange (ſays he) that after what you have already ſeen and heard of us, you ſhould have no better apprehenſions of what is now before you; that you can ſtill imagine this cure to be the effect of any ſecret *art* or *human power* in us, or that God ſhould have conferred this gift upon us on account of any worthineſs in us above all other men.

13 The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers hath glorified his ſon Jeſus; whom ye delivered up, and denied him in the preſence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One, and the juſt, and deſired

13, 14, & 15. Know then, that we are all eye witneſſes of the reſurrection, and glorious aſcenſion of that very Jeſus of Nazareth, the Son of God, the Meſſiah and Saviour of the world, whom you ſo unjuſtly accuſed before Pilate; who, conſcious of his innocency, would have only ſcourged, and ſo releaſed him, had it not been for your outrageous clamour and tumult, and

A. D. 33. a murderer to be granted unto you.

15 And killed the Prince of life, whom God hath raiſed from the dead; whereof we are witneſſes.

16 And his name, through faith in his name, hath made this man ſtrong, whom ye now ſee and know: yea, the faith which is by him, hath given him this perfect ſoundneſs in the preſence of you all.

17 And now, brethren, I wot that through† ignorance ye did it, as *did* alſo your rulers.

18 But thoſe things which God before had ſhowed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.

the violent prejudice that made you ſo irrational, as to aſk the life of a common robber and a murderer, rather that that of the moſt holy and innocent perſon that ever lived.

16. And we now declare to you, that the power by which we have ſo wondrouſly and perfectly reſtored this man, whom you all knew and ſaw a cripple, was given to us by the *name* Jeſus, and we are his faithful diſciples, as commiſſioned to be his apoſtles: By whoſe authority and power alone, it is that we act.

17. & 18. We cannot indeed be ſo uncharitable as to think, that either *you* of the multitude, or even the chief prieſts of your *great council*, committed that act of crucifying our Jeſus, abſolutely againſt conſcience, or that you really knew him to be your Meſſiah; you did it by the ungoverned ſway of ſinful paſſions and prejudices, againſt the meanneſs of his perſon and appearance; and God, by permitting you ſo to do, has moſt wiſely ſuffered you to become the inſtruments of accompliſhing the prophecies concerning the death of Chriſt.

19 Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.

20. And

19. & 20. Wherefore if ye will now ſtill be wrought upon by the evidences and warnings of us his apoſtles, ſo as ſincerely to repent, amend your lives, and embrace and live up to his religion, God hath ſuch a compaſſion to theſe

† *I wot through ignorance ye did it.*——So our Lord ſays, *Luke* xxiii. 34. *Father forgive them, for they know not* (i. e. are not *aware of*) *what they do.*

20 And he ſhall ſend Jeſus Chriſt, which before was preached unto you.

theſe your prejudices, that he will not only forgive you what is paſt, but make this Jeſus (by whoſe miracles and preaching ye would not be converted) your Saviour and deliverer, both from the preſent judgments that are coming on the Jewiſh nation, and from the terrible puniſhments he ſhall come to inflict, at the great day of final judgment, upon all wicked and obſtinate unbelievers. A. D. 33.

21 Whom the heaven muſt receive, till * the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began.

21. He is now in heaven, there to remain the Lord and Head of his church upon earth, to ſee the whole diſpenſation of the * goſpel-age perfected in the accompliſhment of all the prophecies concerning it; and then ſhall come again to the ſolemn trial of all the world.

22 For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto † me; him ſhall ye hear in all things, whatſoever he ſhall ſay unto you.

23 And it ſhall come to paſs, *that* every ſoul which will not hear that prophet, ſhall be deſtroyed

22. & 23. Among which numerous prophecies, let me refer you particularly to the plain words of your *great* prophet Moſes to your forefathers, (Deut. xviii. 15.) *Wherein he promiſes them God would one day cauſe the ſtill greater prophet, the Meſſiah, to be born from one of their families; with a ſtrict charge left to receive him, and obey his laws; threatening withal, that all thoſe that would not be obedient to him, ſhould be cut of from the true*

C 2 *church,*

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* Ver. 21. *Till the times of reſtitution.*——See note on Rom. v. 13.

† Ver. 22. Ὡς ἐμέ. Either like unto me, *i. e.* in being a Lawgiver, and Mediator between God and the people; or elſe as he has raiſed up and made *me* your prophet, *ſo* he will *him*. But it ſeems to refer to the foregoing words, *of your brethren*, i. e. *I* am a *Prophet* and Lawgiver, of your own *ſtock* and nation, ſo will *he* be. *See my* note *and* paraphraſe on Deut. xviii. 15, 18.

A. D. 33. ſtroyed from among the people.

24 Yea, and all the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, ſaying, unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed.

26 Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

church, and from all hopes of ſalvation.

24. And not only Moſes, but all the other prophets after him, that have left any predictions concerning the Meſſiah, have deſcribed the manner, circumſtances, and effects of his appearance, no otherwiſe than you have found it in our Jeſus; and

are all full of the like threatenings upon thoſe that reject and diſobey him.

25. & 26. You indeed are the poſterity of Abraham, to whom, for his eminent piety, God ſolemnly promiſed, that the Meſſiah, the Saviour of the whole world, ſhould be born of his family; and you have had a ſucceſſion of prophets to confirm and aſſure you of that great promiſe; and accordingly God has now given you Jews the firſt offer of repentance, pardon, and ſalvation by him; which if you ſtill obſtinately refuſe, you ſhall utterly periſh and be deſtroyed.

CHAP.

CHAP. IV.

Five Thouſand converted by the foregoing Diſcourſe and Miracle of the two Apoſtles. The Jewiſh Council and Roman Captain, cauſe them to be apprehended, and brought before them. Their Defence of themſelves. The determination of the Council thereupon. The Apoſtles anſwer to it. Their Prayer upon that occaſion; and the Effect of it. The Unity and Charity of the new Converts. The particular Generoſity of Joſes, ſirnamed Barnabas.

1 AND as they ſpake unto the people, the prieſts and the captain of the temple, and the Sadducees came upon them *.

1. THIS diſcourſe of the apoſtles, and the cure they had wrought, being immediately heard of by the chief prieſts and Sadduces, and the *Roman* officer that guarded the temple, they took cognizance of them as diſturbers of the peace. A. D. 33. *See chap. v. 17.

2 Being grieved that they taught the people, and preached through Jeſus the reſurrection of the dead.

2. The chief prieſts of the great council being fretted to hear the man whom they had crucified as a malefactor, preached up for the Meſſiah; and the *Sadduces* at the doctrine of the *reſurrection* which they violently oppoſed; but the *Roman* captain's fear was, that it ſhould prove a riot.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

3. Accordingly they cauſed them that very evening to be apprehended and impriſoned, in order to be examined and puniſhed the day after.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thouſand.

4. But notwithſtanding this ſeverity, about five thouſand of the people were converted to the Chriſtian religion by that diſcourſe.

 6.

A. D. 33.

5 And it came to pass on the morrow, that there rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred * of the high priest, were gathered together at Jerusalem.

* Ἐγένους ἀρχιερατικοῦ

7 And when they had set them in the midst, they asked, By what power, or by what name have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole,

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought by you builders, which is now become the head of the corner.

5. & 6. So the next day the high priests Annas and Caiaphas, assembled all the chief priests and doctors of the law, that belonged * to the great council. There was no occasion for the Roman commander's presence; for the pretence of sedition was waved, being wholly groundless, and a mere invention of the Jewish priests, who therefore where now the only members of this court.

7. And ordering the two apostles to be brought into court, they demanded of them, by what *art* they had done the cure upon the lame man, and by what authority they preached to the people.

8, 9, & 10. Peter being assisted by the Holy Ghost, with readiness and courage to speak before so great an assembly, gave them this respectful answer. That as to the cure wrought upon the poor man, it had all the signs of an act of *charity and mercy*, but nothing that could look like a *crime*. And as to the *power* by which they did it, they professed to them, and the whole nation, it was derived from the very Jesus of Nazareth whom they had crucified, and from no other.

11. Who by his resurrection from the dead, is now become, what the Psalmist described him, (Psal. cxviii. 22.) *The Saviour of mankind, and Lord and Head of the church, though you of the council rejected and despised him.*

12. And

A. D. 33.

12 Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.

12. And then as to our authority of preaching to the people, we have it also from the *same Jesus*, * who has commissioned and enjoined us to publish to the world, That there is now no other means of pardon * and salvation to mankind, but that of embracing and living up to his religion.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

13. & 14. The council knowing the two apostles to have been the disciples of Jesus while he lived and preached, and that they were private plain men, brought up to no learning in the law, they could not but marvel at the great readiness and strength with which they spoke; and the man they had cured standing by them, they could object nothing to the truth and reality of the miracle.

15 But when they commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them, is manifest to all them that dwell at Jerusalem, and we cannot deny it.

15. & 16. And ordering them to withdraw, they consulted together, and considering the fact was so universally known and allowed, they were perfectly at a loss what to determine about it, or how to restrain the apostles from proceeding any farther.

* Ver. 12. *Whereby we must be saved.*——or be *healed*, or *cured*, as this lame *man* was, ver. 9. 10. it is the same word used in both passages. *Salvation*, in the *spiritual* sense, as being owing to *Christ* alone, as sole *Mediator*, is sufficiently proved from other passages; though we should allow it in this place to be meant of a *temporal* cure. However, I have here given the acceptation commonly given by interpreters.

A. D. 33. 17 But that it ſpread no farther among the people, let us ſtraightly threaten them, that they ſpeak henceforth to no man in this name.

18 And they called them, and commanded them not to ſpeak at all, nor teach in the name of JESUS.

17. & 18. However being reſolved not to be convinced themſelves, and to keep the common people from it as much as they could, they agreed to ſend for them in, and charge them, upon pain of the utmoſt puniſhment, to preach this doctrine no more to any of the people.

19 But Peter and John anſwered, and ſaid unto them, Whether it be right in the ſight of God, to hearken to you more than unto God, judge ye.

20 For we cannot but ſpeak the things which we have ſeen and heard.

19. & 20. To which the apoſtles replied, That though they had all juſt regard for their authority, yet in the preſent caſe, having an abſolute aſſurance of the truth of what they taught, and a commiſſion from God to publiſh it, they referred it to their own conſciences, whether they could expect to be obeyed; and ſo told them plainly, they neither could, nor would do it.

21 So when they had farther threatened them, they let them go, finding nothing how they might puniſh them, becauſe of the people: for all men glorified God for that which was done.

21. The council could do no more but repeat their threats to them, and ſo diſmiſs them; for the common people had ſuch a mighty eſteem, and religious veneration for them, that they durſt not arbitrarily puniſh them, for fear of a tumult.

22 For the man was about forty years old, on whom this miracle of healing was ſhowed.

22. And that which heightened and confirmed the people's opinion of the cure, was, that the length of the diſtemper had put it paſt all natural remedies, the man being forty years old.

23 And being let go, they went to their own company, and reported all that the chief prieſts and elders had ſaid unto them.

33. The two apoſtles being diſmiſſed, went immediately to the other ten, and the reſt on whom the Holy Ghoſt had fallen, (chap. ii.) and told them what had paſſed in the council, and how ſeverely they were threatened.

24, 25,

24 And when they had heard that, they lift up their voices to God with one accord, and ſaid, Lord, *thou* art God which haſt made heaven and earth, and the ſea and all that in them is.

25 Who by the mouth of thy ſervant David haſt ſaid, Why did the heathen rage, and the people imagine a vain thing?

26 The kings of the earth ſtood up, and the rulers were gathered together againſt the Lord and againſt his Chriſt.

27 For of a truth againſt thy holy child Jeſus, whom thou haſt anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Iſrael were gathered together.

28 For to do whatſoever thy hand, and thy counſel determined before to be done *.

29 And now, Lord, behold their threatenings, and grant unto thy ſervants that with all boldneſs they may ſpeak thy word,

30 By ſtretching forth thine hand to heal: and that ſigns and wonders may be done by the name of thy holy child JESUS.

24, 25, 26, 27, 28, 29 & 30. A. D. 33. Who thereupon addreſſed themſelves in earneſt and ſolemn prayer *to God the Creator and Governor of the world, acknowledging to him, That the ſufferings of his Son Jeſus Chriſt, by the hands of the Jewiſh and Roman governors, and the treatment which they his apoſtles and diſciples now had, and were like to meet withal in the world, were the moſt wiſe and full accompliſhment * of what he by his Spirit had foretold by his prophet David* (Pſal. ii. 1.), *concerning the Meſſiah. Beſeeching him withal to aſſiſt and inſpire them with ſufficient courage and reſolution, and with a continuance of ſuch miraculous powers, as would enable them to preach and propagate the Chriſtian religion under all their difficulties and ſufferings.*

31 And

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* Ver. 27. & 28. *Note*, Theſe words, *For to do whatſoever thy hand, and thy counſel determined before to be done*, may, in fit conſtruction, be referred to the words, *Jeſus whom thou haſt anointed—For to do whatſoever*, &c. agreeable to chap. x. 38. *God anointed Jeſus of Nazareth with the Holy Ghoſt and with power, who went about doing good, and healing all that were oppreſſed; for God was with him.*

A. D. 33. 31 And when they had prayed, the place was ſhaken where they were aſſembled together, and they were all filled with the Holy Ghoſt, and they ſpake the word of God with boldneſs.

31. And God anſwered their requeſt accordingly; for as ſoon as they ended it, the room in which they met, was ſhaken in an extraordinary manner (to give them notice of the approach of ſome divine influence) and they all found themſelves inſpired with a *ſupernatural courage, and undaunted reſolution*, to perſevere in their miniſtry.

32 And the multitude of them that believed, were of one heart, and of one ſoul: neither ſaid any *of them*, that ought of the things which he poſſeſſed was his own, but they had all things common.

32. To return now to the five thouſand that were laſt converted: They followed the example of thoſe in chap. ii. by living in perfect unity of love and affection, and a free renunciation and diſtribution of whatever they had to ſuch as wanted.

33 And with great power gave the apoſtles witneſs of the reſurrection of the Lord Jeſus: and great grace was upon them all.

33. The apoſtles in the mean time going on to give the moſt wondrous evidences of the truth of their doctrine (eſpecially that of Chriſt's reſurrection), while the converts exerciſed ſuch charity to one another:

34 Neither was there any among them that lacked: for as many as had poſſeſſions of lands, or houſes, ſold them, and brought the price of the things that were ſold,

34. & 35. A charity that ſupplied every one's wants: For ſuch of them as had eſtates, ſold them, and gave the money to the apoſtles, who diſpoſed of it accordingly.

35 And laid *them* down at the apoſtles feet: and diſtribution was made unto every man according as he had need.

36. & 37.

36 And Joſes, who by the apoſtles * was ſurnamed Barnabas, (which is, being interpreted, the ſon of conſolation) a Levite, *and* of the country of Cyprus,

37 Having land, ſold *it*, and brought the money, and laid *it* at the apoſtles feet.

36. & 37. Particularly one A. D. 33. Joſes a *Levite*, of the iſland of Cyprus, ſold the eſtate he had there, and gave the money to the apoſtles, who for ſo bountiful * an action, gave him a new name, that ſignifies *comfort* and *conſolation*.

CHAP. V.

The Tranſaction and Death of Ananias and Sapphira. The Effect it had upon the People. The Apoſtles proceed in working miraculous Cures, and gain great credit. The Jewiſh *Council cauſe them to be committed to priſon. They are delivered by an Angel; and are found preaching again in the Temple, to the great Aſtoniſhment of the Court. The* Roman *Captain brings them into Court. The Charge of the Court againſt them. Their Anſwer. A Determination to ſlay them. Gamaliel's Advice to the Court hereupon. The Apoſtles are ſcourged. Their Conduct under it.*

1. BUT a certain man named Ananias, with Sapphira his wife, ſold a poſſeſſion,

2 And kept back *part* of the price, his wife alſo being privy *to it*, and brought a certain part, and laid *it* at the apoſtles feet.

1. & 2. AMONG the reſt of the A. D. 33. new converts that were ſo charitable as to ſell their eſtates to ſupply the poor, there was one man and his wife that had contrived together to give the apoſtles only a *part* of the money, and yet pretend to give the *whole* as others did, deſigning thereby to get themſelves maintained as plentifully out of the public ſtock, as if they had given up their whole eſtate, while they kept part of it in their own hands, either imagining they could not find them out, or elſe deſiring to try whether they could or no.

3. & 4.

* This name was given him, either from the peculiar charity and benignity of his temper in general (ſee chap. xi. 24.), or elſe upon account of this act of ſelling his eſtate, which we may then ſuppoſe was a very conſiderable one.

A. D. 33.

3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

3. & 4. But Peter, who by the assistance of the Holy Ghost, knew their design, asked him when he offered the money, whether he gave it as the whole price of his estate, or only as a part of it; and upon his affirming it to be the whole, Peter severely reproved him for thus covering a pretence of charity with such a base and needless falsehood; telling him, he was not absolutely obliged to have sold his estate at all, nor thus to dispose of the money when he had sold it: But to lie thus to them whom he could not but know were endowed with the Holy Spirit of God, was to lie to the Holy Spirit itself, which was the same thing as lying to God.

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto † God.

5 And Ananias hearing these words, fell down and gave up the ghost, and great fear came on all them that heard these things.

5. And to deter and keep all believers for the future from such bare-faced insincerity, and arrogant temptation of the Holy Ghost, he struck the man dead upon the spot; which exemplary punishment put a mighty dread and reverence into them all.

6 And the young men arose, wound him up, and carried *him* out and buried *him*.

6. And because his death happened with such lamentable circumstances, he was carried away, and buried as soon and as privately as might be ‡.

7 And it was about the space of three hours after, when his wife not knowing what was done, came in.

7. About three hours after, his wife came into the room, knowing nothing of her husband's death. 8, 9,

† Ver. 4. *Thou hast not lied unto men but unto God*—— Compare Luke x. 16. Acts xxiii. 9. 1 Thess. iv. 8.

‡ Ver. 6. I paraphrase this verse purely from a view of the *manner* of Ananias's death, and must acknowledge there is more in the PARAPHRASE than the TEXT will *absolutely* warrant; and so leave it to the judgment and candour of the reader.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to *tempt* the Spirit of the Lord? behold, the feet of them which have buried thy husband, *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and carrying *her* forth, buried *her* by her husband.

8,9, & 10. To whom Peter put the same question about the money, and receiving the same false answer from her, he reproved her with the like severity, telling her, that as she had joined with her husband in the same deliberate act of * affronting the Holy Spirit, she should feel the same terrible effect of his divine power, as her husband had just now done. Accordingly she fell down dead at his feet; and the same persons that returned from burying her husband, took her up, and laid her by him. A. D. 33.

11 And great fear came upon all the church, and upon as many as heard these things.

11. Which still increased the reverence of the new believers toward the apostles, and astonished all other people that heard of it.

12 † And by the hands of the apostles were

12. † Then the apostles went on to work miracles (especially the

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* Ver. 9. *To tempt the Spirit of the Lord*, i. e. in *Scripture* language, to *provoke*—So the *provocation*, and *temptation*, in the *wilderness*, are one and the *same* thing. So again, *Why tempt ye God to put a yoke upon the disciples*, Acts xv. 10. *i. e.* Why do you *provoke* him.

† Ver. 12. Though I would be very cautious of altering any thing in the sacred TEXT, without the warrant of some good copies, or very plain and necessary reasons; yet I may safely suggest that if this 12th verse may be allowed to be transposed to after the 14th, and connected with the 15th, the sense of the history, from the 11th to the 17th verse, would be exceeding much more clear and uninterrupted. For as the 11th has a most direct and evident connection with the 13th, so has this 12th with the 15th and 16th; whereas, as it now stands, it makes an interruption. But I paraphrase them as I found them.

A. D. 33. were many ſigns and wonders wrought among the people: (and they were all with one accord in Solomon's porch.

the cures of ſick people) in the moſt public manner, aſſembling themſelves generally in Solomon's porch, before or after the temple-ſervice.

13 And of the reſt durſt no man join * himſelf to them: but the people magnified them.

13. And this exemplary puniſhment of the inſincerity of Ananias and Sapphira, had ſuch an effect, that none of * the people dared to pretend to be *converted*, and *come over* to the Chriſtian faith, but ſuch as *really* and *ſincerely* did ſo, and a very ſeaſonable and well-timed ſeverity this was; for without it (very probably) the apoſtles would have been crowded and over-run with ſuch *impoſtures*, who pretend to be *Chriſtians* merely in hopes of being maintained out of this community *of goods*; and moreover hereby even thoſe who would not *believe*, had yet a mighty eſteem of their power and performances.

14 And believers were the more added to the Lord, multitudes both of men and women).

14. And of them that did *ſincerely* believe, there were every day vaſt numbers of both ſexes, by this means.

15 Inſomuch that they brought forth the ſick into the ſtreets, and laid *them* on beds and couches, that at the leaſt, the ſhadow of Peter paſſing by, might over-ſhadow ſome of them.

15. For the number of the apoſtles miracles began now to be ſo great, that people brought their ſick into the ſtreets upon beds and couches; and the cure of the moſt deſperate diſtempers was ſo certain, that the people thought their very ſhadow (eſpecially Peter's) had a virtue in it.

16. And

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* This I take to be the moſt natural ſenſe of this verſe, which if the critical reader does not like, he is at liberty to follow Grotius, or Dr. Hammond, or Dr. Lightfoot, none of which ſeem clear to me in this matter. *That joining themſelves to them*, may ſignify what I have rendered it. *See* Acts. xvii. 34. 1 Cor. vi. 17.

16 There came alſo a multitude *out* of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: and they were healed every one.

16. And the fame of theſe things ſpreading through the towns and other cities of Judea, they reſorted to Jeruſalem with great numbers of their ſick, ſome of natural diſeaſes, others poſſeſſed with evil ſpirits; and the apoſtles cured them as faſt as they brought them. A. D. 33.

17 Then the high prieſt roſe up, and all they that were with him (which is the ſect of the * Sadducees) and were filled with indignation.

18 And laid their hands on the apoſtles, and put them in the common priſon.

17. & 18. The apoſtles, continuing with theſe miracles to preach the reſurrection of Chriſt and a future ſtate, put the high prieſt, and the part of the council that were Sadducees into a moſt violent rage; (the doctrine preached being in direct oppoſition to the principle tenet of their *ſect:*) and ſo they ordered them again to be apprehended, and put into the common gaol. * See chap. iv. 1.

19 But the angel of the Lord by night opened the priſon-doors, and brought them forth, and ſaid,

20 Go, ſtand and ſpeak in the temple to the people, all the words of this life ‡.

19. & 20. But an angel of God, that very night, led them out, and ſhut the doors again, without any of the keepers knowledge, and ordered them early next morning to go and preach the ſame doctrine (*viz.* of the *future ſtate of eternal life*), openly in the temple, and ſo they did.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high prieſt came, and they that were with him, and called the council together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought.

21. At the ſame time, the high prieſt and Sadducees called all the council together, and ſent to the gaol to fetch the apoſtles.

22 But

‡ Ver. 20. *All the words of this life*——or, πάντα τὰ ῥήματα, all the things concerning this life——*This life* empha-

D. 33. 22 But when the officers came and found them not in the priſon, they returned, and told,

23 Saying, The priſon truly found we ſhut with all ſafety, and the keepers ſtanding without before the door: but when we had opened, we found no man within.

22. & 23. The officers went accordingly, but came back, and told them, that they had been at the priſon, where they found every thing faſt, and every man in his poſt, as they were left the night before, but that the priſoners were gone.

24 Now when the high prieſt, and the captain of the temple and the chief prieſts heard theſe things, they doubted of them whereunto this would grow.

24. This put the council again to a perfect nonplus.

25 Then came one and told them, ſaying, Behold, the men whom ye put in priſon, are ſtanding in the temple, and teaching the people.

25. But in the midſt of their perplexity, they had notice given them, that their priſoners were in the temple, teaching the people as they uſed to do.

26 Then went the captain with the officers, and brought them without violence: (for they feared the people, leſt they ſhould have been ſtoned).

26. Upon which intelligence, the *Roman* officer went with a guard, and brought them to the council, with as little violence as could be, for fear the people ſhould have mutinied.

27 And when they had brought them, they ſet *them* before the council: and the high prieſt aſked them,

28 Saying, Did not we ſtraitly command you, that you ſhould not teach in this name? and behold, ye have filled Jeruſalem with your doctrine, and intend to bring this man's blood upon us.

27. & 28. When they were come into court, the high prieſt aſked them, how they durſt preſume againſt the ſolemn orders and threats of ſo great an authority, to preach up a doctrine, that in effect, was to tax the whole council with murder and bloodſhed.

29 Then

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emphatically, this *reſurrection* to the *future life*, which the *Sadduces* ſo violently oppoſed——*This life*, in contradiſtinction to the life of mere *temporal worldly* bleſſings and *grandeur* the *Jews* were generally ſo fond of.

29 Then Peter and the *other* apoſtles anſwered, and ſaid, We ought to obey God rather than men,

29. To which they all unanimouſly gave the ſame anſwer as Peter and John had given before, ch. iv. *That the authority of* God *was ſuperior to that of their court.* A. D. 33.

30 The God of our fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree.

31. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins.

30, 31, & 32. Repeating to them again the ſum of the doctrine they preached, *viz.* That the very God of Iſrael whom they all acknowledged, has raiſed up the very Jeſus whom they had crucified, and exalted him to the higheſt degree of heavenly glory, as the Meſſiah and Saviour of mankind; that he had now offered to them, and the whole world, pardon, and happineſs, upon the condition of repentance, and a ſincere profeſſion of his religion; that they his apoſtles were eye-witneſſes, both of aſcenſion, and had ſufficiently

32 And we are his witneſſes of theſe things; and *ſo is* alſo the Holy Ghoſt, whom God hath given to them that obey him.

his reſurrection and confirmed them by the powers of the Holy Ghoſt.

33 When they heard *that*, they were cut *to the heart*, and took counſel to ſlay them.

33. The council enraged at this, were reſolving, right or wrong, to condemn them to death.

34 Then ſtood there up one in the council, a Phariſee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apoſtles forth a little ſpace.

34. & 35. But an eminent Phariſee, one of their own members, either from ſome inward conviction of the truth of the apoſtles miracles, or elſe out of oppoſition to the Sadducees, put a ſtop to it, by adviſing them to conſider a while upon a thing of ſuch conſequence.

35 And ſaid unto them, Ye men of Iſrael, take heed to yourſelves, what ye intend to do as touching theſe men.

36 For before theſe days roſe up Theudas, boaſting himſelf to be ſome body, to whom

36. & 37. Telling them that they had had inſtances of men, that ſet up for heads of parties, and *deliverers* of Iſrael, upon

A. D. 33. a number of men, about four hundred, joined themſelves: who was ſlain, and all, as many as obeyed him, were ſcattered and brought to nought.

much worſe deſigns than theſe men yet appeared to have; and all dropped and came to nothing; as in the caſes of Theudas * and Judas of Galilee.

37 After * this man roſe up Judas of Galilee, in the days of the † taxing, and drew away much people after him: he alſo periſhed, and all, even as many as obeyed him, were diſperſed.

38 And now I ſay unto you, Refrain from theſe men, and let them alone: for if this counſel, or this work be of men, it will come to nought.

39 But if it be of God, ye cannot overthrow it, leſt haply ye be found even to fight againſt God.

38. & 39. Wherefore (ſays he) ſeeing the miracles they work are ſo palpable, the ſafeſt way is to ſtay a little, and wait what deſigns they tend to. If to any ſeditious purpoſes, by the very courſe of things, and eſpecially by Divine Providence, you will eaſily put a ſtop to it, without illegal and deſperate methods. But if God really appears to be the author of theſe miracles, it is in vain and impious for us to oppoſe it.

40 And to him they agreed: and when they had called the apoſtles, and beaten *them*, they commanded that they ſhould not ſpeak in the name of Jeſus and let them go.

40. The majority agreed to this advice, and yet to ſhow their indignation at the apoſtles for breaking their commands, they ordered them to be whipped, and ſo diſmiſſed them for that time, charging and threatening them to do ſo no more.

41. And

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* It may ſave the critics the labour of reconciling Joſephus with Gamaliel, by either joining μετὰ τοῦτον to the laſt words of the foregoing verſe, and ſo reading it, *were ſcattered and brought to nought* μετὰ τοῦτον *after him*, i. e. after he was taken off, as Dan. Heinſius thinks; or elſe by referring it to the *inſtance*, not the *time* of Judas's inſurrection, and making it thus, *viz. after* or *beſides* Theudas, I inſtance in Judas. See Mr. Lardener's *Credibil. of the Goſp. Hiſt.* Vol. I. Book II. chap. vii.

† Ver. 37. *In the days of the taxing*—i. e. When this land of Judea was reduced to a Roman province, and the taxes payable to Cæſar were *firſt* levied upon us.

41 And they departed from the preſence of the council, rejoicing that they were counted worthy to ſuffer ſhame for his name.

41. And though whipping was a ſervile and infamous puniſhment, they were ſo far from being aſhamed of it on this account, that they rejoiced and bleſſed God for the honour of ſuffering in ſo glorious a cauſe. A. D. 33.

42 And daily in the temple, and in every houſe they ceaſed not to teach and preach Jeſus Chriſt.

42. And ſo went on to preach the goſpel, both in public and private every day.

CHAP. VI.

The Complaint of the Grecian *Converts againſt the* Hebrews *about the partial Diſtribution of the Charities. The Apoſtles appoint ſeven* Deacons *to be choſen, to remedy this evil. They are elected to the Office by Prayer, and Impoſition of Hands.* Stephen *the moſt eminent amongſt them. A falſe Accuſation raiſed againſt him. He is brought before the Council.*

1 AND in thoſe days, when the number of the diſciples was multiplied, there aroſe a murmuring of the Grecians † againſt the Hebrews † becauſe their widows were neglected in the daily miniſtration.

1. THE Chriſtian converts now increaſing to ſo great a number, that there were hardly benefactions enough to ſupply all their poor; the convert Jews of other countries that had been proſelyted Jews, and uſed the † Greek language, complained to the apoſtles, that their poor widows had not an equal ſhare with thoſe that were natives of the Jewiſh land, and Jews by birth.

2 Then the twelve called the multitude of

2. Upon which the *twelve* aſſembled the chief of the believers

D 2

† I hear follow the diſtinction between the Grecian and Hebrew Jews, made by Biſhop Pearſon. Op. Poſt. p. 52. 53.

A. D. 33. of the diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God and ſerve tables.

3 Wherefore brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt and wiſdom, whom we may appoint over this buſineſs.

4 But we will give ourſelves continually to prayer, and to the miniſtry of the word.

lievers of the ſeveral countries, and told them they had ſo much and conſtant work of preaching the goſpel, that they could no longer attend the diſtributions to the poor.

3. & 4. And therefore adviſed them to chooſe out ſeven of the moſt eminent and proper perſons, that ſhould make this their chief buſineſs, to receive and diſpenſe the charities equally, and prevent all diſputes for the future; that ſo *they* might not be interrupted in their preaching.

5 And the ſaying pleaſed the whole multitude: and they choſe Stephen, a man full of faith, and of the Holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proſelyte of Antioch.

5. To which they readily agreed, and accordingly nominated the ſeven of whom *Stephen* was the moſt eminent, for the ſtrength and ſincerity of his faith, and the power of working miracles.

6 Whom they ſet before the apoſtles: and when they had prayed, they laid *their* hands on them.

6. Theſe they brought to the apoſtles, giving them ſufficient teſtimonies of their abilities and qualifications for the office, who thereupon conſecrated them to it by prayer and impoſition of hands.

7 And the word of God increaſed; and the number of the diſciples multiplied in Jeruſalem greatly, and a great company of the prieſts were obedient to the faith.

7. By the apoſtles being thus at full liberty to preach, the church increaſed every day more and more, and a great many of the Jewiſh prieſts came in and embraced the goſpel.

8 And Stephen full of faith and power, did great wonders and

8. But Stephen diſtinguiſhed himſelf by his zealous faith, and great knowledge in the ſcriptures,

and miracles among the people.

9 Then there aroſe certain of the ſynagogue, which is called *the ſynagogue* of the * *Libertines*, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Aſia, diſputing with Stephen.

10 And they were not able to reſiſt the wiſdom and the ſpirit by which he ſpake.

11 Then they ſuborned men, which ſaid, We have heard him ſpeak blaſphemous words againſt Moſes, and *againſt* God.

12 And they ſtirred up the people, and the elders, and the ſcribes, and came upon *him*, and caught him, and brought *him* to the council.

13 And ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place, and the law.

14 For we have heard him ſay, that this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the cuſtoms which Moſes delivered us.

tures and courage in preaching, and doing miracles. A. D. 33.

9. Againſt whom there came a ſet of *Jews*, that had a particular ſynagogue by themſelves, and who from their being freemen * of *Rome*, were called *Libertines*, and pretended openly to contradict, and challenged to diſpute with him.

10. But by the ſtrength of his reaſon, and the gravity, courage, and freedom of his diſcourſe, they were ſilenced and baffled before all the people.

11. & 12. Which inſtead of convincing, did ſo enrage them, that they hired or perſuaded witneſſes to accuſe him of diſhonourable words againſt the *Jewiſh* religion; and under that pretence got him apprehended and brought before the council.

13. & 14. And the teſtimony they gave in againſt him, was, that they had heard him affirm, that Jeſus would cauſe their temple to be finally deſtroyed, and the ceremonial law to be aboliſhed, which they ſaid was blaſphemy.

* Ver. 9 Λιβερτῖνοι, *Freemen*, or more properly ſuch as were born ſo of parents that had *Roman* freedom, and ſo diſtinguiſhed from *Liberti*, who were not *born*, but *made* ſuch by purchaſe or free gift.

A. D. 33. 15 And all that ſat in the council, looking ſtedfaſtly on him, ſaw his face as it had been the face of an angel.

15. As ſoon as he was charged with this crime, there appeared upon his face (as a token of his innocence) a ſplendor and a brightneſs like that of an angel, which was viſible to all the council that were to be his judges.

CHAP. VII.

The High Prieſt ſums up the charge of Blaſphemy againſt the Jewiſh law, and demands of Stephen, what he had to ſay to it. Stephen's famous Defence, and Retaliation upon the Jews. The Court exaſperated. He is ſtoned to Death.

1 THEN ſaid the high prieſt, Are theſe things ſo?

1. STEPHEN being thus charged with blaſphemy againſt the *Jewiſh* religion, for affirming, that Chriſt would deſtroy the temple, and abrogate the ceremonial law, the high prieſt aſked him, what he had to ſay for himſelf?

To which he anſwered, That it ought not to be interpreted as blaſphemy againſt their religion, or againſt God the divine Author of it, to affirm either or both of theſe things. And this he proved to them, by ſhowing from their own ſcriptures, in the ſeveral periods from Abraham to Moſes, and from Moſes to the building of the temple, that God never intended to confine his true worſhip and religion to the land of *Canaan*, nor his divine preſence to the temple of *Jeruſalem*; that the ceremonial law was not given to be of neceſſary and perpetual obligation; and that by the frequent examples of judgments upon the ſins of their forefathers, it was but juſt for them who now followed, and exceeded them in obſtinate wickedneſs, to expect the final deſtruction of their temple and nation *. 2, 3.

* The reader may take notice, that this pretty long paraphraſe of the firſt verſe, is intended as an *Abridgement* of

2 And he ſaid, Men, brethren, and fathers, hearken, The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran.

3 And ſaid unto him, Get thee out of thy country, and from thy kindred, and come into the land which I ſhall ſhow thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, * he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not *ſo much as* to ſet his foot on: yet he promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when

2, 3, 4, 5, 6, 7, & 8. He began with Abraham the father of the *Jewiſh* nation, to whom, for his eminent faith and virtue under all the influence of an epidemical wickedneſs and idolatry, God was pleaſed in ſpecial manner to communicate himſelf; to give him an abſolute promiſe of being the *head* of a *nation*, from whom the Meſſiah ſhould be born; and of the land of *Canaan*, which his poſterity ſhould poſſeſs, as a ſeparate and peculiar people for his worſhip. And yet neither Abraham himſelf, when he was removed into this land, had the leaſt foot of ground in it, nor did his poſterity enjoy it till above four hundred years after the birth of Iſaac, living in the meantime in foreign countries, under a deal of hardſhip and oppreſſion. *Tho' all that while the faith and virtue of* Abraham, *and the ſervice and worſhip of* God, *performed by* Jacob, *and the twelve patriarchs his ſons, was every way as acceptable,* A. D. 33.

of this famous apology of St. Stephen; and that as the critics have laboured much about the phraſeology and ſynchroniſms of ſeveral paſſages of it, I have made it my buſineſs to ſhow the *ſtrength* and *argument* of its ſeveral parts, as a juſt defence of himſelf againſt his accuſation, which I thought the chief buſineſs of a *paraphraſe*, and toward which I found but little help from *commentators*.

* *When his father was dead he removed.*——Note, There ariſeth a great difficulty about the age of Abraham at the time of this his *removal*, as the hiſtory records the circumſtances of it in Gen. xi. and xii. chapters. But the account of Terah's age in the *Samaritan Pentateuch*, cleary reconciles St. Stephen to Moſes. See Sir Norton Knatchbul in loc.

A. D. 33. when *as yet* he had no child.

6 And God ſpake on this wiſe, that his ſeed ſhould ſojourn in a ſtrange land, and that they ſhould bring them into bondage, and entreat *them* evil four hundred years,

7 And the nation to whom they ſhall be in bondage, will I judge, ſaid God: and after that ſhall they come forth, and ſerve me in this place.

8 And he gave him the covenant * of circumciſion: and ſo Abraham begat Iſaac, and circumciſed him the eighth day: and Iſaac *begat* Jacob, and Jacob begat the twelve patriarchs.

* Rom. iv. 10 11.

9. And the patriarchs moved with envy, ſold Joſeph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wiſdom in the ſight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his houſe.

11 Now there came a dearth over all the land of Egypt and Canaan, and great affliction; and our fathers found no ſuſtenance.

12 But when Jacob heard that there was corn in Egypt, he ſent out our fathers firſt,

ceptable to God as ours in the land, of Canaan *ever was ſince.* Then again, when God appointed the famous rite of circumciſion to Abraham, it was after * the *grand promiſe* made to him, and therefore had nothing in it that could make Abraham more worthy, but was only an external mark, and a badge of the covenant, and relation he bore to God, *and ſo being of no intrinſic virtue of itſelf, was capable of being omitted or aboliſhed; and if* that, *then conſequently ſo muſt any* other *of the ceremonial uſages be.*

9, 10, 11, 12, 13, 14, 15. & 16. His next inſtance in the courſe of their hiſtory, was in Joſeph, his being ſold into Egypt by the emulation of his brethren; his wiſdom, piety, ſucceſs, and advancement there, as the providential means of preſerving his family under the great famine; who all lived and died in *Egypt*, and had no other benefit of the promiſed land, but to be carried over and buried there. By all which it was clear, *That the moſt deſpiſed and perſecuted perſons might be yet the moſt glorious inſtruments of delivering and ſaving God's people. That the favour and love of God toward his moſt eminent ſervants, has no reſpect to any* particular country; *but that in* every place *he accepts of, and rewards the ſervices and virtues*

13. And at the ſecond *time* Joſeph was made known to his brethren; and Joſephs kindred was made known unto Pharaoh.

tues of his true worſhippers. And finally, if this were true of the patriarchs, the fathers *of the* Jewiſh *church, it could not be otherwiſe intended of God in relation to their* poſterity. A. D. 33.

14 Then ſent Joſeph, and called his father Jacob to him, and all his kindred, threeſcore and fifteen ſouls.

15 So Jacob went down into Egypt, and died, he and our fathers.

16 And were carried over into Sichem, and laid in the ſepulchre that * Abraham bought for a ſum of money of the ſons of Emmor *the father* of Sichem.

17 But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Egypt.

18 Till another king aroſe, which knew not Joſeph.

19 The ſame dealt ſubtilely with our kindred, and evil entreated our fathers, ſo that they caſt out their young children, to the end they might not live.

17, 18. & 19. As the four hundred years grew toward a completion, during their ſtay in *Egypt*, the *Iſraelites* increaſed there to vaſt multitudes, which the *Egyptian* king endeavoured, for reaſons of ſtate, to ſuppreſs, by deſtroying their male children as faſt as they were born, *as you now by illegal and violent methods intend to hinder the religion of Chriſt, by ſuppreſſing and deſtroying his apoſtles and diſciples.*

20 In which time Moſes was born, and was exceeding fair, and nouriſhed up in his fathers houſe three months.

20, 21. & 22. But as then Moſes was born, and by the ſpecial Providence of God was educated, qualified, and preſerved to be their deliverer, againſt all the fury and

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* Ver. 16. *That* Abraham *bought*, &c.——Note, It was not Abraham, but Jacob that bought this ſepulchre, Gen. xxxiii. 18, 19. Whether therefore we ſhould ſay, That Stephen, in the warmth of his ſpeech, might miſtake the *name*; or rather, that it is an error of the *copies*; let the learned and pious reader determine. See Capel. Specileg. on this paſſage. Eraſmus in II. Cap. Math. and Epiſt. Lib. 2. Epiſt. 6. Epiſcop. Inſtit. Lib. 4. Sect. 1.——84. Le Clerc. Ars Crit. Part 3. Pag. 208.

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A. D. 33. 21 And when he was caſt out, Pharaohs daughter took him up, and nouriſhed him for her ſon.

22 And Moſes was learned in all the wiſdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was fully forty years old, it came into his heart to viſit his brethren the children of Iſrael.

24 And ſeeing one of *them* ſuffer wrong, he defended *him*, and avenged him that was oppreſſed, and ſmote the Egyptian:

25 For he ſuppoſed his brethren would have underſtood, how that God by his hand would deliver them; but they underſtood not.

and oppoſition of the *Egyptian* court; *ſo be you aſſured, God has in a ſtill more wonderful manner appointed Jeſus to be the Saviour of mankind, and will miraculouſly ſupport and defend his doctrine and religion, maugre all the force of your power and malice.*

23, 24, 25, 26, 27, 28, & 29. Moſes, indeed, before his divine commiſſion, to be the inſtrument of their deliverance from *Egyption* bondage, was fully known, did a private action or two that could *only be interpreted* a kind of *earneſt* of their future general deliverance; and the parties concerned in it, having no apprehenſions of him as ſuch, rejected and abuſed him for his kindneſs; *but you have now no plea in reſpect to your Saviour* Jeſus. *His commiſſion is confirmed by all poſſible evidence, and your refuſal of him is without all excuſe.*

26 And the next day he ſhowed himſelf unto them as they ſtrove, and would have ſet them at one again, ſaying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me as thou didſt the Egyptian yeſterday?

29 Then fled Moſes at this ſaying, and was a ſtranger in the land of Madian, where he begat two ſons.

30 And when forty years were expired, there appeared to him in the wilderneſs of Mount Sinai, an angel of the Lord in a flame of fire in a buſh.

31 When Moſes

30, 31, 32, 33, 34, 35, & 36. But when God had demonſtrated his commiſſion by that wondrous and amazing appearance at Mount Sinai, by the Miracle of the burning buſh, and by the voice of an angel; and when

ſaw it, he wondered at the ſight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I am the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. Then Moſes trembled, and durſt not behold.

when Moſes had by the power of miracles convinced the Egyptians and them of the truth of it; then they found the perſon they before overlooked and rejected, to be indeed their great deliverer and governor. *And thus God will at laſt moſt terribly convince you, that the* Jeſus *whom you have rejected, is the only Saviour, and ſpiritual deliverer of his church and people.* A.D. 33.

33 Then ſaid the Lord to him, Put off thy ſhoes from thy feet: for the place where thou ſtandeſt is holy ground.

34 I have ſeen, I have ſeen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will ſend thee into Egypt.

35 This Moſes, whom they refuſed, ſaying, Who made thee a ruler and judge? the ſame did God ſend *to be* a ruler and deliverer by the hands of the angel which appear-to him in the buſh.

36 He brought them out, after that he had ſhowed wonders and ſigns in the land of Egypt, and in the Red ſea, and in the wilderneſs forty years.

37 This is that Moſes which ſaid unto the children of Iſrael, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; him ſhall ye hear.

37. And even this great Moſes your lawgiver, has given you ſo little reaſon to conclude, that the ceremonial law ſhould be of neceſſary and perpetual obligation, that on the contrary, when he had given you it, he directed you and your poſterity to expect the Meſſiah as a more excellent *prophet*, the Author of more refined and ſpiritual *laws*: to which therefore *his* were only an introduction, and in due time to give place.

38 This is he that was in the church in the wilderneſs, with the angel which ſpake to him in the mount Sinai, and *with* our fathers;

38. This Moſes, I ſay, therefore, when he delivered this *law* from God to our forefathers, could be underſtood to give it for no longer continuance, than till

A. D. 33. fathers: who received the lively oracles to give unto us.

39 This is he to whom our fathers would not obey, but thruſt *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moſes, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in thoſe days, and offered ſacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned and gave them up to worſhip the hoſt of heaven; as it is written in the book of the

* Amos v. 25. prophets, * O ye houſe of Iſrael, have ye offered to me ſlain beaſts, and ſacrifices, by the ſpace of forty years in the wilderneſs?

43 Yea, ye took up the tabernacle of Moloch, and the ſtar of your god Remphan, figures which ye made, to worſhip them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witneſs in the wilderneſs, as he had appointed, ſpeaking unto Moſes, that he ſhould make it according to the faſhion that he had ſeen.

45 Which alſo our fathers that came after, brought in with Jeſus into

till Chriſt ſhould come to complete it, and give a more perfect one in the room of it.

39, 40, 41, 42, & 43. And when theſe your *forefathers* (who were as much the church and favourite people of God as *you* can now pretend to be) were ſo ungrateful under all their deliverances, and ſo ſtupid under all the bleſſings of their divine law, as to affront Moſes, by whoſe hand they received it, and from time to time to fall into heathen idolatry and worſhip; what did God do to them, but give them up to themſelves, deſpiſe their *temple*, and at laſt give *it* over to deſtruction, and *them* into a long and dreadful captivity? *And therefore be ye your own judges, whether this your malicious treatment of* Chriſt, *the laſt and greateſt of all lawgivers, does not call for a more terrible and fatal puniſhment?*

44. & 45. Again, the tabernacle, with the ark in it, was, for a long ſpace of time, as ſolemn a place for your *worſhip*, and of the divine *appearance* and *reſidence*, as the *temple* can be at this preſent; and yet though it was made and framed by God's ſpecial direction for that purpoſe, he was ſo far from *confining* his

into the poſſeſſion of the Gentiles, whom God drove out before the face of our fathers, unto the days of David.

his bleſſings to it, that it laſted no longer than to the building of the *temple*. A. D. 33.

46 Who found favour before God, and deſired to find a tabernacle for the God of Jacob.

46. Which noble fabric was erected, and accepted of God, more as a teſtimony of David's gratitude for divine favours, than from any expreſs and poſitive command from Heaven.

47 But Solomon built him an houſe.

47. As it is evident from this, that though God accepted of David's thankful and pious intention; yet ſo little did he inſiſt upon it as *eſſentially neceſſary* to his divine *worſhip* and *preſence*, that only becauſe David was engaged in ſo many wars, he ordered the building of it to be deferred to the more peaceable reign of his ſon Solomon.

48 Howbeit the moſt High dwelleth not in temples made with hands, as ſaith the prophet,

49 Heaven *is* my throne, and earth *is* my footſtool: what houſe will ye build me? ſaith the Lord: or what *is* the place of my reſt?

50 Hath not my hand made all theſe things?

48, 49, & 50. Nay, and when he had built and conſecrated it to this divine ſervice, what a ſolemn profeſſion and declaration did he then make in his dedication-prayer? (1 Kings viii. 27.) *That the moſt High God neither could nor would confine his eſpecial preſence, and bleſſings, upon the worſhip of men, to any temple made with hands; nor he that fills heaven and earth, limit his people's adorations to one particular place.* Plainly intimating thereby, that this temple had no peculiar holineſs *in itſelf*, nor were its worſhip and ſacrifices of any *neceſſary and perpetual obligation*. And the ſame was meant by the prophet Iſaiah, when he ſays, *What houſe will ye build me, &c.* [Iſai. lxvi. 1, 2.]

51 Ye ſtiff-necked and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt;

51. Sephen having thus fully anſwered the charge laid to him, and knowing the incurable prejudice and malice of the council,

A. D. 33. Ghoſt: as your fathers *did*, ſo do *ye*.

cil, told them plainly, that notwithſtanding all theſe unexceptionable evidences from their own ſcriptures, he ſtill expected that they would continue hard againſt the word of God, and the miraculous teſtimonies of his Spirit, juſt as their forefathers had too often done before them.

52 Which of the prophets have not your fathers perſecuted? and they have ſlain them which ſhowed before of the coming of the juſt One, of whom ye have been now the betrayers and murderers.

52. Only with this difference, That *they* only abuſed thoſe prophets that foretold and deſcribed the bleſſed times of the Meſſiah; but *you* (ſays he) by a more deſperate degree of wickedneſs, have betrayed and murdered the very Meſſiah *himſelf*.

53 Who have received the law by the diſpoſition of angels, and have not kept *it*.

53. And finally, that this their law and temple, though the one ſo auguſtly and ſolemnly declared from heaven, the other ſo magnificent in its fabric and worſhip, ſhould be, ſo far from being their ſecurity, under ſuch unrepented violation of the divine will, that they would ſerve only as arguments to aſcertain, and increaſe, and aggravate that moſt exemplary judgment that was coming upon them.

54 When they heard theſe things, they were cut to the heart, and they gnaſhed on him with *their* teeth.

54. This diſcourſe, and the bold application of it to them, ſo incenſed the council, that they expreſſed themſelves againſt him, with all the ſigns of rage and bitterneſs.

55 But he being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God,

55. Stephen knowing what this fury of theirs would end in, lifted up his eyes and heart to heaven, where his only hope and confidence was placed; and God for his preſent ſupport, vouchſafed him a ſight of the SHECHINAH, or glorious appearance of the Divine Majeſty,

Majeſty, and Jeſus, in the higheſt ſplendor and greatneſs, ready to ſave and receive him. A. D. 33.

56 And ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God.

56. And he declared to them all, what he ſaw.

57 Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord,

57. But they, ſeeing nothing of the viſion as he did, took it as a freſh inſtance of his blaſphemy to confirm the former charge; and exclaiming againſt him in the loudeſt manner, call-

ed upon the people to carry him off, and ſtone him as a blaſphemer.

58 And caſt *him* out of the city, and ſtoned *him:* and the witneſſes laid down their clothes at a young man's feet, whoſe name was Saul.

58. And to put ſome face of a legal proceeding upon the matter; they ordered him to be carried out of the city, and the witneſſes firſt to begin the execution, who accordingly ſtript themſelves for it, and gave their clothes to be kept by one Saul, an eminent young zealot againſt Stephen; who, by this office, deſired to teſtify his conſent to his death.

59 And they ſtoned Stephen, calling upon † *God*, and ſaying, Lord Jeſus, receive my ſpirit.

59. Thus they murdered this eminent diſciple, who all the while commended his ſoul to Jeſus his Saviour †.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

60. And in the midſt of his agonies got upon his knees, and begged of God not to add this to the reſt of their heavy crimes; and ſo died with as much calmneſs and compoſure, as if he had fallen aſleep. CHAP.

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† Ver. 59. *Calling upon God.* Note, The word *(God)* is not in the *original*, nor ought to have been inſerted here. The reading is, *And they ſtoned* Stephen, ἐπικαλούμενον. *Calling out to, or calling upon, or praying and ſaying, Lord Jeſus*, &c. And if the word God be ſuppoſed to be put in this place, yet the ſenſe may well be this, *viz. Calling upon God, and alſo ſaying, Lord Jeſus receive my ſpirit.*

CHAP. VIII.

A general Perſecution againſt the Converts to Chriſtianity. They are forced to flee from Jeruſalem. *Only the Apoſtles ſtay there.* Saul *a chief Inſtrument in this Perſecution. The Preaching and Miracles of* Philip *the Deacon, in* Samaria. *Of* Simon *the Sorcerer. His propoſal to buy the Gifts of the Holy Ghoſt with Money.* Peter's *reproof to him thereupon.* Philip *converts the* Eunuch, *and baptizeth him.*

A. D. 33. 1 AND Saul was conſenting unto his death. And at that time there was a great perſecution againſt the church which was at Jeruſalem; and they were all ſcattered abroad throughout the regions of Judea and Samaria, except the apoſtles.

1. THE rage and malice of the council at Stephen's diſcourſe did not end in his murder, but extended to all the Chriſtian converts; all, or moſt of which, were forced thereupon to retire from Jeruſalem into the ſeveral parts of Judea and Samaria. But the twelve apoſtles * continued there ſtill. And in the execution of theſe perſecuting orders of the council, Saul was a principal inſtrument, as he had before been of Stephen's condemnation.

2. In

* Ver. 1. πλὴν τῶν ἀποστόλων, *except the apoſtles;* who, in all probability, would hardly have abided the danger of this perſecution, but from ſome ſpecial order from God, and by a particular providence over them.

The reaſon for their continuance at Jeruſalem in a *body*, I conceive to be, That they might conſult and give directions to them that *were ſcattered* into ſeveral parts, relating to the converts they ſhould make. See chap. viii. 14, &c. and chap. xi. 22, &c. See Bp. Pearſon's Oper. Poſt. pag. 62.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

2. In the mean time, though A. D. 35. it was againſt the cuſtom of the Jewiſh nation to bury malefactors in the ſame manner with other people, yet Stephen's * friends ventured to carry his body off, and perform his funeral with the uſual decencies and reſpects.

3 As for Saul, he made havoc of the church, entering into every houſe, and haling men and women, committed *them* to priſon.

3. To proceed now in the account of this diſperſion of the Chriſtian converts, who could now no longer endure their own houſes, by reaſon of the zeal and fury of Saul, who, by order of the council, entered and ſearched them all, dragging men and women out to priſon.

4 Therefore they that were ſcattered abroad, went every where preaching the word.

4. But theſe endeavours to ſuppreſs the Chriſtian doctrine, tended yet farther to ſpread and propagate it. For ſuch of thoſe that were driven from Jeruſalem, as had ſufficient endowments of the Holy Ghoſt, and authority from the apoſtles, went preaching, and confirming the goſpel, through the ſeveral towns and countries, into which they were diſperſed.

5 Then Philip went down to the city of Samaria, and preached Chriſt unto them.

6 And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing and ſeeing the miracles which he did.

7 For unclean ſpirits,

5, 6, 7, & 8. Among whom Philip, one of the ſeven deacons or ſtewards for the poor, (chap. vi.) diſtinguiſhed himſelf in one of the chief cities of the Samaritan country; in which he preached, and wrought miracles with ſuch ſucceſs, that the greateſt part of rhe people believed, and embraced the goſpel with

* Ἄνδρες εὐλαβεῖς, *devout men*. Whether this phraſe in this place, ſignifies Jewiſh *proſelytes*, or Chriſtian *converts*, is hardly to be determined; though moſt probably they were Jewiſh proſelytes turned Chriſtians.

A. D. 35. rits, crying with a loud voice, came out of many that were poſſeſſed *with them:* and many taken with palſies, and that were lame, were healed.

8 And there was great joy in that city.

the greateſt gladneſs and ſatisfaction.

9 But there was a certain man called Simon, which beforetime, in the ſame city, uſed ſorcery, and bewitched the people of Samaria, giving out that himſelf was ſome great one.

10 To whom they all gave heed, from the leaſt to the greateſt, ſaying, This man is the great power of God.

9, 10, & 11. Now there had been a good while in that city, one Simon, a famous ſorcerer, that declared himſelf endowed with moſt eminent degrees of divine power; and indeed had ſo long and often aſtoniſhed the people with diabolical and magical performances, that he was cried up by all ranks, for a wonderful and divine perſon.

11 And to him they had regard, becauſe that of long time he had bewitched them with ſorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jeſus Chriſt, they were baptized both men and women.

12. But upon hearing the comfortable and reaſonable doctrine of the Chriſtian religion from Philip, and ſeeing the far more plain and unexceptionable miracles by which he confirmed it, they left Simon, and were baptized into the religion of Jeſus Chriſt.

13 Then Simon himſelf believed alſo: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and ſigns which were done.

13. Nay, the power by which Philip wrought his cures, appeared ſo evidently to be derived from the true God, that Simon himſelf was as much ſtruck and aſtoniſhed at them, as the people had been at his; and finding he could no longer ſtand in competition with him, pretended at leaſt, to be his ſincere convert, and ſo was baptized, and attended upon his preaching.

14 Now when the apoſtles which were at Jeru-

14. & 15. Now the twelve apoſtles at Jeruſalem, having intelligence

Jeruſalem heard that Samaria had received the word of God, they ſent unto them Peter and John.

15 Who when they were come down, prayed for them, that they might receive the Holy Ghoſt.

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jeſus.)

17 Then laid they *their* hands on them, and they received the Holy Ghoſt.

telligence of the progreſs of the goſpel about Samaria, ſent Peter and John into thoſe parts, to confer ſuch gifts of the Holy Ghoſt upon ſuch of the new converts, as the divine wiſdom ſhould think moſt proper for the occaſions of the church. A. D. 35.

16. (For theſe miraculous powers, were not the immediate priviſege of all converts upon baptiſm, but were diſpenſed by the *twelve apoſtles*, to ſuch perſons and purpoſes as the Holy Spirit directed:)

17. Accordingly theſe two apoſtles came and conferred them upon ſeveral, by prayer, and the ſignificant ceremony of laying their hands on them. And, by thus conferring the gifts of the Holy Spirit upon theſe converts of Samaria, the apoſtles took the moſt prudent and early ſteps toward curing thoſe long prejudices, and averſions, that had poſſeſſed the minds of Jews and Samaritans againſt each other; ſhowing them now to be all equally acceptable to God, and capable of the bleſſings of the Meſſiah's kingdom, upon their repentance and converſion to his religion.

18 And when Simon ſaw that through laying on of the apoſtles hands, the Holy Ghoſt was given, he offered them money,

19 Saying, Give me alſo this power that on whomſoever I lay hands, he may receive the holy Ghoſt.

18. & 19. Simon obſerving this great prerogative of the apoſtles, not only to work miracles themſelves, but to confer the power upon others; and imagining with himſelf what credit and gains he could make of ſuch a privilege, if he had it; and judging of the apoſtles temper by his own covetous inclinations, offered them a ſum of money to beſtow it upon him.

 20. Which

A. D. 35. 20 But Peter said unto them, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

20. Which proposal Peter rejected with the utmost indignation, upbraiding him with the monstrous wickedness of imagining, That a free gift of God could ever, like earthly commodities, be exposed to sale, and of designing that for his own vanity and lucre, which God intended only for the spiritual good of mankind. ——*Take your money* (says he) *the love of which will be your destruction.*

21 Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.

21. Telling him that his covetousness and hypocrisy was too great to render him fit for any spiritual gift, or capable of any benefit from the Christian religion.

22 Repent therefore of this thy wickedness, and pray God, if *perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall † of bitterness, and *in* the bond ‡ of iniquity.

22. & 23. But exhorted him at the same time, to endeavour for a pardon of this wicked project, and for the cure of his desperate and corrupted disposition, by the most earnest prayer to God, and a special degree of humiliation and repentance.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

24. By which severe rebuke, he seemed, at least, to be much affected, and begged of the two apostles to join their prayers to his own, That God would not punish him in so exemplary a manner, as they seemed to threaten him withal.

25 And

25. The

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* Ver. 22. *If perhaps*—εἰ ἄρα—This particle does not denote any *uncertainty* of God's *forgiveness*, upon Simon's real *repentance;* but is the same with εἰ, & εἴπως, in Philip. iii. 11, 12, and elsewhere. The sense is, *That the thought of thy heart may be forgiven thee.*

† Ver. 23. *Gall of bitterness*——Alluding (most probably) to Deut. xxix. 18. or xxxii. 32.

‡ Ibid. *Bond of iniquity*—Alluding to Isai. lviii. 6.

25 And they, when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the goſpel in many villages of the Samaritans.

25. The two apoſtles having A. D. 35. by the gifts of the Holy Ghoſt, confirmed and ſettled the Chriſtians in theſe parts, returned again to the other ten at Jeruſalem, preaching the goſpel as they went through ſeveral villages of the Samaritans, where Philip had not yet been.

26 And the angel of the Lord ſpake unto Philip, ſaying, Ariſe, and go toward the ſouth, unto the way that goeth down from Jeruſalem unto Gaza, which is deſert.

26. He having alſo now finiſhed his preaching, in the place before mentioned, had orders given him by an angel to leave it, and travel the road that leads from Jeruſalem to Gaza, that part of it particularly that lay through the deſert of Judah.

27 And he aroſe and went: and behold a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip,

28 Was returning and ſitting in his chariot, read Eſaias the prophet.

27. & 28. He went accordingly, and as ſoon as he came thither, found upon what occaſion he was ſent; for he ſaw a chariot upon the road, belonging to the high treaſurer of the queen of * Ethiopia, who being a Jewiſh proſelyte, had been at Jeruſalem to worſhip the true God, at the great feaſt of Pentecoſt, and was now returning home, and as he rode along, was reading in the prophet Iſaiah.

29 Then the Spirit ſaid unto Philip, Go near, and join thyſelf to this chariot.

29. The angel directed Philip to make up to the chariot, and talk with the treaſurer about what he was reading.

30 And Philip ran thither to him, and heard him read the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?

30. He did ſo, and aſked him, if he underſtood that famous and remarkable paſſage?

* That part of it that lay under *Egypt*.

A. D. 35. 31 And he ſaid, How can I, except ſome man ſhould guide me? and he deſired Philip that he would come up and ſit with him.

31. No (he ſaid) it can hardly be expected, a ſtranger, not much ſkilled in the Jewiſh learning, ſhould be able to interpret their prophecies; and, being deſirous to be informed, requeſted Philip to come into the chariot, and ſhow him the meaning of it. And ſo he did.

32 The place of the ſcripture which he read, was this. He was led as a ſheep to the ſlaughter, and like a lamb dumb before the ſhearer, ſo opened he not his mouth:

33 In his humiliation, his judgment was taken away: and who ſhall declare his generation? for his life is taken from the earth.

32. & 33. The paſſage was that of Iſai. liii. 8. (according to the Greek tranſlation) concerning the Meſſiah. *He was led as a ſheep to the ſlaughter, and as a lamb dumb before his ſhearer, ſo opened he not his mouth.* Signifying the perfect innocency of life, and the abſolute patience, modeſty, and reſignation of CHRIST under his condemnation and ſufferings. *In his humiliation his judgment was taken away*, i. e. While he condeſcended to live upon earth, in the low and humble ſtate of manhood, he ſhould be moſt unjuſtly treated, and have no right or juſtice done him. *And who ſhall declare his generation? For his life is taken from the earth*, i. e. Who can ſufficiently expreſs the wickedneſs of that generation of men, who thus condemned and crucified their own Meſſiah?

34 And the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this? of himſelf, or of ſome other man?

34. The treaſurer deſired to know, Whether Iſaiah ſpake this of himſelf, or of ſome other great and eminent prophet?

35 Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus.

35. Whereupon Philip took occaſion to ſhow him, how this, and abundance of other prophecies, were deſigned to be *eminently* and *completely* fulfilled in the Meſſiah; convincing him all the way, that Jeſus was the very perſon, to whoſe life, death, reſurrection, and

and aſcenſion, theſe ſcriptures exactly anſwered; and A. D. 35.
conſequently that *he* was the Saviour of mankind, and ſo all were obliged to embrace his doctrine, and be baptized into the profeſſion of his religion.

36 And as they went on *their* way, they came unto a certain water: and the eunuch ſaid, See *here is* water; what doth hinder me to be baptized?

36. The man was fully convinced of the truth of the Chriſtian religion by Philip's diſcourſe, and requeſted him to baptize him into the profeſſion and privileges of it.

37 And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God.

38 And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the eunuch; and he baptized him.

37. & 38. Philip told him, that if his conviction was *real* and *ſincere*, and his reſolution to perſevere and live up to it firm and hearty, he would do it. And having his repeated aſſurances that he was ſo, he baptized him at the next convenient water they came to.

39 And when they were come up out of the water, the Spirit of the Lord * caught away Philip, that the eunuch ſaw him no more: and he went on his way rejoicing.

39. When all was over, the angel conveyed away Philip in a miraculous manner, * which ſtill more confirmed the eunuch in the truth of what he had taught him, and ſo he continued his journey home with the utmoſt joy and ſatisfaction.

40 But Philip was found at Azotus: and paſſing through, he preached

40. The angel carried Philip as far as Azotus, which was about thirty miles diſtant from the

* Ver. 39. *The Spirit of the Lord caught away* Philip.—Note, The *Alexandrian*, and other *MSS.* read it thus πνεῦμα ἅγιον ἐπέσεν ἐπὶτὸν Ἐυνέχον; ἄγγελος δὲ Κυρίε, &c. "The "Holy Spirit fell upon the eunuch; but the angel of the "Lord caught away *Philip*." And accordingly, by the powers of this Spirit, the eunuch is ſaid to have planted the goſpel in *Ethiopia*, as *Euſebius* ſays, Hiſt. Lib. 2. Cap. 1.

A. D. 35. preached in all the cities, till he came to Cæsarea.

place he took him up at; from whence he went up the coast-side, and preached the gospel in the towns as far as Cæsarea.

CHAP. IX.

The Rage of Saul *against the* Christians. *His Commission to seize them. His extraordinary Conversion.* Ananias *sent to him. He preached the Gospel at* Damascus *to the* Jews. *They attempt to destroy him. His Escape. He comes to* Jerusalem, *and is received by the Apostles.* Peter's *Preaching and Miracles at* Lydda *and* Joppa.

1 AND Saul yet breathing out threatning and slaughter against the disciples of the Lord, went unto the high priest,

1. TO proceed now in the account of this persecution, and of what happened to Saul, who was the chief instrument of the council in carrying it on:

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

2. The gospel-doctrine having by this time been preached and entertained at Samaria, and in several other cities into which the Christians were dispersed; Saul out of his furious zeal for the Jewish law, addressed himself to the high priest and council for a commission to go thither, and demand of the rulers of the synagogues to seize upon all Christians, and send them to Jerusalem, to be condemned and punished as enemies to the Jewish religion.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven.

3. They gave him his orders; and in his journey thither to execute them, as he drew near the town about noon, he and his * company were surrounded with a miraculous light from heaven, that eclipsed the very sun.

* Chap. xxii. 6.

4 And

4. Where-

4 And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why perſecuteſt thou me?

4. Whereupon, either concluding it to denote the ſpecial preſence * of God, or elſe ſtruck and confounded at the brightneſs of it, they † all fell proſtrate upon the ground, when a voice out of the cloud was directed to Saul, *Saul, why doſt thou thus perſecute me, in oppreſſing the members of my church?* A. D. 35.

† Chap. xxvi. 14.

5 And he ſaid, Who art thou Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt? *It is* hard for thee to kick againſt the pricks.

5 Saul, aſtoniſhed to hear his zeal for religion ſo dreadfully interpreted, deſired to know whether this was the appearance of the true ‡ God or no? To which the voice anſwered, That it was the manifeſtation of the very Jeſus, the Son of God, the true Meſſiah, whoſe religion and diſciples he thus inhumanly perſecuted; adding, that it would be a moſt deſperate attempt for him any longer to oppoſe ſuch evidences, and reſiſt ſuch a divine authority.

‡ Ver. 5. See Chap. xxii. 8.

6 And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord *ſaid* unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do.

6 Thus convinced of his error, and trembling at his own guilt, Saul humbly begged to be directed what he ſhould do to teſtify his repentance, and obtain his pardon? And the voice replied, That he ſhould purſue his journey into the town, and wait there for a further manifeſtation of the Divine will concerning him.

7 And the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man.

7. (Now his fellow-travellers heard this voice only, as a loud and confuſed ſound, ‖ but not the diſtinct words that were ſpoken to Saul; and though more ſtruck and confounded, had not ſo clear a ſight of the § divine glory that appeared, as *he* had.

‖ See Ch. xxii. 9. and Ch. xxvi.

8. & 9.

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* Or to be the *Schechinah*, the *glory of the Lord.*

§ Ver. 7. μηδένα θεωρȣντες. Seeing no *perſon*——From whence moſt interpreters, concluding, that St. Paul at this time

A. D. 35. 8 And Saul aroſe from the earth; and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought *him* into Damaſcus.

9 And he was three days without ſight, and did neither eat nor drink.

8. & 9. So that when they roſe up to go on their journey, Saul's eyes were ſo dazzled at the light he had ſeen, that he was forced to be led into the town by his companions, and continued blind for three days together, which he ſpent in ſolemn repentance, prayer, and faſting.

10 And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, *I am here*, Lord.

11 And the Lord ſaid unto him, Ariſe, and go into the ſtreet, which is called Straight, and inquire in the houſe of Judas for one called Saul of Tarſus: for behold, he prayeth,

10. & 11. At three days end, Jeſus performed his promiſe to Saul (ver. 6.), by appearing to Ananias a Chriſtian diſciple (formerly a Jewiſh proſelyte), and ordered him to go to ſuch a houſe, in ſuch a ſtreet, to find out Saul, to cure him of his blindneſs, and baptize him into the Chriſtian religion, and qualify him for the miniſtry, by conferring the Holy Ghoſt on him, telling him, that the great *perſecutor* was now a true penitent.

12 And hath ſeen in a viſion a man named Ananias, coming in, and putting *his* hand on him, that he might receive his ſight.

12. And that he might go to him without any fear, Chriſt acquainted him, that Saul knew before hand what he came for, by a viſion from himſelf.

13 Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done

13. & 14. Ananias knowing the character of the man, and the commiſſion he came thither with, could not but expreſs his amazement at ſuch a change, and (perhaps)

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time ſaw the perſon of Chriſt: I have ſo expreſſed it in the paraphraſe, as to give a juſt latitude to that notion. See ver. 17. and 1 Cor. ix. 1. and xv. 8. and Acts. xxii. 14.

done to thy ſaints at Jeruſalem.

haps) ſome fearfulneſs to make himſelf known to ſo notorious a perſecutor. A. D. 35.

14 And here he hath authority from the chief prieſts, to bind all that call on thy name.

15 But the Lord ſaid unto him, Go thy way: for he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael.

15. & 16. But Chriſt bade him go and fear nothing, aſſuring him, That, now his violent prejudices were removed, Saul would become not only a true diſciple, but an eminent preacher of the goſpel, both to Jews and Gentiles; and that as he had been an oppreſſor of, he * would now be a moſt undaunted ſufferer for the truth of it.

16 For I will ſhow him how great things he muſt ſuffer for my name's ſake.

17 And Ananias went his way, and entered into the houſe, and putting his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt.

17. & 18. Ananias, fully ſatisfied at this, went and performed his meſſage, congratulating and ſaluting Paul by the name of brother, † Chriſtian; and then, in the name of Chriſt, laid his hands upon him, cured his blindneſs, baptized him, and he was then endowed with the miraculous gifts of the Holy Ghoſt. In the cure of his blindneſs there fell from his eyes ſomething like *ſcales*; as a fit and lively *emblem*, denoting that the *veil* was now taken away from his *heart*, and that he was come to the *ſight* and underſtanding of the *true religion*.

† Ver. 17. See Chap. xxii. 16.

18 And immediately there fell from his eyes as it had been ſcales, and he received ſight forthwith, and aroſe, and was baptized.

19 And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which

19. & 20. Saul being aſſured by all this, of the truth of Chriſt's religion, and of his own pardon, ended his faſt, joined himſelf to the Chriſtian diſciples at Damaſcus,

* Ver. 16. ὁσα δεῖ αὐτὸν παθεῖν. I will ſhow him what things *he* (emphatically) *muſt ſuffer for my names ſake.*

A. D. 35. which were at Damaſcus.

20 And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God.

cus, and forthwith preached up JESUS to be the Son of God, the true Meſſiah, in the very Jewiſh ſynagogues.

21 But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this name in Jeruſalem and came hither for that intent, that he might bring them bound unto the chief prieſts?

21. This was a great ſurpriſe to all his hearers, who knew very well how contrary a purpoſe he came thither for.

22 But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

22. But he increaſing every day more and more in the knowledge of the ſcriptures, and of the truth of the Chriſtian religion, gave the Jews of that place ſuch undeniable proofs, that Jeſus was the true Meſſiah, as they could no way anſwer.

A. D. 36. 23 And after that many days were fulfilled, the Jews took counſel to kill him.

23. After this his firſt preaching at Damaſcus, Saul retired from thence into Arabia, * where he continued about a * year, and then returned hither again, and preached to the Jews, who, by authority obtained from the governor of the town, watched the gates *, with a deſign to kill him.

A. D. 37. 24 But their laying a wait was known of Saul: and they watched the gates day and night to kill him.

24 & 25. But getting intelligence of their deſign, the Chriſtian diſciples let him down from the town wall by night, and ſo he eſcaped. (2 Cor. xi. 32.)

25 Then the diſciples took him by night, and let *him* down by the wall in a baſket.

26 And when Saul was come to Jeruſalem, he aſſayed to join

26. Thence, in the third year † after his converſion, he went up to Jeruſalem to converſe with the

* Ver. 23. See Galat. i. 17. Biſhop Pearſon, Annal. Paulin, p. 2. and 2 Cor. xi. 32.

† Ver. 29. Galat. i. 18. and Biſhop Pearſon, Sup. p. 3.

join himſelf to the diſciples: but they were all afraid of him, and believed not that he was a diſciple.

the Chriſtians, and ſuch of the apoſtles as were then there. But they knowing his former character, and not hearing of him lately ſince his converſion, ſuſpected and ſhunned his acquaintance. A. D. 38.

27 But Barnabas took him, and brought him to the apoſtles, and declared unto them how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus, in the name of JESUS.

27. & 28. Till Barnabas, who had a certain account of his miraculous converſion, and preaching at Damaſcus, introduced him to Peter and James, and fully ſatisfied them of his ſincerity, ſo that he lived in conſultation with them (particularly with Peter) for fifteen days. (Galat. i. 18.)

28 And he was with them, coming in, and going out at Jeruſalem.

29 And he ſpake boldly in the name of the Lord Jeſus, and diſputed againſt the Grecians: but they went about to ſlay him.

29. During which time, he preached the goſpel to the *Jewiſh* ſtrangers and proſelytes, with great ſtrength and argument, fortitude, and freedom of ſpeech; who, inſtead of being convinced by him, contrived and plotted his death.

30 Which when the brethren knew, they brought him down to Cæſarea, and ſent him forth to Tarſus.

30. But the Chriſtians finding out their intent, conveyed him firſt to Cæſarea, and then along the coaſt to Tarſus, the place of his nativity, where he ſtayed and preached, till *Barnabas* came to him, Chap. ix. 25.

31 Then had the churches reſt throughout all Judea, and Galilee, and Samaria, and were edified, and walking

31. Whether the fury of the Jewiſh council was abated by the loſs of ſo eminent an inſtrument as Saul, or from ſome other cauſe *, they now ſuffered the Chriſtians

* See *The hiſtory of the firſt plantation of the* Chriſt. Relig. by Mr. Benſon, Vol. I. Chap. IX. Sect. III. and Mr. Lardener's

A. D. 39. ing in the fear of the Lord, and in the comfort of the Holy Ghoſt, were multiplied.

Chriſtians of Judea, Samaria, and Galilee, to enjoy for a while the free exerciſe of their religion, which gave a great opportunity of increaſing the number, and of enlarging the comfort and piety of its profeſſors.

32 And it came to paſs, as Peter paſſed throughout all *quarters*, he came down alſo to the ſaints which dwelt at Lydda.

32. & 33. Peter laid hold of this ſeaſon to go round thoſe parts, viſiting and confirming the ſeveral converts; and being at Lydda, had a man brought to him, that had been confined to his bed eight years with a dead palſey.

33 And there he found a certain man, named Æneas, which had kept his bed eight years, and was ſick of the palſey.

34 And Peter ſaid unto him, Æneas, Jeſus Chriſt maketh thee whole: ariſe, and make thy bed. And he aroſe immediately.

34. As ſoon as he came to him, Peter called him by his name, and bade him in the name of Jeſus Chriſt, riſe up and be perfectly whole; and ſo he did immediately.

35 And all that dwelt at Lydda, and Saron, ſaw him, and turned to the Lord.

35. Which miracle brought a great many in Lydda, and Saron the next town, to the Chriſtian faith.

36 Now there was at Joppa a certain diſciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which ſhe did.

36. & 37. At the ſame time there died at Joppa a very pious and charitable Chriſtian, named Tabitha, and her corpſe was prepared for the funeral.

37 And it came to paſs in thoſe days, that ſhe was ſick and died: whom when they had waſhed, they laid her in an upper chamber.

38 And foraſmuch as *Lydda* was nigh to Joppa,

38. But before they would interr her, hearing of Peter's fame at

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Lardener's *Credibility of the Goſp. Hiſt.* pag. 123. &c.— where it is proved, that Caligula's perſecution of the Jews cauſed them to ceaſe, at preſent, from perſecuting the Chriſtians.

Joppa, and the diſciples had heard that Peter was there, they ſent unto him two men, deſiring *him* that he would not delay to come to them.

at Lydda (which was juſt by) her friends ſent and begged of him to come thither, in hopes he would reſtore ſo uſeful a perſon to life. A. D. 39.

39 Then Peter aroſe, and went with them. When he was come, they brought him into the upper chamber, and all the widows ſtood by him weeping, and ſhowing the coats and garments with them.

39. Peter went with the meſſengers immediately, and in the room where ſhe lay, the poor widows came about him, and ſhowed him the clothes they had on, as evidences and monuments of her charity. which Dorcas made, while ſhe was

40 But Peter put them all forth, and prayed, and turning him to the body, ſaid, Tabitha, ariſe. And ſhe opened her eyes: and when ſhe ſaw Peter, ſhe ſat up.

41 And he gave her his hand, and lift her up; and when he had called the ſaints and widows, preſented her alive.

40. & 41. Then ordering them all to withdraw, he kneeled down and prayed by the body, and commanded her to riſe up; upon which ſhe opened her eyes, and he gave her his hand, lifted her up, and preſented the ſorrowful widows with their benefactreſs perfectly reſtored to life.

42 And it was known throughout all Joppa; and many believed in the Lord.

42. Which as ſoon as it was known, converted a great many in that town.

43 And it came to paſs, that he tarried many days in Joppa, with one Simon a tanner

43. Where Peter, ſeeing he could gain ſtill more converts, continued a good while at one Simon's a tanner.

CHAP.

CHAP. X.

Cornelius the first Gentile convert. The manner of his conversion by Peter. Peter's vision, to satisfy him, that the distinction between Jew and Gentile was abolished. His speech upon it. The effect it had upon the hearers.

A. D. 40. 1 THERE was a certain man in Cæsarea, called Cornelius, a centurion of the band, called the Italian *band*.

2 *A* devout * *man*, and one that feared God, with all his house, which gave much alms to the people, and prayed to God alway.

1. & 2. THE gospel having thus in the space of about seven or eight years, been preached by the apostles and disciples of Christ in most parts of the Jewish land, it was now begun to be offered to the Gentile world (and, in this publication of the Christian religion to the Gentiles, divine Providence was pleased to proceed in a wise and proper gradation; beginning it first of all with such Gentiles as were partly *proselyted* to the Jewish religion, had renounced *idolatry*, and worshipped the *true* God; whereby they were the more easily persuadable to embrace the religion of the Son of God); Cornelius a *Roman* officer belonging to the *Italian* legion, a proselyte * to the Jewish religion (but not circumcised) a man of singular piety and charity, being first converted at Cæsarea, by St. Peter, in the following manner.

3. As

* Ver. 2. φοβούμενος τὸν Θεὸν——*One that feared God.* This phrase so often occurring in this book of the Acts, it is proper here, once for all, to observe the meaning of it to be, such a *convert to the* Jewish *religion*, as acknowledged and worshipped the GOD of Israel, but was not circumcised. This sort of foreign converts, the Jews called *Proselytes of the Gate*. Such as were fully converted and circumcised, they called *Proselytes of Righteousness* (those were the Hellenists, or Greeks, as bishop Pearson thinks). And the Jews by *original descent*, were called Hebrews and Israelites.

3 He ſaw in a viſion evidently, about the ninth hour of the day, an angel of God coming in to him, and ſaying unto him, Cornelius.

3. As he was at his devotion, about three o'clock in the afternoon (the time of evening ſervice) an angel appeared to him in the form of a man, ſurrounded with great glory and brightneſs. A. D. 40.

4 And when he looked on him, he was afraid, and ſaid, What is it, Lord? And he ſaid unto him, Thy prayers and thine alms are come up for a memorial before God.

4. At which unaccuſtomed appearance, being in a fright, he deſired to know what his pleaſure was? To which the angel moſt kindly and cheerfully replied, That his piety and charity were ſo acceptable to God, that, in reward of them, he now intended him a free and full diſcovery of the true religion, and perfect way of ſalvation.

5 And now ſend men to Joppa, and call for *one* Simon, whoſe ſurname is Peter:

5. & 6. And accordingly ordered him to ſend to ſuch a houſe in Joppa, for one Simon Peter, who ſhould fully inſtruct him in it.

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea-ſide: he ſhall tell thee what thou oughteſt to do.

7 And when the angel which ſpake unto Cornelius was departed, he called two of his houſehold ſervants, and a devout ſoldier of them that waited on him continually:

7. & 8. As ſoon as the angel was gone, Cornelius acquainted two of his own ſervants, and one of his ſoldiers, that was a worſhipper of the true God, as well as himſelf, with what the angel had ſaid to him; and ordered them next day to go to Joppa in ſearch of Peter, and give him an account of it.

8 And when he had declared all *theſe* things unto them, he ſent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the

9. & 10. And the better to prepare Peter to receive and comply with their meſſage, God was pleaſed to clear him of the common prejudice of the unlawful-

A. D. 40. the houſe-top to pray, about the ſixth hour.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And ſaw heaven opened, and a certain veſſel deſcending unto him, as it had been a great ſheet knit at the four corners, and let down to the earth:

neſs of converſing with, or preaching to any uncircumciſed perſons, by a viſionary repreſentation made to him the very day the men were coming from Cornelius, as he was at his ſtated prayers juſt before dinner.

11. & 12. Wherein their appeared to him a large ſheet, let down as it were, from heaven, full of abundance of beaſts and fowl, clean and unclean, ſuch as were allowed or forbidden by the Jewiſh law, all mixed together.

12 Wherein were all manner of four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.

13 And there came a voice to him, Riſe, Peter: kill, and eat.

13. And at the ſame time, a voice directed to him from heaven, bidding him to take and eat any of them, without any difference or religious diſtinction: *God thereby intending to intimate to him, that he ſhould now freely and indifferently preach the goſpel to the Jews and Gentiles.*

14 But Peter ſaid, Not ſo, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *ſpake* unto him again the ſecond time, What God hath cleanſed, *that* call not thou common.

14. & 15. And when Peter ſeemed to ſtartle at ſuch a propoſal, as being contrary to the expreſs law of Moſes, which he knew was not yet totally and finally aboliſhed; the voice returned to him, and told him, he might ſafely do it by warrant from God who inſtituted the law; *ſo intimating to him, That theſe poſitive laws about the diſtinction of meats, being at firſt deſigned to keep the* Jewiſh *people ſeparate from all other nations, were now of no further uſe or obligation, becauſe the* Chriſtian *church was to conſiſt of believers of all nations and countries.*

16. And

16 This was done thrice: and the veſſel was received up again into heaven.

16. And to give him a greater certainty of the truth of the viſion, and fix his attention to the meaning of it, it was repeated to him three times. A. D. 40.

17 Now while Peter doubted in himſelf what this viſion which he had ſeen, ſhould mean; behold, the men which were ſent from Cornelius, had made inquiry for Simons houſe, and ſtood before the gate.

18 And called, and aſked whether Simon, which was ſurnamed Peter, were lodged there.

19 While Peter thought on the viſion, the Spirit ſaid unto him, Behold, three men ſeek thee.

17, 18, & 19. After it was over, and while Peter was ſeriouſly conſidering and debating with himſelf about the deſign of it, the Holy Ghoſt ſuggeſted to him, that there were people at the door that wanted to ſpeak with him, and from whom he would learn the meaning of the viſion; and upon inquiry made, he found they were there accordingly.

20 Ariſe therefore, and get thee down, and go with them, doubting nothing: for I have ſent them.

21 Then Peter went down to the men which were ſent unto him from Cornelius; and ſaid, Behold, I am he whom you ſeek: what *is* the cauſe wherefore ye are come?

20. & 21. The Spirit ordered him, though they were Gentiles, to make no ſcruple of converſing and going along with them, for that they came by ſpecial direction from God. He went down to them accordingly, telling them he was the perſon they inquired for, and aſked them their buſineſs.

22 And they ſaid, Cornelius, the centurion, a juſt man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to ſend for thee into his houſe, and to hear words of thee.

22. They told him, Cornelius of Cæſarea, a very pious and eminent proſelyte to the Jewiſh religion (though yet uncircumciſed,) was warned by an angel to ſend for him, to inſtruct him in ſome great points of religion.

A. D. 40.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

23. Peter entertained the men that night, and the next day went along with them, taking ſix * of his friends at Joppa that were Jewiſh converts, to accompany him, and to be witneſſes of whatever ſhould paſs upon this remarkable occaſion.

* See Ch. xi. 11.

24 And the morrow after they entered into Cæſarea: and Cornelius waited for them, and had called together his kinſmen and near friends.

24. Cornelius in the mean time had got his relations and friends together, who were all expecting Peter, to partake * of his inſtructions, who the next day arrived there.

* See Ch. xi. 14.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worſhipped *him*.

25. As he was entering the houſe, Cornelius met him, and fell proſtrate at his feet, reverencing him as the † meſſenger of Heaven.

26 But Peter took him up, ſaying, Stand up; I myſelf alſo am a man.

26. But Peter took him up, and deſired him to treat him only as a † man, that neither would, nor ought to expect ſuch humility from him.

27 And as he talked with him, he went in, and found many that were come together.

28 And he ſaid unto them, Ye know how

27. & 28. Then obſerving Cornelius to have a good number of friends about him, ſome of which might poſſibly think ſtrange of his free converſation with uncircumciſed people, he told them, it was not without a ſpecial direction

† Ver. 25. & 26. Grotius and ſeveral other learned men are of opinion, That Cornelius took Peter to be an angel. But the angel having deſcribed him in Cornelius's viſion no otherwiſe than as a man; and it not being very agreeable to imagine, Cornelius ſhould conceive an angel to be a *lodger* in a houſe; or that one angel ſhould direct him to ſend for another angel to teach him; I have therefore ſo expreſſed it, as not to confine the reader's notion, to either merely *civil* or *religious worſhip*.

how that it is an unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation: but God hath ſhowed me that I ſhould not call any man common or unclean.

rection from God, that he now did what was ſo contrary to the Jewiſh doctrine and traditions A. D. 40.

29 Therefore came I *unto you* without gainſaying, aſſoon as I was ſent for: I aſk therefore for what intent ye have ſent for me?

29. And as he already concluded, from what the meſſengers told him of Cornelius's viſion, and what he knew of his own, that God had ſome great and particular deſign in it, he deſired Cornelius to tell him the whole matter, from whence they might learn the full of the divine will in this caſe.

30 And Cornelius ſaid, Four days ago I was faſting until this hour, and at the ninth hour I prayed in my houſe, and behold, a man ſtood before me in bright clothing.

30, 31, & 32. Who accordingly related to him the particulars of the angel's appearance and order to ſend for him, as one that was to inſtruct him in the true faith and method of ſalvation.

31 And ſaid, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the ſight of God.

32 Send therefore to Joppa, and call hither Simon whoſe ſurname is Peter; he is lodged in the houſe of *one* Simon a tanner, by the ſea-ſide; who when he cometh, ſhall ſpeak unto thee.

33 Immediately therefore I ſent to thee; and thou haſt well done that thou art come. Now therefore we are all here preſent before God, to hear all things that are commanded thee of God.

33. Which plain revelation from heaven he could not but obey, and now rejoiced to ſee him come to fulfil and explain it; aſſuring him that he and all his friends about him, would heartily embrace, and cheerfully obey whatever diſcoveries of the divine will he ſhould make to them.

34 Then Peter opened *his* mouth, and ſaid, Of a truth I perceive

34. & 35. Peter now by comparing the two viſions together, being fully ſatisfied of the mean-

A. D. 40. ceive that God is no respecter of persons.

75 But in every nation, he that feareth him, and worketh righteousness, is accepted with him.

ing of them, declared it to be this, viz. "That God intended the Christian doctrine, and "the great mercies of the *gospel*, to be no longer confined "to the Jewish land and people, "but to be preached to, and enjoyed by people of *all* nations, that would sincerely "believe and obey it." And so gave them the following account of the Christian faith:

36 The word ‡ which God sent unto the children of Israel, preaching peace by JESUS CHRIST (he is Lord of all)

37 That word ‡ *(I say)* you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:

38 How God anointed Jesus of Nazareth with the Holy Ghost,

36, 37, & 38. Although (said he) you may not perfectly *know*, yet you cannot but have heard something of the ‡ fame of Jesus of Nazareth, who lived and ‡ preached at Jerusalem, and through the whole Jewish land. This was the true Messiah, the Saviour of all mankind, Gentiles as well as Jews, constituted by God the Father, to be the governor and judge of all the world, whose commission from God, was demonstrated by the many great and beneficial miracles

‡ Ver. 36, 37. *The word which God sent*—τὸν λόγον—*That word you know*——τὸ ῥῆμα——*Note*, If I greatly mistake not, this passage loses all its true meaning in our common way of interpreting it. Τὸν λόγον in the 36th, and τὸ γενόμενον ῥῆμα in the 37th verse, are taken to signify one and the same thing; whereas the *former* is the same with ὄντρόπον, and κατὰ is to be understood; the latter [ῥῆμα] answers to Dabar in the Hebrew, and signifies not the *doctrine*, but the *transactions* of Christ, the *history* or *facts* of his life, miracles, &c. This gives the clearest sense and connection thus, viz. *God is no respecter of persons, but in every nation, he that feareth God——is accepted with him;* κατὰ τὸν λόγον——i. e. *according to the very doctrine which God sent to* Israel, *by* JESUS CHRIST, *who* ὗτος, this GOD, [or this CHRIST] *is Lord of all both Jews and Gentiles. Now, the transactions* [ῥῆμα] *of* CHRIST, *you know*——viz. *How that God anointed him with the Holy Ghost, and with power, &c.*

Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him.

cles he wrought by the power of the holy Ghoſt. A. D. 40.

39 And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem, whom they ſlew and hanged on a tree.

40 Him God raiſed up the third day, and ſhowed him openly.

39. & 40. And of this his life and doctrine, we his apoſtles (beſides many other of his diſciples) were eye and ear-witneſſes; as alſo of his reſurrection from the dead the third day, after the Jews had crucified him.

41 Not to all the people, but unto witneſſes, choſen before of God, even to us who did eat and drink with him after he roſe from the dead.

41. This his reſurrection indeed (*and his glorious aſcenſion into heaven after it*) the divine wiſdom thought not fit to give the Jewiſh council and people a ſenſible demonſtration of, by ſhowing him alive to them; (whoſe incurable life and obſtinacy, rendered them both unworthy and incapable of being wrought upon by ſuch means) but did it to ſuch a proper and ſufficient number of us that were to teſtify it to others.

42 And he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God *to be* the judge of quick and dead.

43 To him give all the prophets witneſs, that through his name whoſoever believeth in him, ſhall receive remiſſion of ſins.

42. & 43. Who are therefore commiſſioned to declare to the world (what the prophets had all in their ſeveral ages foretold that this *Jeſus* is the Saviour, Lord, and Judge of mankind; and the only means of pardon and ſalvation, is a firm belief of his doctrine, and a ſincere obedience to his commands.

44 While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them which heard the word.

44. Cornelius and his friends being convinced of the truth of Peter's diſcourſe, God was pleaſed to confirm them more fully in it, by immediately conferring the miraculous powers of the Holy Ghoſt upon them, particularly that of ſpeaking divers languages.

A. D. 40.

45 And they of the circumciſion which believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt.

45. & 46. And this perfectly aſtoniſhed the ſix friends that came along with Peter, to ſee the Gentiles partake of thoſe divine favours, which they hitherto believed were to be always confined to the Jewiſh nation.

46 For they heard them ſpeak with tongues, and magnified God. Then anſwered Peter,

47 Can any man forbid water, that theſe ſhould not be baptized, which have received the Holy Ghoſt, as well as we?

47. Then Peter appealed to them, whether this was not a clear evidence, that God intended theſe men the bleſſings of the goſpel covenant; and that they might and ought to be baptized into the Chriſtian profeſſion?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

48. And upon their confeſſion that it was ſo, he ‡ baptized them. And they begged of him, for the further advancement of the goſpel, to ſtay there ſome time with them.

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‡ Ver. 48. From St. Peter's baptizing theſe converts, any perſon may ſee the monſtrous error of the Quakers, in affirming, That *water baptiſm* is unneceſſary to ſuch as have the Holy Ghoſt.

CHAP.

CHAP. XI.

The Jewiſh Chriſtians quarrel with Peter for converſing with Gentiles. His Account of his Conduct fully ſatisfies them. The Goſpel preached at Phœnice, Cyprus, and Antioch, but ſtill to Jews only. Barnabas ſent to confirm thoſe Converts. Saul comes to Antioch. Diſciples called Chriſtians there. Agabus foretels a Famine. Charities ſent for the relief of the Chriſtians of Judea.

1 AND the apoſtles and brethren that were in Judea, heard that the Gentiles had alſo received the word of God.

1. THE account of Cornelius and his friends converſion, and baptiſm by Peter, was ſoon heard of by the other apoſtles and Chriſtians at Jeruſalem. A. D. 40.

2 And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him,

3 Saying, Thou wenteſt in to men uncircumciſed, and didſt eat with them.

2. & 3. And when he was come up thither to give them notice of it, thoſe converted Jews that ſtill retained a religious regard to the legal rites (eſpecially ſuch as tended to diſtinguiſh the *Jewiſh* from the Gentile people), quarrelled with him, for ſo freely converſing with, and entertaining men that were uncircumciſed.

4 But Peter rehearſed *the matter* from the beginning, and expounded *it* by order unto them, ſaying,

4. Upon which Peter ſhowed them the expreſs authority he had from God for it, by telling them the whole tranſaction.

5 I was in the city of Joppa, praying, and in

5, 6, 7, 8, 9, & 10. ‡ How he was commanded to eat of clean and

‡ For the full *Paraphraſe* of theſe verſes, from the 5th to the 16th, ſee chap. x.

A. D. 40. in a trance I saw a vision: A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me.

and unclean creatures without any distinction, by a vision, and voice from heaven; and that upon showing a reluctancy to break the Jewish law, the command was repeated thrice to him.

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold immediately there were three men already come into the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the mans house:

13 And he showed us how he had seen an angel in his house, which stood, and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

11, 12, 13, 14, & 15. How, while he was considering upon the meaning of the vision, the Holy Spirit suggested to him, that there were people waiting for him at the door, and expressly commanded him to go along with them to Cornelius; whom he found to have had a vision from heaven to the same purpose; upon comparing which with his own, he found it to be the express will of God, that he should instruct him and his friends in the Christian faith; and that he had no sooner done it, but the Holy Ghost was conferred upon them, giving them the same gift of diverse languages, as he did the apostles on the day of Pentecost.

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then

16 Then remembered I the word of the Lord, how that he ſaid, John indeed baptized with water; but ye ſhall be baptized with the Holy Ghoſt.

16. From whence he could not but conclude, that great promiſe of Chriſt about the Holy Ghoſt, to be deſigned for the Gentile as well as Jewiſh converts. A. D. 40.

17 Foraſmuch then as God gave them the like gift as *he did* unto us who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God?

17. And now (ſays he) can you imagine, that God ſhould ever confer the ſame gifts and endowments upon them and us, and yet deny them baptiſm into the ſame religion, with us? And when his Spirit had qualified them to be his miniſtets, how durſt I deny to make them Chriſtians?

18 When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

18. Fully ſatisfied with this, they were ſo far from any longer envying the Gentiles the goſpel privileges, that they bleſſed God for the extent of his mercies towards them.

19 Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen, travelled as far as Phœnice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

19. During theſe tranſactions of Saul and Peter, ſome of the diſciples that were diſperſed from Jeruſalem by the perſecution, (Chap. viii.) had travelled and preached the goſpel as far as Phœnice, the iſle of Cyprus, and Antioch in Syria, but preached only to the Jews, (not yet underſtanding the goſpel to be deſigned for any other nation.)

20 And ſome of them were men of Cyprus and Cyrene, which when they were come to Antioch, ſpake unto the

20, & 21. And ſome of them belonging to Cyprus and Cyrene, where the Greek language was uſed, preached to the Jewiſh proſelytes at Antioch that uſed the ſame language, with ſuch miracles

A. D. 40. the †Grecians, preaching the Lord Jesus.

cles along with their doctrine, that abundance of them believed and were baptized.

21 And the hand of the Lord was with them: and a great number believed and turned unto the Lord.

A. D. 41. 22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

22. Which great success, as soon as the apostles at Jerusalem heard of, they sent Barnabas into those parts, to confirm and perfect the new converts, and to confer such gifts of the Holy Ghost upon them, as the condition of those churches required.

23 Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

23. Who, in pursuance of that commission went through Phœnice and Cyprus, and so to Antioch, exhorting them to patience, and immoveable constancy in their profession.

24 For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord.

24. And in this office he had great success, not only by his eminent endowments of the Holy Spirit, but by the peculiar goodness, ‡ generosity, and sweetness of his temper, which very much won upon all that knew him.

A. D. 42. 25 Then departed Barnabas to Tarsus, for to seek Saul.

25. And perceiving that a great many more might there be converted, he took in the assistance of Saul, whom he went to look for at Tarsus, where he

† Ver. 20. [Spake unto the Grecians]——πρὸς τὰς Ἑλληνιστὰς——*to the* Greek Jews. as our common copies read it. But the Alexand. MS. the Syr. Vulg. Arab. and Æthiop. versions read it πρὸς τὰς Ἕλληνας, *to the* Greeks, *i. e. uncircumcised* Grecian proselytes. And I take that to be the true reading: because mention is made before concerning the conversion of the Hellenists. chap. vi. 1.

‡ Ver. 24. ἀνὴρ ἀγαθὸς, a bounteous, merciful person.

he had continued, preaching about the parts of Syria and Cilicia, for three years after his firſt arrival. (Chap. ix. 31. & 32). A. D. 42.

26 And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch.

26. Having found him, and brought him to Antioch, they remained preaching there a whole year, and ſo increaſed the Chriſtian church, that the converts, who by their enemies were wont in deriſion to be called Nazarenes and Galileans, and among themſelves only believers, brethren, and faithful, were now ſo encouraged, as publicly and ſolemnly to take upon * them the name of Chriſtians.

27 And in theſe days came prophets from Jeruſalem unto Antioch.

27. About this time there arrived at Antioch from Jeruſalem, ſeveral diſciples whom God endowed with a foreſight of ſeveral things to come.

28 And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there

28. One of which, called Agabus, foretold, that about two years after, there ſhould be a dreadful famine raging through almoſt

* Ver. 26. χρηματίσαι χριστιανὺς, called Chriſtians. That the word χρηματίσαι, ſignifies the ſame as I have paraphraſed it, is not only highly probable from the circumſtances of the thing, but from what the reader may ſee in Gregory's Notes, and in Dr. Stanhope on Epiſt. for St. Barnabas's day. But it is much worth remarking what a very learned perſon hath lately obſerved, viz. That the converts, who now took the title of Chriſtians upon themſelves, were (moſt probably) of the Gentile part. The believing Jews ſtill adhering to the law, and affecting to be ſtill called Jews; not willing ſo much as to admit the Gentile converts (that refuſed to ſubmit to circumciſion) into their ſynagogues and aſſemblies. Whereupon theſe ſaid converts, relinquiſhing their Gentiliſm, and being neither willing, nor permitted to be ſtyled Jews, went by the name of Chriſtians. See Bohmer's Diſſert. Juris Eccleſ. Antiq. Diſſert. cap. viii. 2. See alſo Mr. Benſon's Hiſt. of the firſt planting Chriſt. Relig. vol. I. page 241.

A. D. 42. there ſhould be great dearth throughout all * the world: which came to paſs in the days of Claudius Cæſar.

almoſt every part * of the *Roman* empire, which came to paſs exactly at the time, being the fourth year of Claudius.

A. D. 44. 29 Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea.

29. And this famine being particularly hard in Judea (where the number of the poor Chriſtians was very great), theſe Chriſtians of Antioch reſolved to ſend them ſome relief.

30 Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

30. And accordingly ſent Barnabas and Saul with it, to give it into the hands of the elders (to whoſe care the apoſtles, upon the diſperſion by the foremention'd perſecution, had left the care of the churches of Judea), to be diſtributed by the † deacons as they ſaw occaſion.

† Ver. 30. See chap. vi. 1, &c.

CHAP. XII.

The Hiſtory returns to the Affairs of the Chriſtians at Jeruſalem. A freſh Perſecution by Herod Agrippa, on purpoſe to pleaſe the Jews. James ſlain. Peter put in Priſon. Is delivered by an Angel. The Guard ſlain. Herod at Cæſarea: Makes an Oration in the Theatre; receives the fulſome flatteries of the People; is ſtruck with a Diſeaſe, and dies.

1 NOW about that time Herod the king ſtretched forth *his* hands

1. TO return a little back to ſome tranſactions of Peter, at Jeruſalem,

About

* Ver. 28. [Throughout all the world]——ἐφ' ὅλην τὴν οἰκουμένην——That is——[Either throughout the Roman empire (or the moſt part of it); or elſe throughout the whole land of Judea. See Mr. Lardener's Credibil. of the Goſp. Hiſt. page 318, &c.

hands to vex certain of the church.

About the time that Agabus foretold the famine (chap. xi. 28). Herod Agrippa began a freſh perſecution of the Chriſtians there. A. D. 44.

2 And he killed James the brother of John with the ſword.

3 And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were the days of unleavened bread).

2. & 3 He firſt condemned and executed James the ſon of Zebedee; and a little before the paſſover apprehended Peter, and all this out of mere vanity to pleaſe the doctors of the *Jewiſh* council, who ſtill continued their obſtinate hatred to the Chriſtians, though the common people had generally a better eſteem of them.

4 And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers to keep him, intending after Eaſter to bring him forth to the people.

4. For fear, therefore, if he ſhould bring Peter to his trial in court, during the time of that feſtival, the people ſhould beg for his releaſe, according to their privilege, which could not have been denied them (Matth. xxvii. 15). he reſolved to continue him in priſon till it was quite over. And to ſecure him the better from any eſcape, ſet ſixteen ſoldiers to guard him by turns, four at a time.

5 Peter therefore was kept in priſon; but prayer was made without ceaſing of the church unto God for him.

5. While he was thus, as it were, marked out for death, yet the Chriſtians put up the moſt ſolemn and frequent prayers to God for his deliverance, and he anſwered their requeſts.

6 And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers, bound with two chains: and the keepers before the door kept the priſon.

6. For the very night before Herod intended him for trial and execution, as he was aſleep, chained on each ſide to a ſoldier, while the other two kept ſentry at the ſentry door,

7 And behold, the angel of the Lord came upon him, and

7. & 8. An angel ſurrounded with great brightneſs and ſplendor, came to him, and awoke him,

A. D. 44. a light ſhined in the priſon: and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell of from *his* hands.

him, knocked off his chains (without the leaſt diſturbance of the guard) and ordered him to make himſelf ready and follow him.

8. And the angel ſaid unto him, Gird thyſelf, and bind on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me.

9 And he went out and followed him, and wiſt not that it was true which was done by the angel: but thought he ſaw a viſion.

9. Peter did ſo, but knowing himſelf to have been in a ſleep, did not immediately conclude this to be *real*, but rather a *viſionary* repreſentation.

10 When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord: and they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him.

10. The priſon being in the ſuburbs of the city, the angel conducted him through the watches, and ſo on to the city-gate, which tho' ſecurely locked and barred, opened of itſelf; and after he had carried him ſo far into the ſtreet, that he knew where he was, and could ſhift for himſelf, he left him.

11 And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

11. By this time, Peter throughly conſidered, and fully ſatisfied himſelf the whole tranſaction was *real*, and that God had wrought him a miraculous deliverance by his angel.

12 And when he had conſidered *the thing*, he came to the houſe of Mary, the mother of John, whoſe ſurname was Mark, where

12. And ſo reſolving to ſecure himſelf as well as he could, went to the houſe of Mary the mother of that John whoſe * ſurname was Mark; whither Providence ſeemed to have guided him, for the

* Ver. 12. [John whoſe ſurname was Mark]——See Dodwell's Diſſert. Cyp. v. § 11.

where many were gathered together, praying.

the family was up, with ſeveral of their neighbour Chriſtians at their devotions, and praying particularly for his deliverance, ver. 5. A. D. 44.

13 And as Peter knocked at the door of the gate, a damſel came to hearken, named Rhoda.

13. As ſoon as Peter knocked at the gate, a maid-ſervant came to examine * and know certainly who it was, before ſhe would venture to let him in.

14 And when ſhe knew Peters voice, ſhe opened not the gate for gladneſs, but ran in, and told how Peter ſtood before the gate.

14. But being ſure it was Peter's voice as ſoon as he ſpoke to her, ſhe had not patience to open the gate, till ſhe ran and told the company.

15 And they ſaid unto her, Thou art mad. But ſhe conſtantly affirmed that it was even ſo. Then ſaid they, it is his angel.

15 Who all told her, ſhe muſt be mad, to affirm ſuch an impoſſible thing. But the maid perſiſting in it, they concluded it muſt be either ſome † meſſenger from him of his near acquaintance, who could beſt *imitate* his voice; or elſe an † angel in his ſhape, that could do it *perfectly*.

16 But Peter continued knocking: and when they had opened *the door*, and ſaw him, they were aſtoniſhed.

16. Peter knocking all this time at the gate, ſeveral of them came, and upon further certainty that it was he, let him in, but aſtoniſhed how he ſhould come there.

17 But he beckning unto them with the

17. He deſired them to make no noiſe, but keep it private at preſent,

* Ver. 13. Ὑπακοῦσαι——*To hearken, ſubaſcultare.* See Le Clerc upon the place.

† Ver. 15. ὁ ἄγγελος αὐτοῦ ἐστιν——*It is his angel.* The word ſignifying either *meſſenger* or an *angel*——It is not abſolutely certain, which of the two ſenſes it is here to be taken in; though P. à Limborch, in his late Commentary, has obſerved ſuch circumſtances render it moſt probably to ſignify a real angel.

A. D. 44 the hand to hold their peace, declared unto them how the Lord had brought him out of the priſon. And he ſaid, Go ſhow theſe things unto James, and to the brethren. And he departed, and went into another place.

18 Now aſſoon as it was day, there was no ſmall ſtir among the ſoldiers what was become of Peter.

19 And when Herod had ſought for him, and found him not, he examined the keepers, and commanded that *they* ſhould be put to death. And he went down from Judea to Ceſarea, and *there* abode.

20 And Herod was highly diſpleaſed with them of Tyre and Sidon: but they came with one accord to him, and having made Blaſtus the kings chamberlain their friend, deſired peace, becauſe their country was nouriſhed by the kings *country*.

preſent, telling them ſhortly how it was, and ordered ſome of them to carry the news to James the biſhop of Jeruſalem, and the other Chriſtians, to ſhow them what a good effect their prayers had had; and ſo went to another houſe, where he thought he could be more ſafe and private.

18. Next morning the poor ſoldiers were in a dreadful apprehenſion for their priſoner, as well knowing the great ſeverity of the Roman diſcipline upon all neglects of keeping guard.

19. And well they might, for Herod had them immediately to a ſtrict examination, and upon their not being able to give any account of his eſcape, he ordered them all four to be put to death.

20. After this, Herod went to Cæſarea, to celebrate the ſolemnity there kept for the honour of Cæſar; whither the cities of Tyre and Sidon ſent ambaſſadors to him, to appeaſe his diſpleaſure at ſome miſdemeanor of theirs, for which they feared he might deolare war againſt them, and deprive them of the conſtant ſupplies of corn and other proviſions out of Judea and Galilee, without which they could not well * ſubſiſt. And gaining over his chamberlain to their intereſt, they obtained their peace.

21. Upon

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* Ver. 20.——[Their country was nouriſhed by the king's country]——See Ezek. xxvii. 17. and 1. Kings v. 11.

21 And upon a ſet day, Herod arrayed in royal apparel, ſat upon his throne, and made an oration unto them.

21. Upon the ſecond (being the chief) day of the ſolemnity, Herod in glittering and ſumptuous robes, ſeated under a canopy in the theatre, harangued the nobles * and people with a moſt eloquent oration in the praiſe of Cæſar. A. D. 44.

22 And the people gave a ſhout, *ſaying*, *It is* the voice of a god, and not of a man.

22. Upon which the nobles about him, gave him the moſt extravagant compliments, and the people with loud acclamations cried him up for a kind of deity. All which fulſome flatteries he received with the higheſt degree of pride and ſatisfaction.

23 And immediately the angel of the Lord ſmote him, becauſe he gave not God the glory: and he was eaten of worms, and gave up the *ghoſt*.

23. For which, along with the many other inſtances of his vanity and cruelty, the inviſible † hand of God immediately ſtruck him with a moſt painful and tormenting diſeaſe in his bowels, ‡ which in five ‡ days time ulcered and bred worms, and ended in a loathſome and calamitious death.

24 But the word of God grew and multiplied.

24. In the mean while, notwithſtanding the late oppoſition of Herod, the Chriſtian religion got ground every day.

25. And

* Ver. 21. [Made an oration unto them]——πρὸς αὐτοὺς, which may refer either to the *aſſembly* in general, or to the forementioned *ambaſſadors* in particular.

† Ver. 23. [ὁ δὲ ἄγγελος Κυρίου ἐπάταξεν αὐτὸν.]——The angel of the LORD ſmote him. Joſephus, who gives the particulars of this relation, makes no mention of an angel. So St. Luke may be thought to expreſs it, in the uſual ſtrain of the Jews, who were wont to attribute any ſupernatural event, the immediate cauſe whereof was not viſible, to the operation of angels.

‡ For the more full account of this, the reader may ſee Joſephus's Antiq. Lib. XIX. Cap. vii. and from him in Euſeb. Eccleſ. Hiſt. II. Cap. x.

A. D. 44. 25 And Barnabas and Saul returned from Jeruſalem, when they had fulfilled *their* miniſtry, and took with them John whoſe ſurname was Mark.

25. And Saul and Barnabas having delivered their contributions, ſent from Antioch to Jeruſalem, (chap. xi. 29, 30.) returned to Antioch again; of whoſe travels and tranſactions (in the more remote parts of the world) I now come to give a relation in the following *chapters*.

CHAP. XIII.

The Progreſs of the Goſpel at Antioch, and other remote Parts. Sergius Paulus the Roman Governor at Paphos, converted by Paul and Barnabas. Elymas the Sorcerer ſtruck blind by Paul. Paul's Sermon in the Jewiſh ſynagogue at Antioch in Piſidia, proving Jeſus to be the Meſſiah. The effect it had upon many. The unbelieving Jews cauſe them to be expelled the Country.

A. D. 45. 1 NOW there were in the church that was at Antioch, certain prophets and teachers; as Barnabas and Symeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

1. THE perſons endowed with prophetical gifts at Antioch (mentioned chap. xi. 27.) were by this time grown to a conſiderable number, and become the chief teachers * in the public aſſemblies of that church, among whom were Saul, Barnabas, Symeon, Lucius, and one Manaen belonging to Herod's court.

2 As they miniſtered to the Lord, and faſted, the Holy Ghoſt ſaid,

2. On a certain day, which they ſet apart † for faſting and public worſhip, the Holy Ghoſt ſuggeſted

* Ver. 1. [Προφῆται καὶ διδάσκαλοι.——Prophets that were their chief preachers and miniſters. See Dr. Whitby's Gen. Prof. to the Epiſt. § 12.

† Ver. 2. [λειτουργούντων τῷ Κυρίῳ καὶ νηστευόντων]——As they faſted and miniſtered unto the Lord.

ſaid, Separate me Barnabas and Saul, for the work whereunto I have called them.

ſuggeſted to theſe prophetic teachers, that God intended Barnabas and Saul ſhould travel into ſeveral remote countries to ſpread the goſpel both to Jews and Gentiles; and ordered they ſhould be in a ſolemn manner appointed and ſet upon that work. A. D. 45.

3. And when they had faſted and prayed, and laid their hands on them, they ſent *them* away.

3. Which they did accordingly by faſting and ſolemn prayer for a bleſſing upon their undertakings, and impoſition of hands, as a token of ſpecial deſignation to a particular office.

4. So they being ſent forth by the Holy Ghoſt, departed unto Seleucia; and from thence they ſailed to Cyprus.

4. They went firſt to * Seleucia (which was hard by) and thence into the iſle of Cyprus, where the Jews were very numerous.

5. And when they were at Salamis, they preached the word of God in the ſynagogues of the Jews: and they had alſo John to *their* miniſter.

5. All along as they went, they applied themſelves, firſt to the Jews, beginning at Salamis to preach in their ſynagogues; and becauſe they expected a great number of converts, they took Mark with them to baptize and do other offices under them, while they attended wholly upon preaching.

6. And when they had gone through the iſle unto Paphos, they found a certain ſorcerer, a falſe prophet, a Jew, whoſe name *was* Barjeſus.

7. Which was with the deputy of the country, Sergius Paulus, a prudent man: who called for Barnabas and Saul, and deſired to hear the word of God.

6. & 7. Thence they went through the whole iſland to Paphos, where the *Roman* governor had his reſidence, and had got with him a *Jewiſh* magician, that amuſed him with his diabolical arts. But being a ſenſible and well-diſpoſed perſon, and hearing of the fame of the two apoſtles, ſent for them to hear what religion they taught.

* Now called Scandarone.

A. D. 45. 8 But Elymas the ſorcerer (for ſo is his name by interpretation) withſtood them, ſeeking to turn away the deputy from the faith.

8. As they were teaching him the Chriſtian doctrine, this Barjeſus (whoſe *Arabic* name Elumas, ſignifies a magician) contradicted them, and would have perſuaded the governor not to hearken to them.

9 Then Saul (who alſo is *called* Paul) filled with the Holy Ghoſt, ſet his eyes on him,

9. Upon which Saul (who goes by the name of Paul in the ſequel of this hiſtory) being inſpired with a divine power to puniſh this wicked perſon in a miraculous manner, for the governor's converſion, ſet his eyes on him with an air of anger and authority.

10 And ſaid, O full of all ſubtilty and all miſchief, thou child of the devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord?

11 And now behold, the hand of the Lord *is* upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell on him a miſt and a darkneſs; and he went about ſeeking ſome to lead him by the hand.

10. & 11. And having firſt ſeverely rebuked him as a confederate with the devil, and a malicious oppoſer of true religion, told him that his obſtinacy againſt the plain evidences of the goſpel, ſhould inſtantly be puniſhed with the loſs of his ſight; upon which words he was ſtruck blind.

12 Then the deputy, when he ſaw what was done, believed, being aſtoniſhed at the doctrine of the Lord.

12. The governor ſeeing the apoſtle's doctrine confirmed with ſuch divine power, embraced the Chriſtian faith.

13 Now when Paul and his company looſed from Paphos, they came to Perga in Pamphylia:

13. From Paphos in Cyprus, they went to Perga in Pamphylia, where Mark chooſing * rather to be with Peter at Jeruſalem, than travel

* As Biſhop Pearſon thinks, *Op. Poſtum.* p. 6.

phylia: and John departing from them, returned to Jeruſalem.

14 But when they departed from Perga, they came to Antioch in Piſidia, and went into the ſynagogue on the Sabbath-day, and ſat down.

15 And after the reading of the law and the prophets, the rulers † of the ſynagogue ſent unto them, ſaying, Ye men *and* brethren, if ye have any word of exhortation for the people, ſay on.

16 Then Paul ſtood up, and beckning with *his* hand, ſaid, Men of Iſrael, and ye that fear God, give audience.

17 The God of this people of Iſrael choſe our fathers, and exalted the people when they dwelt as ſtrangers in the land of Egypt, and with an high arm brought he them out of it.

18. And about the time of forty years ſuffered he their manners in the wilderneſs.

19. And when he had deſtroyed ſeven nations in the land of Canaan, he divided their land to them by lot.

20. And after that he gave unto them judges, about the ſpace of four hundred and fifty years, until Samuel the prophet.

travel with them any further, left them; which Paul very highly * reſented. A. D. 45.

14. 15. & 16. Thence the next year they arrived at Antioch in Piſidia, where in one of the *Jewiſh* ſynagogues, after the leſſons, the preſident (according to † cuſtom) aſking who would expound upon any part of them, Paul ſtood up, and made the following ſermon to the Jews and proſelytes. A. D. 46. † Philo.

17. 18. 19. 20. & 21. Wherein he proved to them in the firſt place, that the chief and great deſign of God in chooſing Abraham, and the patriarchs, and the nation of the Jews deſcended from them, for a peculiar and ſeparate people, in preſerving and miraculouſly delivering them from the Egyptian bondage; in his mercies and patience toward them in the wilderneſs; in deſtroying the ſeven nations for their ſettlement in the land of promiſe, and their conſtant deliverances under the government of their judges and kings, down to David, and ſo to this time, was the kingdom and religion of the Meſſiah, who was to be born of their nation, as the Saviour and Redeemer of mankind.

* Ver. 13. See chap. xv. 37, 38, 39.

A. D. 46. 21 And afterward they desired a king, and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king, to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

22. & 23. And then, as David, in particular, upon account of his eminent wisdom, valour, and piety, was made a type of Christ, and had a promise he should descend from his family, That GOD had fulfilled that promise in JESUS of Nazareth, who was of David's line.

23 Of this mans seed hath God according to his promise, raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

24. & 25. This JESUS it was, that John Baptist, that holy and mortified preacher of repentance, declared to be the true CHRIST, when the Jews demanded of him if he himself were the person? Telling them he pretended only to prepare them, by repentance, for the mercies of a far greater prophet who was shortly to appear; even so great a one, that in comparison (says he) I am not worthy to do the meanest office of service to him.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

26. Then addressing himself anew to the Jews and proselytes, he called upon them earnestly to consider, that now was the time wherein God offered them the happy means of pardon and salvation by JESUS CHRIST.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not,

27. And that they would make it no objection against the truth of his Messiahship, that the council at Jerusalem had condemned

not, nor yet the voices of the prophets which are read every Sabbath day: they have fulfilled them in condemning him.

demned and crucified him as a malefactor and falſe prophet, for that in ſo doing, they had exactly fulfilled, and inconſiderately accompliſhed the very prophecies concerning the ſufferings of the Meſſiah, that uſed to be read in their own ſynagogues. A. D. 46.

28 And though they found no cauſe of death in him, yet deſired they Pilate that he ſhould be ſlain.

28 Beſide, that Jeſus's innocence was ſo clear, even to Pilate himſelf, that he would have acquitted him, but for the outrageous clamours of the Jews to have him ſlain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid him in a ſepulchre.

29. & 30. But God (ſays he) has ſufficiently vindicated him, by raiſing him from the dead, after he had been laid in a ſepulchre, that was ſo ſecurely ſealed, * and ſo ſtrongly guarded.

* Matth. xxvii. 66.

30 But God raiſed him from the dead.

31 And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people.

31. Of which his apoſtles, and a great number of his diſciples, are eye-witneſſes, who ſaw and converſed with him for forty days after it.

32 And we declare unto you glad tidings, how that the promiſe which was made unto the fathers,

33 God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again, as it is alſo written in the ſecond pſalm, Thou art my Son, this day have I begotten thee.

32. & 33. And how willingly and gladly ought you now to receive this truth of Jeſus's reſurrection, whereby you ſee ſo happy and full a completion of the moſt remarkable prophecies and promiſes made to your pious anceſtors? For of this it is that God ſpake in Pſal. ii. Which words, though in ſome lower ſenſe they may be meant of David's conqueſt over his enemies, yet have now had their moſt eminent

and

A. D. 46. and full accompliſhment in God's *raiſing up the Meſſiah from death, to the glory and power of his ſpiritual kingdom.*

34 And as concerning that he raiſed him up from the dead, now no more to return * to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David.

35 Wherefore he ſaith alſo in another *pſalm*, Thou ſhalt not ſuffer thine Holy One to ſee corruptiou.

34. & 35. Thus alſo that promiſe of God to the *Jewiſh* nation, *of the ſure mercies of David*, Iſa. lv. 3. could only be meant of that * abſolute promiſe of the Meſſiah to be from his family, a glorious Prince and Saviour, of whom David was a type, and who was called alſo by his very name David, and *ſon* of David; and ſo is in effect the ſame promiſe with that of Pſal. xvi. 11. *Thou ſhalt not ſuffer thine Holy One* (i. e. thy CHRIST) to ſee corruption.

36 For David after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption:

37 But he whom God raiſed again, ſaw no corruption.

36. & 37. Which laſt words can no way be true of David's perſon, who *having performed ſeveral good ſervices, in obedience to God's commands, in his lifetime*, lies in his grave to this day; but are moſt exactly fulfilled in JESUS, whom God raiſed the third day, before his body was in the leaſt putrified, and then exalted him into heaven.

38 Be it known unto you therefore, men and brethren, that through this man is

38 Wherefore you have all the demonſtration your own ſcriptures and prophecies can give you, That this JESUS is the

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* Ver. 34. [Now no more to return to corruption.] As Lazarus, and the widow's ſon did. Thus CHRIST's *dying no more, and death having no more dominion over him*, Rom. vi. 9. is the diſtinguiſhing privilege of his reſurrection, above that of any other perſons miraculouſly reſtored to life, who all returned again to the dark priſon of the grave. And this is what made the *mercies here ſpoken of*, to be τὰ πιστὰ, *conſtant and continual*, as the *promiſe* was *abſolute*.

is preached unto you the forgiveneſs of ſins.

the true Meſſiah, and that by the ſacrifice of his death, you have obtained the means of the full pardon of your ſins, and of eternal ſalvation, upon the condition of true repentance, and embracing his religion. A.D. 46.

39 And by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes.

39. And this pardon by the blood of Jeſus, is much more extenſive and effectual, than what the purgations and ſacrifices of the Moſaical law could ever procure for you: For the only effect of thoſe waſhings and ſacrifices was, admiſſion into the congregation again, from whence the breach of ſome poſitive ceremony had excluded a man; they *alone* did not purge the conſcience, but only took away the *political guilt*, in relation to their *civil* and *eccleſiaſtical penalties*: and ſome offences were puniſhed with death, and admitted no ſacrifices at all. Whereas this atonement of Jeſus your Meſſiah, reaches to the perfect and *eternal* forgivenneſs of every kind and degree of tranſgreſſion, in them that ſincerely believe and obey him.

40 Beware therefore, leſt that come upon you, which is ſpoken of in the prophets.

41 Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which you ſhall in no wiſe believe, though a man declare it unto you.

40. & 41. It infinitely concerns you therefore, not to reject and contemn ſuch clear evidences, and merciful propoſals of Heaven toward you, leſt you come under the ſame character wherein the prophet deſcribed your foreſathers in Manaſſe's time (Hab. i. 5.), and for a ſtill more wicked obſtinacy and contempt againſt God, be at laſt cut off by a deſtruction * more exemplary and amazing than that of the *Babyloniſh* captivity.

42 And when the Jews were gone out of

42. This diſcourſe of Paul had ſo good an effect, that though the

* Ver. 41. The apoſtle ſeems clearly to intimate their final deſtruction by the Romans.

A. D. 46. of the ſynagogue, the Gentiles beſought that the words might be preached to them the next Sabbath.

the generality of the Jews went away as infidel and obſtinate as they came; yet when they were gone, abundance of the *Piſidian* Gentiles (or rather *Gentile* converts to the *Jewiſh* religion, called Proſelytes, ver. 43.) requeſted Paul to preach the ſame doctrine the next * Sabbath to them, as liking it very well.

43 Now when the congregation was broken up, many of the Jews, and religious proſelytes followed Paul and Barnabas, who ſpeaking to them, perſuaded them to continue in the grace of God.

43. And after the aſſembly was over, a good number of the Jews and proſelytes came to the apoſtles, and profeſſed themſelves convinced of the truth of their doctrine, who thereupon gave them a great many further arguments and encouragements to perſevere in that perſuaſion, againſt the envy and malice of the unbelieving Jews.

44 And the next Sabbath day came almoſt the whole city together to hear the word of God.

45 But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming.

44. & 45. Accordingly the next Sabbath, as Paul was preaching to a vaſt number of people (*viz. idolatrous Gentiles*, as well as *Gentile proſelytes*); the infidel Jews enraged at the ſight of the *idolatrous Gentiles* flocking into their ſynagogue, interrupted his diſcourſe with the moſt outrageous expreſſions of raillery and abuſe.

46 Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of

46. & 47. Upon which the two apoſtles told them plainly, that they had now diſcharged their duty toward them, in giving them

* Ver. 42. [Εἰς τὸ μεταξὺ σάββατον. the next Sabbath.] This phraſe being taken by ſome of the beſt interpreters to ſignify [the week's ſpace between the laſt and next Sabbath]; but by others, [the next Sabbath-day]; and pretty good reaſons given on both ſides, I have left it without any addition to our tranſlation.

of God ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and judge yourſelves unworthy of everlaſting life; lo, we turn to the Gentiles.

47 For ſo hath the Lord commanded us, *ſaying*, I have ſet thee to be a light of the Gentiles, that thou ſhouldſt be for ſalvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life, believed.

49 And the word of the Lord was publiſhed throughout all the region.

50 But the Jews ſtirred up the devout and honourable women, and the chief men of the city, and raiſed perſecution againſt

them the *firſt* offer of the goſpel doctrine and privileges, according to the direction of JESUS CHRIST (Acts i. 8.) But as their incurable malice and prejudice rendered them unworthy and incapable of any further attempt for their converſion, they ſhould leave them to themſelves, and tender theſe offers of mercy to the Gentiles, who by the tenor of all the prophetic writings, particularly that of Iſai. xlix. 6. were intended for membersof the kingdom of the Meſſiah, as well as the Jews. A. D. 46.

48. & 49. The Gentile people received this with the utmoſt degree of religious joy and gratitude, and all among them that were of a ſober diſpoſition, * and ſincerely deſirous to know the true religion, believed and embraced the goſpel, which now was ſpread through the whole country of Piſidia.

50 But to hear the Gentiles made partakers of the bleſſings of the Meſſiah, ſo enraged and exaſperated the infidel Jews, that by influencing ſome women of quality

* Ver. 48. [Τεταγμένοι εἰς ζωὴν αἰώνιον, ordained to eternal life.] That this phraſe ſignifies no other than what I have paraphraſed it, and has not the leaſt relation to any *abſolute* and unconditionate *divine decree* of theſe perſons to *eternal life*, is ſo evidently and copiouſly demonſtrated by all good critics and interpreters upon this place, that I may well venture to tell the Engliſh reader in the words of Grotius—*He that ſeeth it not, is blind.*

A. D. 46. againſt Paul and Barnabas, and expelled them out of their coaſts.

quality among their proſelytes, and by them their huſbands, and ſome of the governing part of the city, they procured ſuch ſevere orders againſt the two apoſtles, that they forced them to flee for ſafety.

51 But they ſhook off the duſt of their feet againſt them, and came unto Iconium.

51. And they, when they left the place, remembering the words of Chriſt (Matth. x. 14.) ſhook off the duſt of their feet againſt them; thereby ſignifying and declaring, that they ought to have no more to do with ſo obſtinate and incurable a people.

52. And the diſciples were filled with joy, and with the Holy Ghoſt.

52. But in the mean time, notwithſtanding this inhuman treatment of the apoſtles, the new converts continued in the profeſſion of the Chriſtian faith, with great conſtancy and cheerfulneſs; God alſo aſſiſting and confirming them therein, by imparting ſuch gifts of the Holy Ghoſt among them, as were requiſite and agreeable to the circumſtances of his church.

CHAP. XIV.

Paul and Barnabas travel to Lycaonia. They preach at Iconium in the Jewiſh Synagogue, and convert many. Being forced at laſt from thence, they go to Lyſtra, and Derbe. A Cripple cured at Lyſtra. The Inhabitants take them for Deities, and would have offered Sacrifice to them. The Apoſtles diſcourſe to them hereupon. The Jews cauſe Paul to be ſtoned. The Apoſtles return to Antioch in Syria, from whence they firſt ſet out.

1 AND it came to paſs in Iconium, that they went both together into the ſyna-

1. THE two apoſtles, Paul and Barnabas, being thus expelled from Piſidia, went into the province of Lycaonia, bordering upon

ſynagogue of the Jews, and ſo ſpake, that a great multitude both of the Jews, and alſo of the Greeks, believed.

upon it, in the leſſer Aſia, where the firſt town they entered was Iconium, ſtill applying themſelves firſt to the Jews in their ſynagogue, where they preached with ſuch ſucceſs, that abundance of them and their proſelytes were converted. A. D. 46.

2 But the unbelieving Jews ſtirred up the Gentiles, and made their minds evil affected againſt the brethren.

2. But the infidel Jews here, (being of the ſame obſtinate and malicious temper with thoſe of other parts) endeavoured by all the arts of ſlander and calumny, to prejudice the Gentile part of the town againſt them.

3 Long time therefore abode they ſpeaking boldly in the Lord, which gave teſtimony unto the word of his grace, and granted ſigns and wonders to be done by their hands.

3. This violent oppoſition of the Jews, made the apoſtles ſtay * in that place to be the longer, and their preaching the more earneſt: the truth whereof they confirmed by many miraculous demonſtrations.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apoſtles.

4. And notwithſtanding their malicious endeavours, the apoſtles gained a conſiderable part of the people to approve and embrace their doctrine.

5 And when there was an aſſault made both of the Gentiles, and alſo of the Jews, with their rulers, to uſe *them* deſpitefully, and to ſtone them,

6 They were aware of *it*, and fled unto

5, 6, & 7. But perceiving the infidel Jews and Gentiles had combined together, and had got ſo many of the governing part to join with them, as to attempt openly to abuſe and deſtroy them, they went off and preached at Lyſtra and Derbe, the next cities of

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* Ver, 3. [Ἱκανὸν μὲν οὖν χρόνον διέτριψαν.] The μὲν οὖν may be rendered, either by *therefore* or *for indeed*. The latter of which ſenſes will make the malice of the Jews, ver. 2. to proceed from their long ſtay and preaching there.

A. D. 46. unto Lyſtra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

of the ſame province, and ſo in all the country that lay round them.

7 And there they preached the goſpel.

8 And there ſat a certain man at Lyſtra, impotent in his feet, being a cripple from his mothers womb, who never had walked.

8. As Paul was preaching at Lyſtra, there was one of his auditors that was born a cripple, and never had any uſe of his legs.

9 The ſame heard Paul ſpeak: who ſtedfaſtly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand up right on thy feet. And he leaped and walked.

9, & 10. Paul took notice of this perſon; and whether by his ſerious behaviour, and devout attendance to his diſcourſe, or by the ſuggeſtion of the Holy Spirit, knowing the man to be of ſo honeſt and religious a diſpoſition, that a miraculous cure of his body would have its due effect upon his mind, called out to him before the whole of the congregation, and, in the name of JESUS, bade him riſe up and ſtand upon his legs: upon which words the man did ſo, and found the perfect uſe of his limbs.

11 And when the people ſaw what Paul had done, they lift up their voices, ſaying in the ſpeech of Lycaonia, The gods are come down to us in the likeneſs of men.

11. This ſo amazed the Gentile part of the auditory that ſaw it done, that they ran into town, crying out, *The gods are come down to us in human ſhape.*

12 And they called Barnabas Jupiter, and Paul Mercurius, becauſe he was the chief ſpeaker.

12. They took Barnabas to be Jupiter; and becauſe Paul was the chief preacher, they took him for Mercury, i. e. Jupiter's attendant, *meſſenger*, and *interpreter* of his will.

13 Then the prieſt of Jupiter which was before their city, brought oxen and gar-

13. In conſequence of this perſuaſion therefore, the prieſt that belonged to Jupiter's temple with his image in it, came in

garlands unto the gates, and would have done ſacrifice with the people.

in ſolemn manner to the gates where the two apoſtles lodged, with an ox crowned with garlands ready for ſacrifice, to offer to them as unto gods. A. D 46.

14 *Which* when the apoſtles, Barnabas and Paul heard *of*, they rent their clothes, and ran in among the people, crying out,

14. Which they no ſooner apprehended, but they went out to them with expreſſions of the utmoſt concern and deteſtation at what they were about to do,

15 And ſaying, Sirs, why do ye theſe things? we alſo are men of like paſſions with you, and preach unto you, that ye ſhould turn from theſe vanities unto the living God, which made heaven and earth, and the ſea, and all things that are therein.

15. Aſſuring them they were but mortal men like themſelves, though they were the meſſengers of Heaven; and that the chief deſign of the doctrine they had preached, was, to reduce them from their idolatrous and falſe religion, to the pure and proper worſhip of the *One true God*, the creator and governor of all the world.

16 Who in times paſt ſuffered all nations to walk in their own ways.

16. And that tho' it has pleaſed the divine wiſdom and juſtice, as a * puniſhment for their groſs immorality and idolatry, to give the greateſt part of the world over for many ages, to their own ignorance, by not affording them any expreſs revelation of his will, as the Jews had;

17 Nevertheleſs, he left not himſelf without witneſs, in that he did good, and gave us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs.

17. Yet he had not left them without any means of knowing ſo much of his divine nature and will, as might reſtrain them from ſuch irrational and barbarous proceedings; the very creation of the world about them, and the conſtant courſe of Providence over it, ordering all things in ſo particular a manner, for the comfort, pleaſure, and ſupport

* Ver. 16. See Rom. i. from ver. 20. to the end.

A. D. 46. support of mankind, being all clear arguments of the wisdom, power, and goodness of God. *But that now he had intended them the happy knowledge of his true worship, if they would accept and embrace it.*

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

18. This discourse was hardly enough to weigh upon their prejudices, and restrain the people from their intended sacrifice.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew *him* out of the city, supposing he had been dead.

19. Soon after this, some of the malicious Jews of Antioch and Iconium, pursued the two apostles hither, and by their calumnies and inventions, so incensed the rabble against them (especially against Paul the chief preacher in public), that they stoned him out of the city, and bruised him so, as they thought they had killed him. And thus it was the lot of this apostle to be stoned, upon the same account as he had consented to the stoning of St. Stephen.

A. D. 47. 20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

20. But by the help and assistance of some of his friends, and Christian converts, he recovered and got privately into the town; and to avoid their further fury, went next day, and Barnabas along with him, to Derbe, another city of the same province.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith,

21. & 22. And after having there preached and converted good numbers, returned back the beginning of the next year to Lystra again, and so to Iconium and Antioch, to confirm and settle the new converts in courage and patience, under those hardships which he told them, by his own example, and the very nature

faith, and that we must through much tribulation enter into the kingdom of God.

ture of the Chriſtian religion (that was levelled againſt the vices and prejudices of mankind), they could not but expect to meet withal. A. D. 47.

23 And when they had ordained them elders in every church, and had prayed with faſting, they commended them to the Lord, on whom they believed.

23. Before their departure from which places, they did with ſolemn faſting and prayers, ordain ſpiritual governors, for the orderly management of their reſpective churches, and ſo commended both miniſters and people to the bleſſing of that Lord and Saviour, whoſe religion they profeſſed;

24 And after they had paſſed throughout Piſidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

24. & 25. And then went through Piſidia into Pamphylia, another province of the leſſer Aſia, and preached the goſpel in the cities of Perga and Attalia.

26 And thence ſailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearſed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

26. & 27. From whence, at the latter end of the year, they returned by ſea to that Antioch in Syria, where they were firſt appointed in ſo particular a manner for theſe travels, * and gave the church a full account of the ſucceſs of them, eſpecially among the *Gentile* people.

* Chap. xiii. 3.

28 And there they abode long time with the diſciples.

28. Continuing there for two or three years together.

CHAP. XV.

A Diſpute raiſed by ſome Jewiſh *converts concerning the Neceſſity of* Circumciſion. *Paul and Barnabas return to Jeruſalem, to get this controverſy determined by the Apoſtles, and the whole Church there. The Speeches of Peter, Paul, and James, upon this Subject. The Determination of the Council ſent, in a Letter, to the Chriſtians at Antioch, to the great Satisfaction of the* Gentile *Converts there. Paul and Barnabas propoſe to travel again. They part, in a diſpute about taking Mark with them.*

A. D. 50, 51. 1 AND certain men which came down from Judea, taught the brethren, *and ſaid*, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.

* Ver. 5.

1. WHILE Paul and Barnabas continued at Antioch (chap. xiv. 28.), there came thither from Judea ſeveral *Jewiſh* Chriſtians, that had been bred up rigid * Phariſees, and ſtill retained a warm zeal for the rites of the *Jewiſh* law; who endeavoured to perſuade the *Gentile* converts that Paul and Barnabas had made, That they could never be ſaved by the Chriſtian religion alone, but along with it muſt be circumciſed, and ſo obliged to obſerve † all the ceremonies of the *Moſaical* inſtitution.

† Gal. v.

2 When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem unto the apoſtles and elders about this queſtion.

2. Theſe zealots improved this matter into a very hot diſpute; and though the two apoſtles argued plainly and ſtrongly againſt them, yet, either not prevailing ſo far as fully to ſatisfy all parties, or elſe the better to put a full end to the debate, the whole church of Antioch came to this reſolution, To leave it to the determination of the Apoſtolical College

College in full council at Jeruſalem; and that Paul and Barnabas, with ſome others of their chief clergy, ſhould go thither, and lay the matter before them. * A. D. 50, 51.

3 And being brought on their way by the church, they paſſed through Phenice, and Samaria, declaring the converſion of the Gentiles: and they cauſed great joy unto all the brethren.

3. On this important errand they were accordingly ſent, and in their paſſage thither, acquainted the Chriſtians of the ſeveral countries of Phenicia and Samaria, what ſucceſs they had in converting many *Gentile* people; at which they heartily rejoiced.

4 And when they were come to Jeruſalem, they were received of the church, and of the apoſtles and elders, and they declared all things that God had done with them,

4. Arriving at Jeruſalem, they immediately applied themſelves to the apoſtles and other eminent governors in that church; acquainting them firſt with the ſucceſs of their miniſtry among † the Gentiles, and then in particular with the diſpute that had happened, and how they had oppoſed theſe *Jewiſh* zealots; in all which proceedings, they were highly commended ‡ and approved of by the Apoſtolical Aſſembly. † See ver. 12.

5 But there roſe up certain of the ſect of the Pharifees, which believed, ſaying, That it was needful to circumciſe

5. Againſt which approbation of the apoſtles, ſome of the *Jewiſh* Chriſtians (of the ſame ſet with thoſe that went to Antioch) objected, and maintained the abſolute

* This is that Journey of St. Paul to Jeruſalem, which he mentions, Gal. ii. 1. being juſt about *fourteen years* after his firſt converſion. See Biſhop Pearſon, An. Paul. p. 8, 9. and Dr. Whitby upon Gal. ii. 1.

‡ Ver. 4. [Ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησιας——Were received of the church, &c.——ſeems a very dry tranſlation of a phraſe, which properly ſignifies to [receive with approbation and applauſe]; and by a ſmall and uſual tranſpoſition in this place, gives that ſenſe as moſt agreeable to the context. For it was againſt this *approbation* of the apoſtles, that *certain of the ſect of the Phariſees roſe up*, in the next verſe.

A. D. 50, 51. cumcise them, and to command them to keep the law of Moses.

solute necessity of the whole *Jewish* law along with the Christian religion, in order to salvation.

6 And the apostles and elders came together for to consider of this matter.

6. Upon which the apostles and elders resolved to consider the case, and determine it in a full assembly.

7 And when there had been much disputing, Peter rose up and said unto them: Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

* Matth. xvi. 18, 19.

7. In which, after much dispute on both sides, Peter stood up, and thus stated and expostulated the case. You all know, and allow (said he) that Christ, in his lifetime, gave *me* the assurance * that I should be the first preacher of the gospel to the *Gentile* world. And first of all to such Gentiles as these, who are *proselyted* to the *Jewish* religion, and worship the *true God*.

8 And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us:

9 And put no difference between us and them, purifying their hearts by faith.

8. & 9. And how fully he has made that promise good, by expressly commanding me to convert Cornelius and his friends; upon whom immediately at their conversion, God was pleased to confer the same gifts of his spirit, as he did upon us at the day of Pentecost; thereby demonstrating, he did as freely receive them into all the privileges of the Christian religion, without *circumcision*, as he did us that had been circumcised.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear *?

10. What a distrust therefore is it of the clear and plain truth of God, and in what manner do you *provoke* him, that you should presume to impose that as absolutely necessary to the salvation

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* Ver. 10. [Why tempt ye God]——See note on ch. v. 9.

tion of theſe Gentile Chriſtians, which he by the moſt evident diſpenſation has declared not to be neceſſary? And all this out of an exceſſive zeal for the *ceremonial* parts of a *law*, which by the vaſt number, coſt, and trouble of them, are at beſt but like a yoke, and, in their own nature, have no tendency to procure inward holineſs of life, or the perfect pardon of ſin. A. D. 50, 51.

11 But we believe that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved, even as they.

11 Wherefore it is clear to us, that by a ſincere belief and practice of the goſpel religion (without any virtue of *circumciſion*) both Jew * and Gentile, are to obtain pardon and ſalvation.

12 Then all the multitude kept ſilence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

12. As ſoon as Peter had done, Paul and Barnabas ſtood up; and in further confirmation of his argument, gave the aſſembly an account, that God had beſtowed the miraculous gifts of the Holy Ghoſt upon thoſe Gentile converts they had made in their travels, juſt as he had done in the caſe of Cornelius; and thereby accepted them as complete Chriſtians, without the leaſt notice of any obligation to the Jewiſh law.

13 And after they had held their peace, James anſwered, ſaying, Men and brethren, hearken unto me.

14 Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people for his name.

13, & 14. And then James the biſhop of Jeruſalem, gave the finiſhing proof of what they had all three ſaid, by deſiring the council to compare the preſent facts with the prophecies relating to the converſion of the Gentiles.

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* Ver. 11. [καθ' ὃν τρόπον κἀκεῖνοι——We ſhall be ſaved even as they.] The word κἀκεῖνοι may relate either to the Gentiles, as in the Paraphraſe, or elſe to Saul and Barnabas; and then the ſenſe is, *We are of the ſame ſentiment with* Paul *and* Barnabas, That ſalvation is to be had by the *goſpel*, not by the *law*. But the firſt is the moſt natural conſtruction.

A. D. 50, 51. 15 And to this agree the words of the prophets, as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up.

15, 16, & 17. Particularly that of Amos ix. 11, &c. wherein God promised *the great and happy restoration of the* Jewish *affairs under the kingdom of* David, i. e. *The religion of the Messiah, by calling and gathering in the* Gentile *world to them, and uniting them all into one people and one church.*

17 That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doth all these things.

18 Known unto God are all his works from the beginning of the world.

18. Now (said he) the same Spirit of God that promised and foretold this eminent blessing to the Gentile believers, did also certainly * *determine* upon what conditions they should enjoy it; and as in his gracious and free acceptance of these late *converts*, he has no way declared *circumcision*, and the observance of the whole Jewish law, to be one of those conditions: it is plain he intended they should be saved *only* by the sincere profession of the Christian religion. And therefore do not let us pretend to know the mind of God better than he himself has declared it.

19 Wherefore my sentence is, that we trouble not them, which

19. Wherefore upon these reasons we ought to *determine*, that the Gentile believers are not to be

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* Ver. 18. [Γνωστὰ τῷ θεῷ——Known unto God are all his works.]——That this expression cannot merely signify God's *foreknowledge* and *prediction* of this gracious *event*, is plain, because this sense makes nothing towards St. James's argument; nor was it denied by any. But the word γινώσκω being of a large and extensive import in the *New Testament*, if it be here rendered *designed* or *determined*, then it will give the apostle's argument full, viz. That God designed that prophecy to be no otherwise accomplished, than as Peter had acted in the case of Cornelius, &c.

which from among the Gentiles are turned to God.

be thus troubled and diſcouraged in their Chriſtian profeſſion, nor burdened with the obſervation of the whole Jewiſh law, by *circumciſion*. A. D. 50, 51.

20 But that we write unto them, that they abſtain from pollution of idols, and from fornication, and from things ſtrangled, and from blood.

20. Only as the preſent ſtate of the church now ſtands, as compoſed by Jews and *proſelyted* Gentiles, it is expedient we ſhould ſtill oblige theſe converts to theſe *four* things, as proper to keep them at a further diſtance from the idolatrous worſhip they have renounced; and then, as being the moſt principle points, the Jewiſh zealots inſiſt upon it in their law, to keep *them* alſo from further clamours and objections, viz. To avoid the uſe of every thing they know to be any way conſecrated to a heathen deity, or dedicated to an idol. And eſpecially from uncleanneſs, and unlawful uſe of women (by which the heathens had made themſelves, and even their worſhip, ſo infamous and abominable); and then as eating of the blood of animals, or the fleſh of any creature that was killed with the blood in it, were forbidden the Jews in ſo ſpecial a manner, and as a ſolemn token of their diſtinction from all other people, they ſhould abſtain from both them likewiſe.

21 For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every Sabbath day.

21. And by this method we ſhall beſt avoid the moſt principal inconveniencies, which may be objected by the Jewiſh Chriſtians againſt our *determination*, in favour of the Gentile converts. For though on one ſide, the Gentile converts be not obliged to the whole Jewiſh law, yet will they not be left ignorant of the writings of Moſes and the prophets, which are conſtantly read, as they uſed formerly to be, in the religious aſſemblies they frequent. But on the other ſide, theſe Jewiſh Chriſtians would never endure to communicate with men, that lived in the practice of *theſe* things that they hear every Sabbath ſo ſolemnly condemned in their ſacred ſcriptures.

23. All

A. D. 50, 51.

22 Then pleaſed it the apoſtles and elders, with the whole church, to ſend choſen men of their own company to Antioch, with Paul and Barnabas: *namely*, Judas, ſurnamed Barſabas, and Silas, chief men among the brethren.

22. All the principle members, and the whole bulk of this aſſembly, agreed to this propoſal; and accordingly it was reſolved to ſend two principal perſons of the council along with Paul and Barnabas, to carry their *determination* to the Gentile converts of Antioch, and the parts thereabouts, viz. Judas, or Joſes (the apoſtle in Judas's room, Acts i.) and Silas.

23 And wrote letters by them after this manner, The apoſtles, and elders, and brethren, ſend greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

23. Which determination they expreſſed in a letter to them, thus-----

'The apoſtles, elders, and 'people of the church of Jeru- 'ſalem, wiſh all health and hap- 'pineſs to their Chriſtian bre- 'thren of the Gentile part at An- 'tioch, and the provinces there- 'about, who have been formerly *proſelyted* to the Jewiſh 'religion, and worſhip; though not fully made Jews, 'by *circumciſion*.' [See note on Chap. x. 2.] [And ſee Mr. Benſon's *Hiſt. of the firſt Plant. Chriſt. Relig.* Vol. II. Chap. III. Sect. 5, & 6.]

24 Foraſmuch as we have heard, that certain which went out from us have troubled you with words, ſubverting your ſouls, ſaying, *Ye muſt* be circumciſed, and keep the law; to whom we gave no *ſuch* commandment:

25 It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas, and Paul.

24, 25, 26, 27, 28, & 29. 'Whereas we underſtand, that 'you have been troubled and 'perplexed about the neceſſity 'of *circumciſion*, by ſome Jew- 'iſh Chriſtians that came from 'this place, for that purpoſe, '(but without the leaſt of our 'knowledge or conſent.) We 'have therefore conſidered your 'caſe in full council; and have 'with the direction and aſſiſt- 'ance of the Holy Ghoſt, ſent 'you our *determination* of it by 'two of our own members for 'your more abſolute ſatisfaction, 'along with the two very much 'eſteemed

26 Men

26 Men that have hazarded their lives for the name of our Lord Jeſus Chriſt.

27 We have ſent therefore Judas, and Silas, who ſhall alſo tell you the ſame things by mouth.

28 For it ſeemed good to the Holy Ghoſt, and to us, to lay upon you no greater burden than theſe neceſſary things;

29 That ye abſtain from meats offered to idols, and from blood, and from things ſtrangled, and from fornication, from which if you keep yourſelves, ye ſhall do well. Fare ye well.

30 So when they came to Antioch: and when they had gathered the multitude together, they delivered the epiſtle.

31 *Which* when they had read, they rejoiced for the conſolation.

32 And Judas and Silas being prophets alſo themſelves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a ſpace, they were let go

'eſteemed and eminent ſufferers A. D. 50. 51.
'for the goſpel, Barnabas and
'Saul.' We have determined thus: '*That the gifts and endowments of the Holy Ghoſt conferred upon you at your converſion, do demonſtrate you are to be ſaved without obſerving the whole* Jewiſh *law, or being circumciſed. But that however, to avoid all ſcandal to theſe Phariſaical Chriſtians, it is fit for the preſent you ſhould refrain from theſe four things, viz. From all things dedicated to idols, from fornication, and things ſtrangled, and the blood of animals.* (See ver. 20.) '*And by ſo doing, without any further obſervance of that law, you may depend upon your ſalvation by the Chriſtian religion. Fare ye well.*'

30, & 31. As ſoon as the letter arrived and was read at Antioch in a full aſſembly, the Gentile converts were made very eaſy, and much rejoiced at ſo ſolemn a determination in their favour.

32. And beſides what ſatisfaction they received from the council's letter, Judas and Silas being two perſons of moſt extraordinary abilities in underſtanding the ſcriptures, gave them many additional reaſons that tended to confirm them in the excellency and ſufficiency of the goſpel profeſſion.

33, & 34. After they had thus ſucceſsfully done their meſſage, Judas returned to the apoſtles at Jeru-

A. D. 52. go in peace from the brethren unto the apoſtles.

34 Notwithſtanding it pleaſed Silas to abide there ſtill.

35 Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alſo.

36 And ſome days after, Paul ſaid unto Barnabas, Let us go again, and viſit our brethren in every city where we have preached the word of the Lord, *and ſee* how they do.

37 And Barnabas determined to take with them John, whoſe ſurname was Mark.

38. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was ſo ſharp between them, that they departed aſunder one from the other: and ſo Barnabas took Mark, and ſailed unto Cyprus:

40 And Paul choſe Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

Jeruſalem, but Silas had a mind to ſtay at Antioch, *perhaps to prevent any freſh occaſians of reviving the diſpute in the abſence of* Paul *and* Barnabas.

35, & 36. Who though they continued ſome time after this with the Antiochian clergy, had yet determined ſoon to travel over thoſe churches in Cyprus, Piſidia, and Pamphylia in the leſſer Aſia, where they had formerly been, (Chap. xiii.) to ſee what ſtate and condition they were in.

37, & 38. In this voyage Barnabas would have taken Mark with them (as they did before, Chap. xiii.) but Paul would by no means conſent to take a perſon that had deſerted them in their former travels. (Chap. xiii. 13.)

39. In which they ſo far diſagreed, as to reſolve to part and go into different places, Barnabas and Mark into Cyprus, and Paul and Silas into Syria and Cilicia.

40, & 41. And having the ſolemn prayers of the Antiochian church for their good ſucceſs, they went through the ſeveral countries forementioned (ver. 36.) confirming the Chriſtians in their profeſſion.

CHAP

CHAP. XVI.

Paul *and* Silas *at* Derbe *and* Lyſtra. Paul *circumciſeth* Timothy; *and why.* *They deliver to all the Converts the Decree about* Circumciſion. *They go to* Philippi *in* Macedonia. Lydia *converted.* *A Damſel cured of an evil Spirit.* *A clamour raiſed upon it.* *The two Apoſtles ſcourged, and impriſoned by the* Roman *Officers.* *An Earthquake frees them from their Chains.* *The Jailor and his Family converted.* *The two Apoſtles are diſmiſſed, and leave the Town.*

1 THEN he came to Derbe and Lyſtra: and behold, a certain diſciple was there, named Timotheus, the ſon of a certain woman which was a Jeweſs, and believed; but his father *was* a Greek:

1. & 2. FROM Celicia, Paul and Silas went to Derbe * and Lyſtra; in the latter of which places there was a young Chriſtian convert, of eminent virtue and qualifications, a Jew by the mother's ſide, but not circumciſed, becauſe his father was a Gentile. A. D. 53.

* See Ch. xiv. 6.

2 Which was well reported of by the brethren that were at Lyſtra and Iconium.

3 Him would Paul have to go forth with him; and took and circumciſed him, becauſe of the Jews which were in thoſe quarters: for they knew all that his father was a Greek.

3. Paul knowing the excellent temper and accompliſhments of this perſon, intended to ordain him into the miniſtry, and take him along with him in his travels. But becauſe he knew the Jews (to whom he was to preach) would never endure a perſon (that was reckoned a Jew by being born of a Jewiſh woman), to be a teacher, while he was uncircumciſed; in compliance therefore with their prejudice, he cauſed Timothy to be *circumciſed*, and then ordained him.

4. As

A. D. 53. 4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apoſtles and elders which were at Jeruſalem.

4. As they went through the ſeveral towns of thoſe, and the neighbouring provinces, they gave every church a copy of the apoſtles decree, concerning the little obligation the Gentile converts were under to the Jewiſh law; (Chap. xv. 28, 29.) and for aſſerting their Chriſtian liberty.

5 And ſo were the churches eſtabliſhed in the faith, and increaſed in number daily.

5. And by this ſecond viſit of Paul, theſe churches were much confirmed in their profeſſion, and increaſed in the number of their members; eſpecially the Gentile part received great comfort and ſatisfaction, by finding themſelves freed from the main burden of the Jewiſh law.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghoſt to preach the word in Aſia,

7 After they were come to Myſia, they aſſayed to go into Bithynia: but the Spirit ſuffered them not.

6. & 7. Having thus viſited all the ſeveral parts in which Paul had formerly been, their deſign was to proceed to the other provinces of the leſſer Aſia, viz. Phrygia, and Galatia, Myſia, and Bithynia; but they were directed by the ſuggeſtion of the Holy Ghoſt, not to attempt the preaching of the goſpel for the preſent in thoſe places.

8 And they paſſing by Myſia, came down to Troas.

9 And a viſion appeared to Paul in the night: there ſtood a man of Macedonia, and prayed him, ſaying, Come over into Macedonia, and help us.

8. & 9. So that they only paſſed through them, and arrived at Troas, where Paul had a viſion, in which a man of Macedonia came to him, and in a poſture of great earneſtneſs and concern, begged of him to come over thither, and aſſiſt the people of that great province in the way of ſalvation, by preaching the goſpel to them.

10 And after he had ſeen the viſion, immediately we endeavoured

10. The particulars of this viſion were ſo clear, and the impreſſions ſo ſtrong, that he had no

deavoured to go into Macedonia, aſſuredly gathering that the Lord had called us for to preach the goſpel unto them.

no ſooner acquainted us * of his company with it, but we agreed with him in concluding it to be a notice from God, to go and preach there; and accordingly made the beſt of our way thither; A. D. 53.

11 Therefore looſing from Troas, we came with a ſtraight courſe to Samothracia, and the next *day* to Neapolis;

11. & 12. Going from Troas directly to Samothracia; the next day to Neapolis, and ſo to Philippi, the firſt city of Macedonia, (on that ſide), and head of a Roman colony or plantation, and ſtayed there ſome conſiderable time.

12 And from thence to Philippi, which is the chief † city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the Sabbath we went out of the city by a river ſide, where prayer was wont to be made; and we ſat down and ſpake unto the women which reſorted *thither*.

13. In this city the Jews were allowed a place of public worſhip in the outſkirts of the town; to which we firſt reſorted upon the Sabbath day to preach, the major part of the aſſembly being women.

14 And a certain woman named Lydia, a ſeller of purple, of the city of Thyatira, which worſhipped God, heard *us*: whoſe heart the Lord opened, that ſhe attended unto the things which were

14. Among which there was one Lydia a Jewiſh proſelyte, a woman whoſe ſincere and religious diſpoſition made her ſo attentive to, and ſo thoroughly to conſider Paul's arguments, as to be converted by them.

ſpoken of Paul.

15 And

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* This paſſage makes it plain that St. Luke the writer of this hiſtory, was St. Paul's fellow traveller, and ſo wrote what he knew and ſaw himſelf.

† Ver. 12. *The chief city of that part of* Macedonia—— πρώτη τ μερίδ@~, not the *chief*, but the *firſt* that *you come at*, on that part or *diviſion* of Macedonia. See Mr. Peirce Synop. to Philip.

A. D. 53. 15 And when she was baptized and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

15. And after she and her whole family were fully instructed and baptized into the Christian religion, she entreated us, upon all the confidence we had of her sincerity, to lodge at her house, and would not be denied in her request.

16 And it came to pass as he went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying:

16. As we went every Sabbath to this Jewish assembly, there followed us a young woman, that by the help of a wicked spirit, was wont to amuse the people by telling fortunes, and was kept or hired by several people to get money that way.

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

17. She came after us every day, proclaiming us to be the messengers of the supreme and true God, and our doctrine to be the true way of happiness and salvation. *God thus constraining even the wicked spirits to bear testimony to the truth of Christ's religion.*

18 And this did she many days. But Paul being grieved, turned, and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour.

18. But Paul, to give the people a higher evidence to this divine truth than what came from an evil spirit, and out of compassion to see them thus deluded, commanded the evil spirit, in the name of JESUS, to leave the woman, and she was dispossessed immediately.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew

19. The people that employed her, were so far from being converted by this miracle, that enraged at the loss of their gainful trade, they seized upon Paul and

drew *them* into the market-place, unto the rulers,

and Silas, and carried them before the magiſtrates. A. D. 53.

20 And brought them to the magiſtrates, ſaying, Theſe men being Jews, do exceedingly trouble our city:

20. & 21. And ſending for the *Roman* officers into court, they accuſed him of ſpreading and propagating a new religion in oppoſition to the *Roman* laws, and to ſeditious purpoſes.

21 And teach cuſtoms which are not lawful for us to receive, neither to obſerve, being Romans.

22 And the multitude roſe up together againſt them: and the magiſtrates rent off their clothes, and commanded to beat *them*.

22. Upon which the common people ſet up an univerſal clamour againſt them; and the officers (uſing the rigour of the law) ordered their clothes to be torn from their backs, and them to be ſeverely whipped.

23 And when they had laid many ſtripes upon them, they caſt *them* into priſon, charging the jailor to keep them ſafely.

23. & 24. And then to be impriſoned, with a particular charge to the jailor, who thereupon ſhut them into the dungeon, and put ſhackles upon their legs.

24 Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks.

25 And at midnight Paul and Silas prayed, and ſang praiſes unto God: and the priſoners heard them.

25. The two apoſtles, under all the pain of their ſtripes, and in that doleful confinement, yet ſpent the night in prayers, and ſinging praiſes to God, with ſo cheerful and audible a voice, that the reſt of the priſoners could hear them:

26 And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken: and immediately all the doors were opened, and every ones bands were looſed.

26. When about midnight, the whole priſon was ſhaken by a miraculous earthquake, the doors of every apartment flew open, and all the priſoners chains fell off of their own accord.

A. D 53. 27 And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon doors open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled.

27. The jailor waking at this dreadful motion, and finding all open, concluded his priſoners were gone, and dreading the puniſhment he was liable to, attempted to kill himſelf:

28 But Paul cried with a loud voice, ſaying, Do thyſelf no harm, for we are all here.

28. But juſt as he was going to do it, Paul called out to him, and bade him fear nothing, for that all his charge was ſafe, and not a man gone.

29 Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?

29. & 30. At which the man came to them, and underſtanding how the matter was, threw himſelf at their feet, acknowledging this miracle to be an evidence of their divine commiſſion, and begged of them to inſtruct him in the way of true religion, in order to ſalvation.

31 And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.

32 And they ſpake unto him the word of the Lord, and to all that were in his houſe.

31. & 32. The apoſtles told him, The only condition of man's ſalvation, was a ſincere belief and profeſſion of the religion of Jeſus Chriſt; and then inſtructed him, and his family in the particular hiſtory and doctrines of it.

33 And he took them the ſame hour of the night, and waſhed *their* ſtripes, and was baptized, he and all his ſtraightway.

34 And when he had brought them into his houſe, he ſet meat before them, and rejoiced, believing in God, with all his houſe.

33. & 34. The man then took them into his houſe, waſhed and dreſſed their ſtripes, gave them meat; and upon their ſolemn profeſſion of the Chriſtian faith, he and all his family received baptiſm, with great joy and thankfulneſs to GOD.

35. And

35 And when it was day, the magiſtrates ſent the ſergeants, ſaying, Let thoſe men go.

35. Next morning the *Roman* officers hearing what had paſſed in the priſon, were ſo ſtartled at it, that they ſent to have the two apoſtles diſmiſſed. A. D. 53.

36 And the keeper of the priſon told this ſaying to Paul: The magiſtrates have ſent to let you go: now therefore depart, and go in peace.

36. & 37. The jailor acquainted them with this meſſage with great ſatisfaction: But Paul ſent the officers word, That he was a *Roman* freeman, and that as they had ordered him to be whipped, contrary to the *Roman* privilege, and that in ſo open and diſgraceful a manner, they ought to come themſelves, and in as public a manner diſcharge him, and clear his innocence.

37 But Paul ſaid unto them, They have beaten us openly uncondemned, being Romans, and have caſt us into priſon; and now do they thruſt us out privily? nay verily; but let them come themſelves and fetch us out.

38 And the ſergeants told theſe words unto the magiſtrates; and they feared when they heard that they were Romans.

38. & 39. This meſſage put them into a much greater concern, the law being very ſevere againſt doing any diſhonour to a *Roman* citizen; inſomuch that they came to him, gave him good words, and deſired him to be gone.

39 And they came and beſought them, and brought them out, and deſired them to depart out of the city.

40 And they went out of the priſon, and entered into *the houſe of* Lydia, and when they had ſeen the brethren, they comforted them, and departed.

40. The two apoſtles, ſatisfied with this ſmall recompence, left the priſon, and went to their lodgings; whither having ſent for the ſeveral converts they had made, and given them all proper exhortations to perſevere in their profeſſion, they took leave and left the town.

CHAP. XVII.

Paul preaches to the Jews at Theſſalonica, proving JESUS to be the Meſſiah: Is inſulted by the unbelieving Part of them, and accuſed to the Roman *Magiſtrates as raiſing a Sedition againſt Cæſar. The Apoſtles retire to Beræa. The generous Temper of that People. The Jews of Theſſalonica purſue them, and drive them from thence. Paul at Athens. His Diſcourſe to the Philoſophers. The Succeſs of it.*

A. D. 54. 1 NOW when they had paſſed thro' Amphipolis, and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews.

1. FROM Philippi they went through Amphipolis and Apollonia, and ſo directly to Theſſalonica, the metropolis of the province of Macedonia, a large and populous city, frequented by people of ſeveral countries; where the Jews eſpecially were very numerous, and had a ſynagogue allowed them.

2 And Paul, as his manner was, went in unto them, and three Sabbath days reaſoned with them out of the ſcriptures,

2. And Paul, according to his conſtant method of preaching the goſpel, firſt to the Jews whereever he found them, repaired to this ſynagogue, where for three Sabbath days together, he laid before them the characters and deſcriptions of their Meſſiah out of the prophetical writings.

3 Opening and alleging that Chriſt muſt needs have ſuffered, and riſen again from the dead: and that this Jeſus whom I preach unto you, is Chriſt.

3. From which he clearly proved, That Chriſt was not to be a temporal prince, nor a deliverer of Iſrael by worldly conqueſts, but the *Saviour* and *Redeemer* of mankind, by dying and ſuffering for their ſins, and to triumph over their ſpiritual enemies by his reſurrection; and then demonſtrated all thoſe prophetical

tical characters to be exactly fulfilled in JESUS CHRIST, whoſe doctrine and religion he was preaching. A. D. 54.

4 And ſome of them believed, and conſorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

4. His diſcourſe carried that evidence of truth in it, that ſeveral of the original Jews, abundance of the Greek proſelytes, and a good number of their women of diſtinction, believed and were converted.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uproar, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.

5. But the unbelieving Jews, enraged at this ſucceſs of his doctrine, got the rabble of the town together, and in a tumultuous manner, beſet the houſe where the apoſtles lodged, intending to drag them out, and expoſe them to the fury of the multitude.

6 And when they found them not, they drew Jaſon, and certain brethren unto the rulers of the city, crying, Theſe that have turned the world upſide down, are come hither alſo.

6. But the apoſtles having upon notice given, retired into ſome other place, they took Jaſon the maſter of the houſe, and ſome Chriſtian converts that were with him, and carried them to the *Roman* magiſtrates, clamouring againſt the apoſtles, as men that diſturbed the public peace by ſeditious doctrine, as they had done in ſeveral provinces before; and accuſed Jaſon for entertaining them.

7 Whom Jaſon hath received: and theſe all do contrary to the decrees of Cæſar, ſaying, That there is another king, *one* Jeſus.

7. And the more highly to incenſe the magiſtrates againſt them, they maliciouſly, and contrary to all truth, depoſed, That they preached up JESUS for a King, againſt Cæſar's right and title.

8 And

A. D. 54.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

8. & 9. This put the magistrates into a great concern, insomuch that though they examined Jason and the Christian converts with him, and could pick out nothing from them that looked like sedition; yet they would not dismiss them without good security, to appear and answer to the charge, if they should be called upon again; and to behave peaceably for the future.

10 And the brethren immediately sent away Paul and Silas by night unto Berœa: who coming thither, went into the synagogue of the Jews.

10. In the mean time the Christians had conveyed away the two apostles to Berœa, a town a few miles distant, where they immediately went and preached in the *Jewish* synagogue.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

11. The Jews of which place proved of a much more gentle and manly disposition than those of Thessalonica; for as often as Paul had preached to them, abundance of them took the pains to compare what he had said with the scripture-prophecies, and upon a careful and impartial search after the true sense of them, finding his doctrine to be true, embraced it with all readiness and alacrity.

12 Therefore many of them believed: also of honourable women which were Greeks, and of men not a few.

12. Insomuch that a very considerable number of Jews and proselytes of both sexes, and of good quality, were converted.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached

13. But the infidel and incurable Jews of Thessalonica, no sooner heard that Paul was preaching at Berœa, but they pursued him thither,

preached of Paul at Beræa, they came thither alſo, and ſtirred up the people.

thither, and by their wonted arts of calumny and defamation, raiſed the rabble againſt them. A. D. 54.

14 And then immediately the brethren ſent away Paul to go as it were to the ſea: but Silas and Timotheus abode there ſtill.

14, & 15. Upon which Paul, knowing the implacable and deſperate temper of thoſe Jews, got off, and made as if he intended to take ſhipping; but the better to avoid their purſuit, went down by land to Athens, leaving Silas and Timothy behind, with orders to follow him thither as ſoon as they could.

15 And they that conducted Paul, brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all ſpeed, they departed.

16 Now while Paul waited for them at Athens, his ſpirit was ſtirred in him, when he ſaw the city wholly given to idolatry.

16. While Paul was expecting them at Athens, and making obſervations upon the religion and manners of that people, he was filled with a moſt paſſionate concern, to find a place where ſo much learning was profeſſed, and to which all countries reſorted for liberal education, ſo wholly given up to idolatry and ſuperſtitious worſhip.

17 Therefore diſputed he in the ſynagogue with the Jews, and with the devout perſons, and in the market daily with them that met with him.

17. So that before they could come to him, he preached alone, not only to the Jews and proſelytes in their ſynagogues, but even in the open market-place to the Gentile Athenians.

18 Then certain philoſophers of the Epicureans, and of the Stoics, encountered him: and ſome ſaid, What will this babbler ſay? other ſome,

18. He had not done ſo long before he was attacked by ſome philoſophical profeſſors of the Epicurean and Stoical ſects. The firſt of which (believing nothing of the creation of the world,

A. D. 4. ſome, He ſeemeth to be a ſetter forth of ſtrange gods: becauſe he preached unto them Jeſus, aud the reſurrection.

divine Providence, or a future ſtate) deſpiſed him as an empty and ridiculous babbler. But the other (who held the univerſe to be GOD, and had ſome, though abſurd notions of rewards and puniſhments) looked upon him as an inventor of ſome new deity, and new religious maxims, by what they heard him ſay of Jeſus, and his reſurrection; and ſo had a mind to hear particularly what they were, and how he could prove them.

19 And they took him, and brought him unto Areopagus, ſaying, May we know what this new doctrine whereof thou ſpeakeſt, is?

20 For thou bringeſt certain ſtrange things to our ears: we would know therefore what theſe things mean.

19, & 20. Accordingly they brought Paul into their great court (called Areopagus or Marshill) where both their civil and religious controverſies were wont to be determined; and there, in a great aſſembly of philoſophers, deſired him to declare what his doctrine was, that ſeemed to them ſo new and unaccountable.

21 (For all the Athenians and ſtrangers which were there, ſpent their time in nothing elſe but either to tell or hear ſome new thing.)

21. Now theſe philoſophers did not bring Paul to this great council, ſo much in the nature of a criminal, as out of mere curioſity to hear ſome new notions to employ their ſpeculations upon; a temper the Athenians are the moſt addicted to of all people living.

22 Then Paul ſtood in the midſt of Marshill, and ſaid, Ye men of Athens, I perceive that in all things ye are too ſuperſtitious.

22. In this famous court then Paul ſtood up; and the better to gain a patient hearing from them introduced his diſcourſe with his acknowledgment and obſervation, how zealouſly devoted their city was to ſuperſtitious worſhip, * as it plainly

* Ver. 22. [Δεισιδαιμονεστέρους—Too ſuperſtitious,] i. e. affected by a weak and ignorant fear exciting them to the worſhip

plainly appeared from the great number and variety of the images and altars erected to every deity they knew or heard of. A. D. 54.

23 For as I paſſed by, and beheld your devotions, I found an altar with this inſcription, To THE UNKNOWN GOD. Whom therefore ye ignorantly worſhip, him declare I unto you.

23. Now (ſays he) among the many of theſe monuments of your religious devotion, I took particular notice of one altar, as being dedicated by an inſcription, *TO THE UNKNOWN GOD:* Which as it beſpeaks in you a peculiar degree of ignorant piety, extending itſelf to the honour of all ſorts of deities or demons, even to thoſe you may or may not know; ſo muſt it be allowed a fair acknowledgment that there may be a *true God*, whoſe exiſtence, perfection, and worſhip, you may be ignorant of, but are deſirous to adore, as ſoon as ever you are informed of him. And this is *HE* whom I am commiſſioned to declare to you, as the only proper object of your adoration, worſhip, and happineſs.

24 God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

24. Namely, the only one infinite and all-perfect Being, the Creator and Governor of all the world; who, by the immenſity of his divine nature, being equally preſent in all places, it cannot but be a high diſparagement to it, to conceive his preſence and bleſſings ſhut up and confined to narrow temples or images, the workmanſhip of ſo finite a creature as man.

25 Neither is worſhipped with mens hands, as though he needed any thing; ſeeing he giveth to all life, and breath, and all things.

25. Nor can you rationally think this all-ſufficient Being to be pleaſed and delighted with the offerings, ſacrifices, or any other external ſervices of mankind, as if he either wanted, or received

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worſhip of numerous and uncertain demons. The ſenſe of this word given by Mr. Mead is very elegant and emphatical. "You imagine, ſays St. Paul, that I am preaching "up ſome *new deity*, ſome ſtrange demon. No; I find you "have deity, and demons enough, and too many, already."

A. D. 54. received any addition to his happineſs by them. For how can he be any way bettered by us, who live by his power, and enjoy every thing we have from his goodneſs?

26 And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.*

26 By him was mankind created, being all the offspring of Adam the firſt parent, whoſe poſterity by degrees were diſperſed into the whole earth, and peopled the ſeveral countries of it; Providence having aſſigned to each people their particular country and climate; and then afterward ordering and diſpoſing the ſeveral changes, periods, and revolutions of nations*.

27 That they ſhould ſeek the Lord, if haply they might feel after him, and find him, thouh he be not far from every one of us.

27. Now the wiſe end for which God thus created, and by his merciful Providence thus governs and preſerves mankind, is, that we ſhould look up to and duly conſider him, as the Author of our being, and the Fountain of all our bleſſings; acknowledge and adore him, ſuitably to the excellence and benignity of his divine nature; which though it could not very eaſily be duly performed by the generality of mankind, amidſt the darkneſs and depravity into which they have ſo long and wilfully ſunk themſelves; yet is, in itſelf, a duty moſt naturally ariſing from the uſe of our own reaſon and faculties;

3 28. The

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* Ver. 26. By ſuppoſing a very eaſy tranſpoſition in this verſe, I take the true conſtruction to be this, Ἐποίησε πᾶν ἔθνος τῶν ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν ὁρίσας προτεταγμένους καιροὺς. "And hath made all men for to dwell on all the face of "the earth, and the borders of their habitation, having "(before ordered the (proper) ſeaſons (either of the year "for each of them) or elſe προτεταγμένους, the determined "*periods* of nations," as the word is uſed, Luke xxi. 24. and is much the beſt ſenſe of this place.

28 For in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his offſpring.

28. The regular and wonderous order of every thing about us, nay, our own exiſtence, with all the bleſſings and comforts that ſurround us, plainly ſhowing him to us as a Creator and benefactor; of which Aratus, one of your own poets, was ſenſible, when he ſays, A. D. 54.

We are his offſpring.

29 Foraſmuch then as we are the offſpring of God, we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone graven by art and mans device.

29. Now, in what *ſenſe* is man the offſpring of God? or how do we reſemble him! Not in our *bodies*, and outward ſhape, ſurely, but in our *minds*, in our ſpiritual and rational faculties; and therefore how impious and vain muſt it be for us to repreſent the infinitely perfect Spirit in the vileneſs of human ſhape, or worſhip him under the likeneſs of any material image whatſoever, or ever ſo exactly graven, or finely adorned by human art? Creatures that are the offſpring of God, ought to know and think better of him.

30 And the times of this ignorance God winked at, but now commandeth all men every where to repent.

30. God, indeed, in judgment upon the wilful and vicious corruptions of mankind, has, for many ages, permitted * the greateſt part of them to continue in this ignorant and falſe way of worſhip, ſending them no prophets to inſtruct them, as he did the Jews. But now, that he intends, in great mercy and compaſſion, to vouchſafe to them all the free offers of pardon, and a full diſcovery of his divine will; he juſtly expects they ſhould all repent of their former follies, reform their lives, and worſhip him in a true and acceptable manner.

31. And

* Ver. 30. [ὑπεριδὼν ὁ Θεος—God winked at—God overlooked, or neglected them.] See Rom. i. 20. &c. to the end. Or, ὑπεριδὼν may be very rightly rendered *winked at*, and ſo expreſs the divine MERCY alſo, in not ſo ſeverely *obſerving*, and immediately *puniſhing* their wilful ignorance as it deſerved.

A. D. 54.

31 Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

31. And it infinitely concerns them ſo to do: for as God has now given them his only Son Jeſus Chriſt, to be their Saviour and Redeemer, and has demonſtrated the truth of his commiſſion by raiſing him from the dead; ſo has he appointed the ſame Jeſus to be the judge of all the world, and, at the great day of accounts, to give eternal reward or puniſhment to every man according to his works.

32 And when they heard of the reſurrection of the dead, ſome mocked: and others ſaid, We will hear thee again of this matter.

* See Ver. 18.

32. As ſoon as ever Paul had mentioned Jeſus's *reſurrection*, the Epicureans laughed * and hooted at him; but the Stoics, who had ſome notions of a future recompence, told him they would hear him further upon that argument.

33 So Paul departed from among them.

34. Howbeit certain men clave unto him and believed: among the which was Dionyſius the Areopagite, and a woman named Damaris, and others with them.

33. & 34. So Paul went out of court, not without ſome good effect of his diſcourſe. For tho' the generality of theſe philoſophers, were either too notoriouſly atheiſtical, or too proud of their own learning, to change their ſentiments, yet it convinced one who was a member of the great council; a woman (probably of ſome diſtinction), and ſome others beſide.

CHAP.

CHAP. XVIII.

Paul at Corinth. Preacheth to the Jews. Their Obſtinacy and Malice cauſes him to leave them, and preach to the Gentile Corinthians. Converts many. Chriſt, in a Viſion, encourageth his Endeavours. The Jews make a Riot againſt him. Gallio ſuppreſſes them. Soſthenes beaten. Paul goes through Epheſus. Preacheth there. An Account of Apollos. Paul returns to Jeruſalem.

1 AFTER theſe things, Paul departed from Athens, and came to Corinth,

1. PAUL therefore expecting no further effects of his doctrine upon the philoſophers at Athens, ſoon left that place, and went to Corinth, another large and populous city of Achaia or Greece, famous both for trade * and learning. A. D. 54.

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priſcilla (becauſe that Claudius had commanded all Jews to depart from Rome), and came unto them.

2. Where he happened upon a Jew and his wife, lately come from Italy, from whence the emperor Claudius had, by an edict, baniſhed all the Jews, to ſhow his reſentment at ſome ſeditious practices ſome of them had been guilty of †.

3 And becauſe he was of the ſame craft, he abode with them, and wrought (for by occupation they were tent-makers.)

3 And becauſe he was now converted to the Chriſtian faith, and of the ſame trade that Paul was brought up to (viz. That of making ſoldiers tents), he lodged at his houſe, and wrought along with him. That ſo by earning his own livelihood, and being independent upon thoſe he preached to, he might

* See 1 Cor. iv. 9, 10.

† But in what province is not certain, though moſt probably in Judea.

A. D. 54. might ſilence the pretence of ſome malicious Jews, that he preached for gain and advantage. (See 1 Cor. ix.)

4 And he reaſoned in the ſynagogue every Sabbath, and perſuaded the Jews, and the Greeks.

4. For in this, as in other places, he applied himſelf to thoſe of *that* nation firſt, preaching every Sabbath in ſome or other of their ſynagogues, but to very little purpoſe upon the generality of ſo obdurate and prejudiced a people.

5 And when Silas and Timotheus were come from Macedonia, Paul was preſſed in ſpirit, and teſtified to the Jews that Jeſus was Chriſt.

5. But however, as ſoon as Silas and Timothy came to him from Beræa (where he left them, chap. xvii. 15, 16.), he renewed his endeavours with a moſt paſſionate concern at their ingratitude and infidelity, laying before them all the clear proofs, and undeniable evidences from their own prophecies, That JESUS was the true Meſſiah.

8 And when they oppoſed themſelves, and blaſphemed, he ſhook his raiment, and ſaid unto them, Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles.

6. Till at laſt they flew unto ſuch an abuſive and outrageous carriage toward him, that he told them he had done his duty, that their deſtruction was from themſelves; and that ſince no good was to be done upon them, he would now preach to the Gentile Corinthians (viz. to the *idolatrous* as well as the *proſelyte* Gentiles), and ſo ſhook his garment at them, as a token of his renouncing all further converſation with them.

7 And he departed thence, and entered into a certain mans houſe, named Juſtus, one that worſhipped God, whoſe houſe joined hard to the ſynagogue.

8 And Criſpus the chief ruler of the ſynagogue,

7. & 8. Leaving their ſynagogues therefore, he preached for the future in the houſe of a certain Jewiſh uncircumciſed proſelyte; where he converted the preſident of a ſynagogue, with his whole family, and abundance of the Corinthian Gentiles, who all received baptiſm.

nagogue, believed on the Lord, with all his houſe: and ma- A. D. 54.
ny of the Corinthians hearing, believed, and were baptized.

9 Then ſpake the Lord to Paul in the night by a viſion, Be not afraid, but ſpeak, and hold not thy peace:

10 For I am with thee, and no man ſhall ſet on thee, to hurt thee: for I have much people in this city.

9. & 10. And for his encouragement under the malicious treatment he had, and was ſtill like to find from the Jews (eſpecially now that he was preaching the kingdom of the Meſſiah to the Gentiles), Chriſt appeared to him in a viſion by night, and gave him aſſurance of very great ſucceſs in his miniſtry there among the Gentile part of the city; and that all attempts of the Jews againſt him ſhould be ineffectual.

11 And he continued there a year and ſix months, teaching the word of God among them.

11. Whereupon he continued his miniſtry there a year and a half together.

12 And when Gallio was the deputy of Achaia, the Jews made inſurrection with one accord againſt Paul, and brought him to the judgment ſeat.

13 Saying, This fellow perſuadeth men to worſhip God contrary to the law.

12. & 13. During which time, the Jews, in a riotous and tumultuous manner, ſeized upon Paul, and, upon a court-day, brought him before Gallio the Roman præfect, and accuſed him of blaſphemy againſt their religion.

14 And when Paul was now about to open his mouth, Gallio ſaid unto the Jews, If it were a matter of wrong, or wicked lewdneſs, O ye Jews, reaſon would that I ſhould bear with you.

15 But if it be a queſtion of words and names, and of your law,

14, 15, & 16. But as he was going to defend himſelf againſt this malicious charge, the præfect prevented and ſaved him that trouble, by telling the Jews, if they could accuſe the man of any thing that amounted to a breach of common right, or a diſturbance of the public peace, he would take cognizance of it, according to the duty of his place; but

A. D. 55 law, look ye to it: for I will be no judge of ſuch matters.

16 And he drave them from the judgment ſeat.

but to trouble him and the court with diſputes who were the Meſſiah, or what was agreeable or contrary to their Jewiſh law, was impertinent in them, and none of his buſineſs to determine; and ſo ordered them, with ſome reſentment, to be turned out of court.

17 Then all the *Greeks took Softhenes the chief ruler of the ſynagogue, and beat him before the judgment ſeat: and Gallio cared for none of thoſe things.

17. Whereupon the common people, either to ſhow their zealous reſpect to the governor, or elſe to provoke him to interpoſe in this affair, routed the Jews, and gave Softhenes, a *preſident* of one of their chief ſynagogues, and the principal clamourer againſt Paul, ſome blows in open court; and though this was an illegal proceeding, yet Gallio being under a reſentment againſt the Jews, and taking it to be done out of no diſreſpect to himſelf, took no notice of it, and let it it paſs.

18 And Paul after this, tarried there yet a good while, and then took his leave of the brethren, and ſailed thence into Syria, and with him Priſcilla and Aquila: having ſhorn his head in Cenchrea: for he had a vow.

18. Paul continued at Corinth ſome time after this, and then took ſhipping for Syria along with Priſcilla and Aquila, who being under a religious vow (called the vow of the Nazarite), had his head ſhorn at Cenchrea, the vow being then expired. (See Numb. vi.)

19 And he came to Epheſus, and left them there: but he himſelf entered into the

19, 20, & 21. In this voyage, Paul took Epheſus in his way, and preached to the Jews there in their ſynagogue; then left Aquila

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* Ver. 17. [The Greeks took Softhenes, &c.]——Note, Some good Manuſcripts, the Copt. and Vul. verſions leave out Ἕλληνες (the Greeks); and one MS. read Ἰουδαῖοι (the Jews.) If it were the Jews that beat Softhenes, we may then ſuppoſe him to be now a Chriſtian, or favourer of the Chriſtians; as ſome learned men have thought. Let the reader judge.

the ſynagogue, and reaſoned with the Jews.

20 When they deſired him to tarry longer time with them, he conſented not,

21 But bade them farewell, ſaying, I muſt by all means keep this feaſt that cometh, in Jeruſalem; but I will return again unto you, if God will. And he ſailed from Epheſus.

quila and his wife there, with a promiſe to return to them again after he had been at the paſſover-feaſt at Jeruſalem, whither it was very proper for him to go at that ſolemnity, both to viſit, and conſult with the apoſtles and heads of that principal church, and to prevent the ſuſpicions and prejudices the Jews might take at his abſence from ſo great a feſtival. A. D. 55.

22 And when he had landed at Cæſarea, and gone up and ſaluted the church, he went down to Antioch.

22. From Epheſus therefore he ſailed directly, and landed at Cæſarea in Galilee; thence up to Jeruſalem, where having kept this paſſover, and conferred ſome time with the apoſtles and church-governors, went to Antioch in Syria.

23 And after he had ſpent ſome time there, he departed and went over all the country of Galatia and Phrygia in order, ſtrengthening all the diſciples.

23. After ſome time ſpent among the Chriſtians of which church, he paſſed through Galatia and Phrygia, all along as he went, exhorting the Chriſtian converts to patience and conſtancy in their profeſſion.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the ſcriptures, came to Epheſus.

25 This man was inſtructed in the way of the Lord, and being fervent in the ſpirit, he ſpake and taught diligently the things of the Lord, knowing only the baptiſm of John.

24. & 25. About this time, there arrived at Epheſus a Jew named Apollos, that was one of John Baptiſt's diſciples, a perſon of great eloquence and learning in the *Jewiſh* ſcriptures, who knew as much of the Chriſtian religion as could be known from John Baptiſt's doctrine, and the ends of his baptiſm, *viz.* The duty of repentance, upon a full belief and expectation, that the time of the Meſſiah was now come, to ſave and redeem mankind, upon the terms of ſincere obedience and reformation of life. A. D. 56.

A. D. 56. 26 And he began to ſpeak boldly in the ſynagogue: whom when Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

26. Accordingly as ſoon as he was come thither, he preached this doctrine in the *Jewiſh* ſynagogue, with a mighty ſtrength of argument and eloquence. Which noble endowments of his, were ſoon ripened into a full and perfect underſtanding of the life and religion of JESUS CHRIST, by the particular inſtructions of Aquila and Priſcilla.

27 And when he was diſpoſed to paſs into Achaia, the brethren wrote, exhorting the diſciples to receive him: who, when he was come, helped them much which had believed through grace.

27. After which complete converſion to the Chriſtian faith, having a deſire to go and propagate it in the province of Achaia or Greece, the Epheſian church gave him letters of recommendation to the Chriſtians there; and he did very eminent ſervice in thoſe places, both in eſtabliſhing and confirming ſuch as did believe, and in converting others.

28 For he mightily convinced the Jews, *and* that publicly, ſhowing by the ſcriptures, that Jeſus was Chriſt.

28. Eſpecially the Jews, in whoſe aſſemblies he demonſtrated with wonderful clearneſs and conviction, from the prophetical writings, that JESUS muſt be the true Meſſiah, the Saviour of the world.

CHAP. XIX.

Paul returns to Epheſus. Baptizeth ſeveral of John Baptiſt's Diſciples and confers the Holy Ghoſt on them. He preacheth in the Jewiſh *Synagogues; but is forced to leave them under their Obſtinacy. Preaches in the School of Tyrannus; works ſpecial miracles. Of the Jews Exorciſts; ſome of them converted, and burn their Magical Books. A Tumult raiſed againſt Paul by Demetrius the Shrine-maker. The Town Clerk makes a Speech, and appeaſeth it.*

A. D. 57. 1. AND it came to paſs, that while

1 BEFORE Apollos was returned from Achaia (See chap.

while Apollos was at Corinth, Paul having paſſed through the upper coaſts, came to Epheſus, and finding certain diſciples,

chap. xviii. 27.) Paul was returned from Jeruſalem, and coming by Phrygia and Galatia (the upper coaſts of Aſia the leſs) was got to Epheſus, as he had promiſed Aquila and Priſcilla he would do. (chap. xviii. 21.) A. D. 57.

2 He ſaid unto them, Have ye received the Holy Ghoſt ſince ye believed? and they ſaid unto him, We have not ſo much as heard whether there be any Holy Ghoſt *.

2. There he found twelve perſons that had been diſciples of John the Baptiſt, and who believed Jeſus to be the true Meſſiah, but had very probably left Jeruſalem before the day of Pentecoſt, and living in ſome remote parts where the goſpel had not yet been preached, had never yet heard of the miraculous effuſion of the Holy Ghoſt upon the Chriſtian church; as they told Paul, when he demanded whether any of *them* had received that bleſſing or no.

3 And he ſaid unto them, Unto what then were ye baptized? and they ſaid, Unto John's baptiſm.

3. At which anſwer, he aſked them what baptiſm they had, and what the ſubſtance of their profeſſion was? They replied, That John's baptiſm and doctrine was all they had yet attained to.

4 Then ſaid Paul, John verily baptized with the baptiſm of repentance, ſaying unto the people, that they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus.

4. Whereupon Paul gave them fully to underſtand, That the profeſſion of John Baptiſt was only preparatory to the Chriſtian religion, engaging men to faith in a Meſſiah, that was ſhortly to appear, and to ſuch a reformation of life as would qualify them for the bleſſings he was to bring with

* Ver. 2. [We have not ſo much as heard, &c.] Strange! That diſciples of John Baptiſt, and believers in Chriſt, ſhould never have heard of the *Holy Spirit!* But the words have a plain reference to the miraculous *gifts* of the Holy Ghoſt. And the meaning is not, *Whether there be any Holy Ghoſt at all;* but whether there be as yet *given* any *ſpiritual gifts* to *believers* in *Chriſt*. Compare John vii. 39.

A. D. 57. with him. But whereas they believed that CHRIST was now actually come, it was needful they ſhould be baptized into *his* name, and ſo receive a title to the peculiar privileges of his religion! One of which was, an extraordinary endowment of the *Holy Ghoſt*, on ſeveral perſons in every church, now in the firſt propagation of the goſpel.

5 When they heard this, they were baptized in the name of the Lord Jeſus *.

6 And when Paul had laid his hands upon them, the Holy Ghoſt came on them, and they ſpake with tongues, and prophefied.

7 And all the men were about twelve.

5. 6. & 7. The men thus fully inſtructed, were accordingly baptized into the Chriſtian religion; after which, Paul, by ſolemn impoſition of hands, conferred upon the whole twelve the miraculous powers of ſpeaking diverſe languages, and of underſtanding the ſcripture prophecies, to qualify them to propagate and preach the goſpel.

8 And he went into the ſynagogue, and ſpake boldly for the ſpace of three months, diſputing and perſuading the things concerning the kingdom of God.

8. Paul then went every Sabbath for three months together, into the *Jewiſh* ſynagogues at Epheſus, endeavouring with the utmoſt arguments and perſuaſions, to convert them to the Chriſtian faith.

9 But when divers were hardened, and believed not, but ſpake evil of that way before the multitude, he de-

9. But finding many of them againſt all reaſon and evidence, ſo obſtinate and malicious, as not only to reject this holy religion, but to rail at, and openly revile it;

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* Ver. 5. [When they heard this, they were baptized in the name of the Lord Jeſus.] Note, This verſe is underſtood, by Druſius, Beza, and others, to be, not the words of Luke the Hiſtorian, but a continuation of the ſpeech of St. Paul——thus——[When they (the people in ver. 4.) heard this (i. e. this ſaying of John Baptiſt, ibid.) they (by being baptized by John's baptiſm) were really baptized in the name, and into the religion of the Lord Jeſus——And ſo were theſe *twelve* here, and had no occaſion to be *re-baptized*.

departed from them, and ſeparated the diſciples, diſputing daily in the ſchool of one Tyrannus.

it; he left their ſynagogue, and drew the Chriſtian converts from aſſembling any longer there, and for the future preached in the ſchool of one Tyrannus. A. D. 57.

10 And this continued by the ſpace of two years; ſo that all they which dwelt in Aſia, heard the word of the Lord Jeſus, both Jews and Greeks.

10. And continued ſo to do for two years together, with ſo good ſucceſs, that the Jews and proſelytes of almoſt all the countries of the leſſer or Proconſular Aſia, that reſorted to Epheſus, had the opportunity of being taught the Chriſtian faith.

11 And God wrought ſpecial miracles by the hands of Paul:

12 So that from his body were brought unto the ſick, handkerchiefs or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.

11. & 12. And to give all that were any thing well diſpoſed to believe the truth, the utmoſt arguments of conviction, it pleaſed God to beſtow on Paul a power of working very ſtrange and uncommon miracles among them; for he not only cured the diſeaſed and poſſeſſed people, by ſpeaking to them, and being *preſent* with them, but even by ſending to them any linen cloth, or garment touched with his body, he at a diſtance reſtored the ſick, and caſt out evil ſpirits from their bodies.

13 Then certain of the vagabond Jews, exorciſts, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus, ſaying, We adjure you by Jeſus whom Paul preacheth.

13. This wonderful power of Paul being taken notice of, and admired by all ſorts of people, ſome Jews that uſed to make a trade of ſtrolling about, with pretences to cure poſſeſſed people by magical arts and conjurations, hoped that if they made uſe of the name of JESUS, as Paul did, they might work the ſame effect; and ſo tried it upon ſeveral, commanding the devils in the *name of* * JESUS, whom Paul preached, to be gone. A. D. 58.

* Ver. 13. [Name of JESUS.] See note on chap. ii. 21.

A. D. 58. 14 And there were ſeven ſons of *one* Sceva a Jew, *and* chief of the prieſts, which did ſo.

14. Particularly ſeven of theſe ſtrollers, that were all the ſons of one of the chief prieſts, attempted it upon a poſſeſſed perſon, all at the ſame time, in hopes, that if they could accompliſh their deſign, they might leſſen Paul's credit among the people.

15 And the evil ſpirit anſwered and ſaid, Jeſus I know, and Paul I know; but who are ye?

15. But to ſhow the vanity of their attempt, the evil ſpirit that poſſeſſed the poor man, was conſtrained by the divine power to cry out, and acknowledge the ſuperior and uncontrolable authority of JESUS, and of Paul, as acting by his power: But as for *them*, he told them they had no power over him.

A. D. 59. 16 And the man in whom the evil ſpirit was, leapt on them, and overcame them, and prevailed againſt them, ſo that they fled out of that houſe naked and wounded.

16. And to deter them and others from any further attempt of that kind, the devil threw the man upon them with ſuch ſtrength and violence, that he tore off their clothes, beat them out of the houſe, and bruiſed them very much.

17 And this was known to all the Jews and Greeks alſo dwelling at Epheſus; and fear fell on them all, and the name of the Lord Jeſus was magnified.

17. Which being done in ſo public a manner, cauſed all the Jews and proſelytes of that place to entertain a very great reverence for the name and religion of JESUS CHRIST.

18 And many that believed came, and confeſſed, and ſhowed their deeds.

19 Many alſo of them which uſed curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty

18. 19. & 20. Nay, it had ſo good an effect for the advancement of the Chriſtian profeſſion, that thoſe converts that had formerly dealt in any of theſe magical pranks, and diabolical arts, came to the apoſtles, and confeſſed, repented of, and forſook them; a good number of them bringing their books, out of which they learned their conjuring

fifty thouſand *pieces* of ſilver.

20 So mightily grew the word of God, and prevailed.

ing *words*, *ſpells*, and *charms*, and burned them publicly; which, if ſold at the ordinary price, would have given fifty thouſand pieces of ſilver *. A. D. 59.

21 After theſe things were ended, Paul purpoſed in the Spirit, when he had paſſed through Macedonia, and Achaia, to go to Jeruſalem, ſaying, After I have been there I muſt alſo ſee Rome.

21. After this Paul, by direction of the Holy Spirit, intended to go to Jeruſalem, and afterward to Rome, but deſigned firſt to make a viſit to the ſeveral churches he had before planted in Macedonia and Achaia, or Greece (Chap. xvii. and xviii.) A. D. 60.

22. So he ſent into Macedonia two of them that miniſtered unto him, Timotheus, and Eraſtus; *but* he himſelf ſtayed in Aſia for a ſeaſon.

22. And accordingly ſent Timothy and Eraſtus (two of his conſtant attendants) into Macedonia before-hand, to give them notice of his intended viſit, but ſtaid himſelf at Epheſus a while longer (probably to fix and ſettle ſeveral matters relating to the government of that church.)

23 And the ſame time there aroſe no ſmall ſtir about that way.

23. During which ſtay of his, there happened a violent tumult at Epheſus againſt him and his doctrine.

24 For a certain man named Demetrius, a ſilver-ſmith, which made ſilver ſhrines for Diana, brought no ſmall gain unto the craftſmen.

25 Whom

24. & 25. This riot was occaſioned by one Demetrius, whoſe trade was to make little ſilver chapels, repreſenting the form of a temple, with Diana's image in it; by the ſale of which, he got great riches, and maintained

 abun-

* Ver. 19. [Fifty thouſand pieces of ſilver.] Note, If theſe *ſilver pieces* were *ſhekels* of the *Hebrew valuation*, i. e. of each *ſhekel* being equal to about *three ſhillings Engliſh* money; the *whole ſum* will amount to about *ſeven thouſand five hundred pound.*

A. D. 60.

25 Whom he called together with the workmen of like occupation, and ſaid, Sirs, ye know that by this craft we have our wealth:

26 Moreover, ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſuaded and turned away much people, ſaying, that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be ſet at nought; but alſo that the temple of the great goddeſs Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia and the world worſhippeth.

28 And when they heard *theſe ſayings*, they were full of wrath, and cried out, ſaying, Great *is* Diana of the Epheſians

29 And the whole city was filled with confuſion: and having caught Gaius and Ariſtarchus, men of Macedonia, Paul's companions in travel, they ruſhed with one accord into the theatre.

abundance of workmen under him. Theſe he got all together, ſending for all the maſters of the ſame trade in town, and repreſented to them in the moſt plauſible and affecting manner,

26. & 27. That this honourable and gainful employment of theirs, was now threatened with decay and ruin; but that which ought more deeply to affect them, their *religion* was in danger, their great goddeſs Diana, her magnificent temple, her worſhip, ſo truly pompous, and univerſally eſteemed, were now growing into contempt; and all this by the attempts of Paul, who has been preaching up a new religion throughout almoſt all the provinces, and has perverted abundance into a perſuaſion, that Diana is no deity, and that her images have no divinity reſiding in them.

28. The whole company of theſe artificers, enraged at this diſcourſe, and diſtracted between *ſuperſtition* and *intereſt*, cried out againſt Paul, and extolled the divinity of their goddeſs Diana.

29. And Demetrius having contrived this tumult upon a day, in which they were to celebrate *games* in honour of that deity, in the theatre, one part whereof was to expoſe notorious criminals to the wild beaſts for the people's diverſion: they raiſed and incenſed the rabble, who went

went in ſearch of Paul, but not finding him, they took two of his Chriſtian friends and companions, and dragged them into the theatre, with an intent to throw them to the wild beaſts there. A. D. 60.

30 And when Paul would have entered in unto the people, the diſciples ſuffered him not.

30. & 31. Paul hearing what was likely to befal his two friends, would have gone into the theatre, to have pleaded and made a public defence for himſelf and them: but the Chriſtian converts being very earneſt with him, and ſome of the governors, or maſters of thoſe *games*, that had a reſpect for him, giving him a kindly notice not to expoſe himſelf to the preſent fury of the people, he deſiſted from that deſign.

31 And certain of the chief of Aſia, which were his friends, ſent unto him deſiring *him* that he would not adventure himſelf into the theatre.

32 Some therefore cried one thing, and ſome another: for the aſſembly was confuſed, and the more part knew not wherefore they were come together.

32. In the mean time, the rabble increaſed to prodigious numbers, and fell into ſuch a confuſed hurry and clamour, that abundance that bore a part in the noiſe, knew not what it was for.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckned with the hand, and would have made his defence unto the people.

33. In this confuſion, the infidel Jews would have perſuaded one Alexander (a Chriſtian convert) to try to appeaſe them, by offering ſomething in behalf of his two friends and their religion; by which they hoped to have expoſed Alexander to the people's rage, becauſe he was turned Chriſtian.

43 But when they knew that he was a Jew, all with one voice about the ſpace of two hours, cried out,

34. But though he was a conſiderable man, and would have tried to do ſomething toward it; yet he no ſooner deſired *ſilence*, in order to be heard, but the peo-

A. D. 60. out, Great is Diana of the Epheſians.

ple knowing him to have been a Jew (and ſo an utter enemy to image-worſhip), renewed their clamour; and to prevent his ſpeaking, continued it for two hours together, *crying out to the honour of* Diana.

35 And when the town-clerk had appeaſed the people, he ſaid, Ye men of Epheſus, what man is there that knoweth not how that the city of the Epheſians is a worſhipper of the great goddeſs Diana, and of the *image* which fell down from Jupiter?

35. At laſt the chief preſident of the games ſtilled and compoſed them ſo far, as to get time to make the following ſpeech to them; *How abſurd and weak is it* (ſays he) *to have ſuch a violent commotion among a people who all agree in the ſame ſacred belief, the ſame* * *eſtabliſhed religion and worſhip.*

36 Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly.

36. *If* Epheſus *ſtill remains the favourite worſhipper of* Diana, *adorns her temple, and is bleſt with her image that deſcended from heaven, what need of ſuch popular fury to defend that which nobody does, or can deny, with any probability of prevailing againſt it?*

37 For ye have brought hither theſe men, which are neither robbers of churches, nor yet blaſphemers of your goddeſs.

37. *Now you have in a tumultuous manner brought theſe two men into the theatre, with an intent to throw them to the wild beaſts, who yet have neither ſacrilegiouſly, robbed any temple, nor put any open* * *affront upon your religion, nor done any action that can legally be puniſhed in ſuch a manner*

38. *If*

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* Ver. 35, 36. 37. [Who knoweth not that the city of Epheſus, &c.] [Seeing theſe things cannot be ſpoken againſt, &c.] [Nor blaſphemers of your goddeſs, &c.] It being certain, that the apoſtles did abſolutely deny the divinity of all heathen deities, and the lawfulneſs of image worſhip; it is well obſerved by P. à Limborch, in his late excellent Commentary upon this place, that the town clerk in theſe expreſſions, intended not ſo much to ſpeak *ſtrictly* and *truly*, as *plauſibly* and *artificially*, in order to ſooth and appeaſe a tumultuous aſſembly.

38 Wherefore if Demetrius and the craftſmen which are with him, have a matter againſt any man the law is open, and there are deputies, let them implead one another.

38. *If Demetrius, or any of the ſilver-ſmiths, have received any private injuries from them, or any other perſons, it is by no means fit or lawful for them to diſturb the public and ſacred games with ſuch matters, when there are conſtant court-days kept on purpoſe, and the proconſuls attending to hear and decide them.* A. D. 60.

39 But if ye inquire any thing concerning other matters, it ſhall be determined in a lawful aſſembly.

39. *But if they have any religious controverſies or diſputes, thoſe ought to be diſcuſſed and ſettled in a legal aſſembly for that purpoſe, and not to be proſecuted in this outrageous manner.*

40 For we are in danger to be called in queſtion for this days uproar, there being no cauſe whereby we may give an account of this concourſe.

40. *And I muſt tell you freely, you have done enough already to render us all guilty of a riot, and obnoxious to the ſeverity of the Roman laws; and upon complaint made to the proconſuls, we ſhould be able to give but a very indifferent account of ſuch a noiſy and tumultuous concourſe*

41 And when he had thus ſpoken, he diſmiſſed the aſſembly.

41. This diſcourſe having awed the people into a more quiet temper, the preſident adjourned † the celebration of the games for that day and perſuaded all to return home, to prevent any farther diſturbance.

CHAP.

† Ver. 41. So I underſtand the phraſe, [ἀπέλυσε τὴν ἐκκλησίαν —— He diſmiſſed the aſſembly. But having expreſſed the ſenſe that may alſo otherwiſe agree to our tranſlation, I leave it to the reader's judgment.

CHAP. XX.

Paul viſits the Churches of Macedonia. Goes to Troas and preaches there. Eutychus reſtored to Life. Paul's Speech to the Epheſian Clergy at Miletus. He takes his ſolemn Leave of them.

A. D. 60. 1 AND after the uproar was ceaſed, Paul called unto him the diſciples, and embraced *them*, and departed for to go into Macedonia.

1. SOON after the commotion at Epheſus was over, Paul aſſembled the Chriſtians of that place together, and having taken his leave of them, followed Timothy * and Eraſtus into Macedonia.

2 And when he had gone over thoſe parts, and had given them much exhortation, he came into Greece,

2. And after having viſited the ſeveral † churches of that province, and given them all needful directions for their diſcipline and conduct, with all proper exhortations to Chriſtian perſeverance, came into Achaia or Greece.

3 And *there* abode three months: and when the Jews laid wait for him, as he was about to ſail into Syria, he purpoſed to return through Macedonia.

3. Where he continued three months, and would have gone from thence directly for Syria; but underſtanding the Jews had laid a plot againſt his life, at the place where he was to take ſhipping, he altered his courſe, and went back again round by Macedonia.

4 And there accompanied him into Aſia, Sopater of Berœa;

4. & 5. And being then to paſs through the leſſer Aſia, there went along with ‡ Sopater of Berœa,

* Ver. 1. See Chap. xix. 22.

† Viz. Philippi, Amphipolis, Apollonia, Theſſalonica, and Berœa.

‡ See Chap. xvi 10. the note there.

rœa; and of the Theſſalonians, Ariſtarchus, and Secundus; and Gaius of Derbe, and Timotheus; and of Aſia, Tychicus and Trophimus.

rœa, Ariſtarchus and Secundus of Theſſalonica, Gaius of Derbe, Timothy, Tychicus, and Trophimus; who all went before, and ſtaid for us at Troas. A. D. 60.

5 Theſe going before, tarried for us at Troas.

6 And we ſailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode ſeven days.

6. Taking ſhip therefore at Philippi after the paſſover was ended, we were five days getting over to Troas, where we ſtayed a week.

7 And upon the firſt * *day* of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight.

8 And there were many lights in the upper chamber where they were gathered together.

7. & 8. The laſt of the ſeven days that we tarried there, was the firſt day of the Jewiſh week, appointed by the apoſtles to be the Chriſtian Sabbath, or Lord's day (in memory of Chriſt's reſurrection.) And the Chriſtians of Troas being then aſſembled for divine worſhip, and celebration of the holy ſacrament, Paul preached to them, and continued his diſcourſe until midnight, becauſe he was to leave them next day.

9 And there ſat in a window a certain young man, named Eutychus, being fallen into a deep ſleep, and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft and was taken up dead.

9. His ſermon being thus very long, one of the young Chriſtians that ſat upon a window, was overcome with ſleep, and fell down upon the floor, and was taken up for dead.

10 And Paul went down, and fell on him,

10. But Paul, both to prevent all diſturbance of the ſacred aſſembly

* Ver. 7. [Upon the firſt day of the week]——Τῇ μιᾷ τῶν σαββάτων——Vid. Bohmer Diſſertat. pag. 21, 22.

A. D. 60. him, and embracing *him*, ſaid, Trouble not yourſelves; for his life is in him.

ſembly, and at the ſame time to confirm and endear his doctrine to them, went down from his place, and told the people about him he was not dead, but ſhould recover and do well again; and then, in the moſt compaſſionate manner, embracing the young man, and putting up his prayers for him, immediately cured him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.

11 Then returning up to his ſeat, went on and finiſhed his diſcourſe, adminiſtred the Lord's ſupper, and converſed with them till day-light, at which time he took leave of them.

12 And they brought the young man alive, and were not a little comforted.

12. The young perſon Eutychus his miraculous recovery was a particular comfort to his friends, and had a general good influence to confirm the faith and piety of the whole aſſembly.

13 And we went before to ſhip, and ſailed unto Aſſos, there intending to take in Paul: for ſo had he appointed, minding himſelf to go on foot.

13, & 14. * We of Paul's company then ſhipped off, and went to Aſſos (a coaſt town juſt by), whither he himſelf walked on foot, and there we took him aboard, and ſailed to Mitylene;

14 And when he met with us at Aſſos, we took him in, and came to Mitylene.

15 And we ſailed thence, and came the next *day* over-againſt Chios: and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

1. Theence along the Ægean ſea to the iſle Samos, touching a little at Trogyllium upon the continent-ſide, and next day to Miletus, about ten miles beyond Epheſus.

16 For Paul had determined to ſail by Ephe-

16. For Paul would not call in at Epheſus, becauſe he could make

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* See Chap. xvi. 10. the note there.

Epheſus, becauſe he would not ſpend the time in Aſia: for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentenoſt.

make no ſtay there, haſting as much as ever he could to get to Jeruſalem by the feaſt of Pentecoſt, intending both to celebrate that feſtival, and take the opportunity of diſtributing the charitable collections he had made in Macedonia and elſewhere, for the poor Chriſtians of Judea. A D. 60.

17 And from Miletus he ſent to Epheſus, and called the elders of the church.

17 However, knowing he ſhould never have * another opportunity of being perſonally preſent with them, he appointed the clergy of the church of Epheſus to meet him at Miletus, to whom he made the following SPEECH. * See ver. 15.

18 And when they were come to him, he ſaid unto them, Ye know, from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons.

18. & 19. Wherein he repreſented to them his behaviour and conduct of himſelf among them, as an apoſtle and ambaſſador of JESUS CHRIST, his condeſcenſion and humility as their ſpiritual governor; and his courage, patience, and charity, under all the malice of infidel people, and of the Jews in particular.

19 Serving the Lord with all humility of mind, and with many tears and temptations of the Jews.

which befel me by the lying in wait

20 *And* how I kept back nothing that was profitable *unto you*, but have ſhowed you, and have taught you publicly, and from houſe to houſe,

20. & 21. Then as to his diligence and ſincerity as their teacher, That he had neither concealed nor neglected any point of Chriſtian doctrine, that was any way neceſſary or conducive to the eternal ſalvation of themſelves, or the due inſtruction of their people; ſhowing them that repentance and reformation of life, and that ſincere profeſſion of Chriſt's religion, which was abſolutely required to ſave the

21 Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.

Jew

A. D. 60. Jew that was circumciſed, and ſufficient to ſave the Gentile without circumciſion.

22 And now behold, I go bound in the Spirit unto Jeruſalem, not knowing the things that ſhall befal me there:

* See ch. xxi. 4. & 11.

22. & 23 I am now (ſays he going for Jeruſalem, being aſſured by ſeveral predictions * of inſpired and prophetical men, I ſhall there be apprehended, impriſoned, and hardly treated; but what the final iſſue of it may be I know not.

23 Save that the Holy Ghoſt witneſſeth in every city, ſaying, That bonds and afflictions abide me *.

24 But none of theſe things move me, neither count I my life dear unto myſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtify the goſpel of the grace of God.

24. Only whatever it ſhall prove to be, I am very eaſy and contented, while I am diſcharging the moſt honourable and high office of preaching the gracious terms of Chriſt's religion for the good of mankind; and death itſelf will only put a happy and joyful period to thoſe labours, the ſucceſs whereof is the main end for which I deſire to live.

25 And now behold, I know that ye all among whom I have gone preaching the kingdom of God, ſhall ſee my face no more.

25. But whether I eſcape theſe dangers at Jeruſalem or no, this I know, that I ſhall have no opportunity of ſeeing you in theſe parts any more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not ſhunned to declare unto you all the counſel of God.

26. & 27. And now I take leave of you, with this ſolemn proteſtation and appeal to you, That whatever loſs there ſhall hereafter be of any ſoul of you or your people, I am clear of the guilt of it, by having ſo carefully and ſincerely taught you all thoſe religious duties by which it may be avoided.

28. Where-

* Ver. 23. [The Holy Ghoſt witneſſeth in every city]—i. e. πνευματικοὶ Singularum Eccleſiarum quæ ſecundum Civitates diſtributæ ſunt. Dodwell's Diſſert. Cyp. iv.

28 Take heed therefore unto yourſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood.

28 Wherefore let my example and doctrine, and a ſenſe of the great charge and dignity of your miniſterial function, excite you to the utmoſt diligence, in prudently governing, and carefully inſtructing all degrees of people committed to your charge; remembering it was the HOLY GHOST, by whoſe direction and inſpiration you were choſen and qualified for this moſt noble office; that it is GOD's * church you govern, and have the care of thoſe whom CHRIST ſo loved, as to redeem them by his own blood. A. D. 60.

29 For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.

30 Alſo of your ownſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.

29. & 30. I am the more earneſt in preſſing this ſpecial care upon you, as foreſeeing what diſcouragements and dangers there will be upon you, from the perſecution of cruel and ſavage unbelievers; nay, and from many falſe and factious teachers among yourſelves, that will pervert and ſeduce men from the truth, to make themſelves the *heads* of a *party*, and *gainers* by a *diviſion*.

31 Therefore watch, and remember that by the ſpace of three years, I ceaſed not to warn every one night and day with tears.

31. Be therefore upon your guard, and forget not with what a paſſionate concern I have often forewarned you of theſe miſchiefs, from my very firſt preaching and preſence among you.

32 And now, brethren, I commend you to God, and to the word of his grace, which

32. Which that you may effectually do, I heartily recommend you to the divine care, providence, and protection, and to all the

* Ver. 28. [To feed the church of God]——The beſt copies read it, τῦ Κυρίυ, [The church of the Lord.] See Dr. Mills. It is very indifferent which way it be read; for Chriſt, who purchaſed the church with his own blood, is both Lord and God.

A. D. 60. which is able to build you up, and to give you an inheritance among all them which are ſanctified.

the bleſſings and promiſes of the goſpel, which, with your own ſincere endeavour, will not fail to keep you ſteady and complete in all branches of your duty, and bring you to the eternal reward of all true believers.

33 I have coveted no mans ſilver, or gold, or apparel.

34 Yea, you yourſelves know, that theſe hands have miniſtred unto my neceſſities, and to them that were with me.

33. & 34. One thing more you muſt remember to be my witneſſes in; that if any of theſe falſe and heretical teachers I warned you againſt, ſhould ſuggeſt, That I your apoſtle had any ſecular and worldly deſigns in preaching the goſpel, thereby the better to draw any from the faith, by diminiſhing my eſteem and credit among you; you put a ſtop to ſuch a malicious inſinuation, by declaring, that I maintained myſelf and my friends, by working at my own trade.

35 I have ſhowed you all things, how that ſo labouring ye ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

35. For you well know what an example I have ſhown you, of endeavouring to remove this objection, by my own bodily labour and induſtry, how much I encouraged you to that admirable piece of charity, of ſupplying the wants of the ſick and needy by our own pains, often repeating to you that expreſſion of Chriſt, *It is happier for a man to give the leaſt charity, than to receive the greateſt.*

36 And when he had thus ſpoken, he kneeled down, and prayed with them all.

37 And they all wept ſore, and fell on Paul's neck, and kiſſed him.

38 Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more.

36, 37, & 38. Paul having concluded his diſcourſe, kneeled down and offered his ſolemn prayers for a good effect of it upon them; they in the mean while expreſſing all the marks of love and concern at parting from him, without hopes of ſeeing him again. And they went with him to ſee him take ſhip.

And they accompanied him unto the ſhip.

CHAP. XXI.

Paul's Arrival at Tyre. Predictions of his great Danger in going to Jeruſalem. Yet he determines to go thither. Agabus's Prediction at Cæſarea. Paul arrives at Jeruſalem. The Advice given him by James, and the other Apoſtles, relating to his Conduct toward the Jews, and Jewiſh *Chriſtians. He follows it. He goes into the Temple. The Aſian Jews raiſe a Tumult upon him. The* Roman *Captain orders him into the Caſtle, and gives him Leave to ſpeak for himſelf upon the Caſtle Stairs.*

1. AND it came to paſs, that after we were gotten from them, and had launched, we came with a ſtraight courſe unto Coos, and the *day* following unto Rhodes, and from thence unto Patara.

2 And finding a ſhip ſailing over unto Phœnicia, we went aboard, and ſet forth.

3. Now when we had diſcovered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre: for there the ſhip was to unlade her burden.

1, 2, & 3. PArting in this melancholy manner from the clergy of Epheſus at Miletus, we ſailed directly paſt the Iſles of Coos and Rhodes, and ſo to Patara, where happening of a veſſel bound to Tyre in Canaan, or Syrophœnicia, we went aboard her, and leaving Cyprus to the left, went ſtraight and landed there. A. D. 60.

4 And finding diſciples, we tarried there ſeven days: who ſaid to Paul thro' the ſpirit, that he ſhould not go up to Jeruſalem.

4. We ſtaid a week with the Chriſtian converts of that place, ſome of which, by the ſpirit of prophecy, declared to Paul (as ſeveral others had done before *), that if he went to Jeruſalem, he would run a great hazard of his life, and therefore would have diſſuaded him from it.

* Chap. xx. 22, 23.

A. D. 60. 5 And when we had accompliſhed thoſe days, we departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the ſhore, and prayed.

5. & 6. Notwithſtanding which, Paul knowing he had a juſt and neceſſary occaſion to go thither (and being not forbidden to do it by any expreſs revelation), purſued his intention; and ſo we parted with them, after we had put up our ſolemn prayers together by the ſhip ſide.

6 And when we had taken our leave one with another, we took ſhip, and they returned home again.

7 And when we had finiſhed our courſe from Tyre, we came to Ptolemais, and ſaluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Ceſarea, and we entered into the houſe of Philip the evangeliſt (which was one of the ſeven), and abode with him.

7, 8, & 9. From Tyre we came to Ptolemais, and having paid a viſit to the Chriſtians there, went next day to Ceſarea in Galilee, and lodged at the houſe of Philip the deacon, * whoſe four daughters keeping themſelves in a ſtate of virginity, for their higher advancement in piety and devotion, were endowed with the ſpirit of prophecy, i. e. either of underſtanding the ſcriptures to a great degree, or elſe of foretelling things to come.

9 And the ſame man had four daughters, virgins, which did propheſy.

10 And as we tarried there many days, there came down from Judea a certain prophet named Agabus.

11 And when he was come unto us, he took

10. & 11 During our ſtay there (which was pretty long), there came Agabus to us, who took up Paul's † girdle, binding firſt his own hands, and then his feet with it; and told us, that as certainly as he had bound himſelf,

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* See chap. vi.

† See the like prophetical actions and repreſentations in Jer. xiii. 4, &c. and xxvii. 2, &c.

took Paul's girdle, and bound his own hands and feet, and ſaid, Thus ſaith the Holy Ghoſt, So ſhall the Jews at Jeruſalem bind the man that oweth this girdle, and ſhall deliver him into the hands of the Gentiles.

himſelf, the Jews would bind Paul at Jeruſalem, and deliver him to the Roman officer, if he purſued his journey thither. A. D. 60.

12 And when we heard theſe things, both we and they of that place, beſought him not to go up to Jeruſalem.

12. Upon which both we of his company, and the Chriſtians of Cæſarea, begged of him not to thruſt himſelf into a certain and unavoidable danger.

13 Then Paul anſwered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus.

13. But Paul expoſtulated with us, why we ſhould thus endeavour to fright and diſcourage him from doing what his apoſtolical duty obliged him to, upon a fear of danger, which he knew he muſt undergo ſome time or other, and was always ready to ſuffer perſecution and death itſelf for the advancement of the goſpel, and the religion of JESUS CHRIST.

14 And when he would not be perſuaded, we ceaſed, ſaying, The will of the Lord be done.

14. Upon which we ceaſed our importunities, and referred all to the good will and pleaſure of divine Providence.

15 And after thoſe days we took up our carriages, and went up to Jeruſalem.

16 There went with us alſo certain of the diſciples of Cæſarea, and brought with them one Mnaſon of Cyprus; an old diſciple, with whom we ſhould lodge.

15. & 16. Soon after this, we made ready to travel to Jeruſalem, ſeveral of the Chriſtians of Cæſarea going with us, and conducted us to the houſe of one Mnaſon, that had long been a profeſſor of the Chriſtian faith, with whom we were to take lodgings.

A. D. 60. 17 And when we were come to Jeruſalem, the brethren received us gladly.

18 And the day following, Paul went in with us unto James, and all the elders were preſent.

17. & 18. The Chriſtians of Jeruſalem entertained us with great courteſy and expreſſions of ſatisfaction at our arrival, and the next day Paul carried us along with him to James the Biſhop of Jeruſalem, who, upon notice of our coming, had got his preſbyters and clergy about him to receive us.

19 And when he had ſaluted them, he declared particularly what things God had wrought among the Gentiles by his miniſtry.

19. To whom Paul gave a particular account of the ſucceſs of his miniſtry in this his laſt travel through Aſia and Greece, eſpecially among the *Gentile* people.

20 And when they heard it, they glorified the Lord, and ſaid unto him, Thou ſeeſt, brother, how many thouſands of Jews there are which believe, and they are all zealous of the law.

20. Which relation that pious biſhop, and the clergy aſſembled with him, received with all religious joy and thankſgiving to GOD; and then recommended ſome prudential conſiderations to Paul, with reſpect to the *Jewiſh* converts of Jeruſalem, that were now increaſed to vaſt numbers, and all ſtill full of zeal for the obſervation of the *Jewiſh* law, inſiſting upon the ſacrifices and ceremonies of it, as abſolutely neceſſary to every one that had been born and brought up in that religion, though he did embrace the *Chriſtian* faith.

21 And they are informed of thee, that thou teacheſt all the Jews which are among the Gentiles to forſake Moſes, ſaying, That they ought not to circumciſe their children, neither to walk after the cuſtoms.

* See ver. 27.

21. Now (ſaid they) here has been a ſet of infidel Jews from thoſe parts of the leſſer * Aſia, where you have been preaching, who have reported among theſe *Jewiſh* converts, That you have perſuaded the Jews there to renounce the *Moſaical* law, and abſolutely leave off all the rites and ceremonies of it; which they account the ſame thing as to apoſtatize from GOD.

22. What

22. And

22 What is it therefore? the multitude muſt needs come together: for they will hear that thou art come.

22. And what muſt be the natural conſequence of ſuch a preA. D. 60. poſſeſſion, and falſe prejudice againſt you, but that if you take no previous methods to undeceive them, they will riſe againſt you in a tumultuous manner, as ſoon as ever they hear of your arrival?

23 Do therefore this that we ſay to thee: we have four men which have a vow on them;

24 Them take and purify thyſelf with them, and be at charges with them, that they may ſhave their heads: and all may know that thoſe things whereof they were informed concerning thee, are nothing, but that thou thyſelf alſo walkeſt orderly, and keepeſt the law.

23. & 24. To prevent which, be adviſed by us to join with four of our Chriſtian converts that are under a *vow* of *Nazaritiſm*, which is to expire within ſeven days. Make *you* the like religious *vow* for ſo many days, provide the ſacrifices required by the law to be offered at the time of its expiration; and being ſhaved all together, you may by compliance in an innocent and indifferent thing, give a public demonſtration, you have not abſolutely thrown off the *Jewiſh* law *yourſelf*, and ſo could never adviſe *others* to do it.

25 As touching the Gentiles which believe, we have written and concluded, that they obſerve no ſuch thing, ſave only that they keep themſelves from things offered to idols, and from blood, and from ſtrangled, and from fornication.

25. As to the *Gentile* converts, *viz.* (ſuch as had been *proſelyted* before to the *Jewiſh* religion), that never were circumciſed, nor under an obligation to theſe obſervances, the decree we made when you were here before (ch. xv.) has made theſe *Jewiſh* Chriſtians pretty eaſy, and willing they ſhould be exempted from them: But as to *you*, they never will be ſatisfied without ſome public token of your reſpect to the *Moſaical* law.

26 Then Paul took the men, and the next day

26. Paul readily complied with their advice, and accordingly go-

A. D. 60. day purifying himſelf with them, entered into the temple, to ſignify the accompliſhment of the days of purification, until that an offering ſhould be offered for every one of them.

27 And when the ſeven days were almoſt ended, the Jews * See ch. xx. 19, & 31. which were of Aſia, when they ſaw him in the temple, ſtirred up all the people, and laid hands on him,

28 Crying out, Men of Iſrael, help: this is the man that teacheth all men every where againſt the people, and the law, and this place: and farther, brought Greeks alſo into the temple, and hath polluted this holy place.

29 (For they had ſeen before with him in the city, Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were ſhut.

ing next day into the temple with the four men, declared himſelf to the *prieſt* to be under a religious *vow* for the ſeven days, and his intention to perform the ſacrifices with them according to the law. (See Numb. vi.)

27. But before the ſeven days were quite expired, ſome of the infidel Jews of Aſia that had ſeen him * there, and ſpread this falſe report of him at Jeruſalem, finding him in the temple, gathered the rabble together, and apprehended him,

28. Crying out to every body to come and help them to ſecure a wicked fellow, that had been all over their country preaching againſt the *law*, the *temple*, and its *worſhip*; and that had brought heathen people along with him, even into the inner court, to the great diſhonour, and profanation of that ſacred place.

29. Now they had ſome days before ſeen Paul in company with Trophimus, a *Gentile* convert of Epheſus; and from thence maliciouſly and falſely reported, that he brought him into the temple along with him.

30. At this outcry, all the people ran at him, and dragged him out of the temple, the keepers ſhutting the doors upon them, to prevent any further diſturbance there.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jeruſalem was in an uproar.

31. & 32. As they were beating Paul, with an intent to kill him, the Roman captain that guarded the temple, came with a band of ſoldiers and prevented their deſign. A. D. 60.

32 Who immediately took ſoldiers, and centurions, and ran down unto them, and when they ſaw the chief captain and the ſoldiers, they left beating of Paul.

33 Then the chief captain came near and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

33. Who ſuppoſing he had committed ſome notorious crime, ordered him firſt to be chained to two * ſoldiers to ſecure him, and then demanded of the people about him, who he was, and what he had done to incenſe them at ſuch a rate.

34 And ſome cryed one thing, ſome another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the caſtle.

34. But the rude multitude giving a confuſed and different account of him, the captain ſent him into the caſtle, till he could get better information.

35 And when he came upon the ſtairs, ſo it was that he was borne of the ſoldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

35. & 36. The ſoldiers were forced to carry him upon their ſhoulders, to keep the people from him, who came after them crying out, That he ought to be ſlain.

37 And as Paul was to be led into the caſtle, he ſaid unto the chief captain, May I ſpeak unto thee? who ſaid, Canſt thou ſpeak Greek?

37. As they were going up the caſtle ſtairs, Paul aſked the Roman captain, if he might take the liberty to ſpeak to him in his own behalf? (addreſſing himſelf to him in the Greek language.)

* See chap. xii. 6, 7.

A. D. 60.

38 Art not thou that Egyptian which before theſe days madeſt an uproar, and leadeſt out into the wilderneſs four thouſand men that were murtherers?

38. The officer told him, he did not expect to hear ſuch a ſort of perſon as he ſeemed to be, ſpeak *that language*; for by the riot he had made, he took him to be the Egyptian falſe prophet, that a year or two ago had raiſed a ſedition in Judea, and was made his * eſcape, and was now routed by Felix, but taken again in the like attempt.

39 But Paul ſaid, I am a man which am a Jew of Tarſus, a city in Cilicia, a citizen of no mean city: and I beſeech thee, ſuffer me to ſpeak unto the people.

39. Paul aſſured him he was no Egyptian, but a Jew, a native of Tarſus, one of the chief cities of Cilicia, a city of conſiderable figure, and endowed with Roman privileges; upon which conſiderations, he hoped he would grant him the favour of ſpeaking in his own behalf to the people, to whom he had been falſely and maliciouſly accuſed.

40 And when he had given him licenſe, Paul ſtood on the ſtairs, and beckoned with the hand unto the people: and when there was made a great ſilence, he ſpake unto them in the Hebrew tongue, ſaying,

40 Upon this, the captain gave him free leave; and ſtanding upon the ſtairs, he demanded ſilence, which, out of reſpect to the Roman officer, was ſoon made; and then he made his defence in the Syriac language; which being the language then uſed by the natives of Jeruſalem, was called the Hebrew tongue †.

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* Joſephus Lib. XX. Cap. vi. Lardener's Credibil. Goſp. Hiſt. Vol. III. Book ii. Chap. 8.

† See the note on chap. i. 19, and in chap. x. 2.

CHAP.

CHAP. XXII.

Paul's Speech to the Jews, concerning his Converſion to Chriſtianity. The Jews cry out againſt him in a tumultuous Manner The Roman Captain orders him to be examined by ſcourging; but, finding he was a Roman Freeman, he dares not execute it. He refers his Caſe to the Jewiſh Council.

1 MEN, brethren, and fathers, hear ye my defence, which I make now unto you.

1. YE Jews my brethren, and all among you that are doctors of the law, hear now how unjuſtly I have been accuſed, and the good reaſons I have for turning from a zealous Jew, to be an aſſertor of the Chriſtian faith. A. D. 61.

2 (And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence, and he ſaith)

2. (When the people found that he ſpoke the language of the town, * and ſo was not a ſtranger, but a right Hebrew Jew, they liſtened the more patiently to what he ſaid).

* See Ch. xxi. 40.

3 I am verily a man which am a Jew, born in Tarſus *a city* in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards

3. Whereas then (ſaid he) I have been falſely repreſented to you as a foreigner, and an abſolute enemy to, and an apoſtate from your law, it is very well known that I am an Hebrew Jew; and though born at Tarſus in Cilicia, yet I was educated in this very city under † Gamaliel, that eminent

† Ver. 3. [Brought up at the feet of Gamaliel.] An expreſſion taken from the form of the Jewiſh ſchools, the ſeats and benches whereof were ſo contrived, that the ſcholars always ſat underneath the deſk of the rabbi or doctor.

A. D. 61. wards God, as ye all are this day.

eminent Phariſee, and great doctor of the law, inſtructed in the principles of that rigid and ſevere *ſect*; and as great a zealot for the Jewiſh law as any of you can pretend to be.

4 And I perſecuted this way unto the death, binding and delivering into priſons, both men and women.

4. And as for this profeſſion of the Chriſtian religion, I was ſo far from being ignorantly or haſtily drawn into it by any inclination of my own, that with an uncommon averſion, I abhorred and perſecuted, apprehended and impriſoned all that did ſo, as blaſphemers againſt the ſacred law of Moſes.

5 As alſo the high prieſt doth bear me witneſs, and all the eſtate of the elders; from whom alſo I received letters unto the brethren, and went to Damaſcus, to bring them which were there, bound unto Jeruſalem, for to be puniſhed.

5. Of all which, your very high prieſt and his whole council can be my witneſſes, whoſe chief inſtrument I was in that perſecution, and to whom I applied myſelf for a commiſſion to the preſidents of the ſynagogues of Damaſcus, to ſeize upon all Chriſtians there, and ſend them to Jeruſalem to be tried and puniſhed as ſuch profaners of our religion. (Chap. vi. 13.)

6 And it came to paſs, that as I made my journey, and was come nigh unto Damaſcus about noon, ſuddenly there ſhone from heaven a great light round about me.

6. And under this immoderate zeal had I continued, in all likelihood, to this day; but that God was pleaſed to convince me of the error of it, by a glorious manifeſtation of himſelf, and his divine will to me, as I was going to execute the bloody commiſſion.

7 And I fell unto the ground, and heard a voice ſaying unto me, Saul, Saul, Why perſecuteſt thou me?

7. The light that then ſhined round us, was ſo bright and amazing, that out of reverence and aſtoniſhment at ſo true an appearance of the Divine Majeſty,

we all * fell proſtrate upon the earth; when a voice directed to me, ſaid, *Saul, Saul, why perſecuteſt thou me?* A.D. 61.

8 And I anſwered, Who art thou, Lord? And he ſaid unto me, I am Jeſus of Nazareth whom thou perſecuteſt.

8. To which I replied, If this be indeed the voice and appearance of the *true GOD*, tell me, I beſeech thee, how I can be ſaid to be a perſecutor of *him*, for whoſe divine *law* I am thus eminently zealous? He anſwered, It is the voice of JESUS of Nazareth, the *Son of God*, the true Meſſiah, and that I was a perſecutor of *his* holy and true religion.

9 And they that were with me, ſaw indeed the light, and were afraid; but they heard not the voice of him that ſpake to me.

9. My fellow-travellers did not hear the diſtinct words directed to me, but heard the dreadful thunder, and ſaw the miraculous light, and ſo are ſufficient witneſſes that it was a divine manifeſtation, as well as I.

10 And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus, and there it ſhall be told thee of all things which are appointed for thee to do.

10. Thus miraculouſly convinced of my error, I begged to know what I ſhould do to atone and obtain pardon for it; and was commanded by the voice to go into Damaſcus, and wait for further orders from Heaven.

11 And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damaſcus.

11. This light was alſo in ſo particular a manner glorious and bright to *my* eyes, that I became blind, and was forced to be led by my companions into the town, and remained ſo for three days;

12 And one Ananias, a devout man according to the law, having a good report of

12. & 13. At the end of which, there came to me, by CHRIST's direction, one Ananias, an eminent *Jewiſh* proſelyte, that was turned

* See chap. ix. with which compare this whole oration, and the Paraphraſe, as alſo chap. xxvi.

A. D. 61. of all the Jews that dwelt *there*.

13 Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight. And the ſame hour I looked up upon him.

turned Chriſtian; who, ſaluting me by the name of *Brother Chriſtian*, did, *in the name of* JESUS, immediately reſtore me to my perfect ſight.

14 And he ſaid, The God of our fathers hath choſen thee, that thou ſhouldeſt know his will, and ſee that Juſt One, and ſhouldeſt hear the voice of his mouth.

15 For thou ſhalt be his witneſs unto all men of what thou haſt ſeen and heard.

14. & 15. Telling me, that God was graciouſly pleaſed in ſo miraculous a manner, to manifeſt * his Son Jeſus Chriſt to me, and thus to convert me, in order to make me a *ſpecial witneſs* of the truth of his religion, and a preacher of his doctrine.

16 And now why tarrieſt thou? Ariſe, and be baptized: and waſh away thy ſins, calling on the name of the Lord.

16. And, knowing that I had by ſincere faſting and prayer, teſtified my repentance, he baptized me into the profeſſion of Chriſt's religion, and at the ſame time qualified me for his miniſter and apoſtle, by the gifts of the Holy Ghoſt †.

17 Ard it came to paſs, that when I was come again to Jeruſalem, even while I prayed in the temple, I was in a trance;

17. After this my converſion, I came to Jeruſalem, and in devout prayer, one day in the temple, I fell into an ecſtaſy or a divine trance;

18 And ſaw him ſaying unto me, Make haſte, and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me.

18. Wherein I clearly ſaw Jeſus Chriſt, and heard him command me to make haſte out of Jeruſalem, and not then attempt to preach his goſpel to any of the Jews there, for that they would give no manner of credit to me, but perſecute and deſtroy me.

19. & 20.

* Ver. 14. [And ſee the juſt One, and hear the voice of his mouth.] See the note on chap. ix. 7.

† See chap. ix. 17.

19 And I ſaid, Lord, they know that I impriſoned, and beat in every ſynagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that ſlew him.

19. & 20. To which expreſſion of his, methought I pleaded and argued thus: That whereas thoſe Jews knew full well, what a zealous and bitter adverſary I had been againſt his religion; how I begun to join in the firſt act of perſecution upon Stephen, and carried it on in ſo many inſtances afterward, they could not but be convinced it muſt be upon ſome certain and irreſiſtible grounds of perſuaſion, that I ſhould thus preach up the faith I once deſtroyed, and conſequently would hearken to *me* before any other Chriſtian *apoſtle*. A. D. 61.

21 And he ſaid unto me, Depart: for I will ſend thee far hence unto the Gentiles.

21. He told me, the *Jewiſh* prejudices were too deep, and their malice too incurable, to be wrought upon even by this argument, and therefore bade me ſay no more, but retire for a time into ſome diſtant * parts, and convert what I could of the *Gentile* part of the world to his religion.

22 And they gave him audience unto this word, and then lift up their voices, and ſaid, Away with ſuch a fellow from the earth: for it is not fit that he ſhould live.

23 And as they cried out, and caſt off their clothes, and threw duſt into the air,

22. & 23. Thus far the people heard him with ſome tolerable patience; but as ſoon as ever he mentioned his orders *to preach the kingdom of the Meſſiah to the Gentiles*, they flew into the utmoſt rage and clamour againſt him, as a fellow that ought immediately to be taken off for a blaſphemer; ſtripping themſelves, and flinging duſt about, as ready to ſtone him forthwith.

24 The chief captain commanded him to

24. Upon which the *Roman* captain, concluding he muſt have

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* Ver. 21. [Far hence unto the Gentiles, i. e. into Arabia.] See chap. ix. 23. and the note there.

A. D. 61. to be brought into the caſtle, and bade that he ſhould be examined by ſcourging: that he might know wherefore they cried ſo againſt him.

have been guilty of ſome notorious crime, bade the ſoldiers carry him up into the caſtle, and examine him by a ſevere whipping, to make him confeſs what it was.

25 And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, Is it lawful for you to ſcourge a man that is a Roman, and uncondemned?

25. As the ſoldiers were tying him, in order to his ſcourging, Paul demanded of the Centurion, or under-officer, whether his captain could anſwer it, to whip a *Roman* freeman, and eſpecially before he was legally tried and convicted of any crime?

26 When the centurion heard that, he went and told the chief captain, ſaying, Take heed what thou doſt, for this man is a Roman.

26. At which queſtion, the centurion went and gave the captain the caution.

27 Then the chief captain came and ſaid unto him, Tell me, art thou a Roman? He ſaid, Yea.

17 Who thereupon, well knowing how ſevere the *Roman* laws were againſt any indignities offered to a free citizen, came and aſked Paul if he were free? And he told him, yes he was.

28 And the chief captain anſwered, With a great ſum obtained I this freedom. And Paul ſaid, But I was free born.

28. *Roman* freedom (ſays the captain) is ſo honourable a privilege, that rather than be without it, I paid a good ſum to purchaſe it. Paul replied, If yours be ſo honourable, mine is more ſo, for I am free-born.

29 Then ſtraightway they departed from him which ſhould have examined him: and the chief captain alſo was afraid, after he knew that he was a Roman, and becauſe he had bound him.

29. Upon this the captain ordered him to be untied, and was under ſome apprehenſion, even for binding a free-man before his condemnation.

30 On

o On the morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from his bands, and commanded the chief prieſts and all their council to appear, and brought Paul down, and ſet him before them.

30. But however, to do juſtice to the Jews, and to himſelf, he ſummoned the high prieſt and his council next day, and brought Paul free and unfetterred into court, to be fairly tried and examined. A. D. 61.

CHAP. XXIII.

Paul's Behaviour in the Jewiſh Council. The High-Prieſt orders him to be ſtruck in open Court, for pleading his own Innocency. Paul's Expreſſion to him thereupon. His Prudence with reſpect to the ſeveral Sects of the Jews in Court, whereby he divided them, and eſcaped their fury. Is carried into the Caſtle again. A Plot to murder him contrived by the Sadducees. It is diſcovered, and the Roman Captain carries him off to Cæſarea, to be tried before Felix.

1 AND Paul earneſtly beholding the council, ſaid, Men and brethren, I have lived in all good conſcience before God until this day *.

1. AS ſoon as Paul was brought into court, where he knew he ſhould meet with no fair and juſt dealing in his defence of himſelf as a Chriſtian, his firſt buſineſs was to † look round the council, and people aſſembled, to find of what ſects and parties of Jews they conſiſted, how they were divided, and on which ſide the majority lay, that ſo he might adapt his diſcourſe with the greater prudence and advantage for his own ſafety. And then began with a ſolemn proteſtation, that though he was now clamoured againſt as a looſe and irreli-

* Ver. 1. [Until this day]. See note on Rom. v. 13.

† Ver. 1. [Ἀτενίσας ὁ ὁ Παῦλος τῷ συνεδρίῳ.——Paul earneſtly beholding the council.——The meaning of which words is accounted for in the Paraphraſe; but I find it taken due notice of by no commentators.

A. D. 61. gious perſon, *he had yet all his life long lived and acted in a ſtrict conformity to the dictates of his conſcience, and the principles of his perſuaſion* *. While a Jew, he had a mighty zeal for the law (though in ſome inſtances it was a miſguided zeal); and now as a Chriſtian, acted up to thoſe invincible arguments that he thought obliged him to that profeſſion.

2 And the high prieſt Ananias, commanded them that ſtood by him, to ſmite him on the mouth.

2. The high prieſt incenſed at him for ſuch a bold juſtification of himſelf, called out to the people that ſtood next him at the bar, to ſtrike him upon the face for it, who accordingly did ſo.

3 Then ſaid Paul unto him, God ſhall ſmite thee, thou whited wall: for ſitteſt thou to judge me after the † law, and commandeſt me to be ſmitten contrary to the law?

3. At this illegal and unwarrantable abuſe, Paul was ſo moved (and at the ſame time actuated by a divine and prophetical impulſe) as to tell the high prieſt he was a hypocrite ‡, for pretending to fill the bench as a righteous and impartial judge, and yet commanding a man to be puniſhed, before ever he had heard a word of the merits of his cauſe; and aſſured him withal, that Providence ‖ would meet with him in as open and exemplary a manner for ſo doing.

4 And they that ſtood by, ſaid, Revileſt thou God's high prieſt?

4. The people that ſtood by aſked him, in a reproaching manner how he dare affront God's high prieſt? 5. To

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* Ver. 1. [I have lived in all good conſcience before God unto this day]. See 1 Tim. i. 13. 15. which are reconcileable to theſe words by our Paraphraſe.

† Ver. 3. [To judge me after the law,] viz. The law of Levit. xix. 15. Thou ſhalt do no unrighteouſneſs in judgment, but in righteouſneſs ſhalt thou judge thy neighbour.

‡ Ver. 3, [Thou whited wall]. See Matth xxiii. 27.

‖ Ver. 3. [God ſhall ſmite thee thou whited wall]. Which prediction of St. Paul's was fulfilled at the deſtruction of Jeruſalem, in which he periſhed, according to St. Chryſoſtom and Dr. Lightfoot; but Joſephus ſays he was then depoſed from his prieſthood, and carried to Rome in chains. Antiq. l. xx. cap. v.

5 Then ſaid Paul, I wiſt not brethren, * that he was the high prieſt: For it is written, Thou ſhalt not ſpeak evil of the ruler of thy people.

5. To which Paul replied, A. D. 61. That he was very ſenſible of the great duty of reverence to magiſtrates (according to that of Exod. xxii. 28.) and though he had gone beyond the bounds of it, calling the high prieſt hypocrite, yet it was owing purely to the provocation received by his illegal and injurious proceeding: and therefore that he was as juſtifiable * in reviling *him*, as he could be in puniſhing a man before he was fairly heard, and duly convicted of any crime †.

6. But when Paul perceived that the one part were Sadducees, and the other Phariſees, he cried out in the council, Men and brethren, I am a Phariſee, the ſon of a Phariſee: of the hope ‡ and reſurrection of the dead I am called in queſtion.

6. To proceed then, Paul finding the council and people in court, conſiſted chiefly of Phariſees and Sadducees, that were violent oppoſers of one another in ſeveral religious opinions; and that the only method he had to eſcape their unanimous vote in his condemnation, would be to inſiſt upon ſome *particular point* in his defence, that would divide and ſet them at difference among themſelves, declared himſelf to have been born and bred up a Phariſee, with whom he ſtill agreed in that main and ſpecial article of religion, viz. *A future ſtate of rewards and puniſhments after death*; and *this*

* Ver. 5. [οὐκ ἤδειν ὅτι ἐστὶν ἀρχιερεύς——I wiſt not that it was the high prieſt]—The critics being very much divided in their ſentiments, whether St. Paul ſpake this as an *excuſe*, or a *juſtification* of himſelf, I have paraphraſed it ſo as to expreſs both.

† See chap. xxii. 25. John vii. 51.

‡ Ver. 6. [Of the hope and reſurrection of the dead—Or περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν, of the hope (not *and* but) *even* of the reſurrection of the dead, ſuppoſing the word καὶ to be in the original copy—For the Syriac, Arabic, and Ætheop. verſions omit it. It is the hope the great hope, viz. *of a reſurrection*; the hope towards God, Chap. xxiv. 15, 21. the hope of the fathers, xxvi. 6. the hope of Iſrael, xxviii. 20.

A. D. 61. is the great point (ſays he) for which I am now ſo much blackened and perſecuted, and come to be tried for.

7 And when he had ſo ſaid, there aroſe a diſſenſion between the Phariſees and the Sadducees: and the multitude was divided.

7. The deſign took; for the two parties, both in council and people, began immediately to divide and diſpute, the one for, the other againſt this article.

8 For the Sadducees ſay that there is no reſurrection, neither angel nor ſpirit; but the Phariſees confeſs both.

8. For this declaration of Paul was full againſt the Sadducees, who believed nothing at all of a future ſtate, or the immortality of the ſoul, or that any angel or ſpirit exiſted ſeparately without a body; but it pleaſed the Phariſees, who as zealouſly maintained the contrary opinions.

9 And there aroſe a great cry: and the ſcribes *that were* of the Phariſees part aroſe, and ſtrove, ſaying, We find no evil in this man: but if a ſpirit or an angel hath ſpoken to him, let us not fight againſt God.

9. So that out of pure oppoſition to the Sadducees, the Phariſaical doctors declared ſtrenuouſly for Paul (as to this point) and that the account he had given of a divine appearance made to him (Chap. xxii.) might be poſſible enough, and had no manner of blaſphemy in it; for it might be made by an angel, or ſome other ſpirit by God's appointment; ſo that in a raſh and inconſiderate manner to reject and diſbelieve ſuch divine meſſages, was the ſame thing as to diſtruſt God himſelf.

10 And when there aroſe a great diſſenſion, the chief captain fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſoldiers to go down, and to take him by force from among them, and to bring him into the caſtle.

10. The Sadducees cried out ſo violently againſt this, and the diſpute grew to ſuch a head, that the captain ordered his guards to go to the bar, and take Paul and carry him into the caſtle again, for fear he ſhould have been killed in the rout.

11 And

11 And the night following, the Lord ſtood by him, and ſaid, Be of good cheer, Paul: for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome.

11. The night following JESUS appeared to Paul in a viſion, to comfort and encourage him under his ſufferings, aſſuring him he ſhould eſcape all the malice of the Jews, and have an opportunity of preaching his religion at Rome itſelf, as he had done at Jeruſalem. (See chap. xxv. 11.) A. D. 61.

12 And when it was day, certain of the Jews banded together, and bound themſelves under a curſe, ſaying, That they would neither eat nor drink till they had killed Paul.

13 And they were more than forty that had made this conſpiracy.

12. & 13. The Sadducees were ſo exaſperated to hear Paul defended in open court, and to find he was likely to come off clear, that next day a company of their party took a mutual oath, neither to eat nor drink till they had murdered him.

14 And they came to the chief prieſts and elders, and ſaid, We have bound ourſelves under a great curſe, that we will eat nothing until we have ſlain Paul.

14. And the better to accompliſh this wicked effect of their zeal and rage, they came to thoſe members of the council that were of their own party (and who they knew would gladly join with them), and acquainted them with the deſign.

15 Now therefore ye with the council, ſignify to the chief captain, that he bring him down unto you to morrow, as though ye would inquire ſomething more perfectly concerning him: and we, or ever he come near, are ready to kill him.

15. Which was laid thus, viz. That thoſe doctors of the council ſhould go to the Roman captain, and acquaint him, they had got ſome freſh evidences againſt Paul to prove him a ſeditious perſon; and if they could get the captain to bring him into court next day to a ſecond hearing, theſe ruffians were to aſſault and murder him as he came from the caſtle to the bar.

16 And when Paul's ſiſter's ſon heard of their

16. But before the deſign could be brought to bear, it got wind,

A. D. 61 their lying in wait, he went and entered into the caſtle, and told Paul.

and a nephew of Paul's having ſome intimation of it, went into the caſtle and told him of it.

17 Then Paul called one of the centurions unto him, and ſaid, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

17. & 18. Upon which advice, Paul ſent for the centurion that guarded him, and begged of him to carry his nephew to the captain, for he had ſomething of conſiderable moment to impart to him; who accordingly did ſo.

18 So he took him, and brought him to the chief captain, and ſaid, Paul the priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee.

19 Then the chief captain took him by the hand, and went *with him* aſide privately, and aſked *him*,

19. The captain took the young man into a private room, and demanded his buſineſs;

What is it that thou haſt to tell me?

20 And he ſaid, The Jews have agreed to deſire thee, that thou wouldſt bring down Paul to morrow into the council, as though they would inquire ſomewhat of him more perfectly.

20. & 21. Who diſcovered the whole particulars of the Sadducees plot againſt Paul, and earneſtly requeſted him not to bring him any more into court, and ſo defeated their mutinous deſign.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now they are ready, looking for a promiſe from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou haſt ſhowed theſe things to me.

22. The captain aſſured him he would take care of it, but charged the young man to keep the ſecret, for fear he ſhould by any tumultuous aſſaults be hindered from preventing it.

23 And he called unto him two centurions,

23. & 24. He then forthwith ordered two centurions to provide

rions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night.

A. D. 61.

vide a guard of four hundred and seventy horse and foot to go to Cesarea that night at nine o'clock, and conduct Paul thither, and deliver him to Felix the Roman procurator of Judea, who kept his residence in that town.

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysius, unto the most excellent governor Felix, *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

25. 26. & 27. And by them sent Felix a letter, in which he acquaints him, That the person he had sent him under this guard, was lately taken up by the Jews in the temple, and had like to have been murdered in a most riotous manner, if he had not rescued him by a band of his soldiers, which he thought himself bound to do, both to keep the peace, and to preserve the life of a *Roman* free man, as Paul was.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

28. & 29. But that however to do the Jews justice, he had given the man a trial before their high priest and council, where he could find nothing but quarrels and disputes between the members of it, about niceties of their own religion, and not any thing proved against the prisoner that amounted to death, or so much as imprisonment, by the *Roman* law, nor indeed by their own neither.

30 And when it was told me, how that the Jews laid wait for the man, I sent

30. Next day (saith he), I found some of the Sadducees had laid a plot to murder him, which I have taken care to prevent, by

A. D. 61. ſent ſtraightway to thee, and gave commandment to his accuſers alſo, to ſay before thee what *they had* againſt him. Farewell.

ſending him to you, and referring the matter to your hearing, and have accordingly given notice to the council to appear at your court, if they intended any further proſecution againſt him; Farewell.

31 Then the ſoldiers, as it was commanded them, took Paul and brought *him* by night to Antipatris.

31. & 32. The guard took Paul and carried him that night ſeventeen miles, as far as Antipatris, and next morning the foot left him to be conveyed by the horſe to Ceſarea, and returned back to their officer at Jeruſalem.

32 On the morrow they left the horſemen to go with him, and returned to the caſtle.

33 Who when they came to Ceſarea, and delivered the epiſtle to the governor, preſented Paul alſo before him.

33. The horſe arrived, and delivered their letter with their priſoner to Felix.

34 And when the governor had read *the letter*, he aſked of what province he was. And when he underſtood that he was of Cilicia;

34. As ſoon as Felix had read it, he aſked Paul what province he belonged to, and where his freedom lay; he told him at Tarſus in Cilicia.

35 I will hear thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be kept in Herod's judgment hall.

35. Well, ſays Felix, the high prieſt and council ſhall be ſummoned hither, and you ſhall have a fair trial before me. And in the mean time ordered him to be kept in one of the apartments of Herod's court of juſtice.

CHAP

CHAP. XXIV.

Paul's Trial at Cæſarea, before Felix and the Jewiſh *Council. Tertullus opens the Cauſe againſt him. Paul's Defence of himſelf. Felix defers the Sentence, and treats Paul with Humanity in his Confinement. Felix ſends for Paul, to give him a private Account of his Religion. Paul's Diſcourſe to Felix. The Effect it had on him. He leaves Paul in Confinement to his Succeſſor Feſtus.*

1 AND after five days, Ananias the high prieſt deſcended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor againſt Paul.

1. FIVE days after Paul was put into Felix's cuſtody at Ceſarea (chap. xiii. 33, &c.), the high-prieſt, and ſeveral of the great council (eſpecially ſuch of the Sadducees as were moſt inveterate againſt him) came thither to attend upon Felix, and to follow their proſecution; bringing with them one Tertullus a *Roman* lawyer, and a famous *pleader*, to manage for them. A. D. 61.

2 And when he was called forth, Tertullus began to accuſe *him*, ſaying, Seeing that by thee we enjoy great quietneſs, and that very worthy * deeds are done unto this nation by thy providence,

3 We accept it always, and in all places, moſt noble Felix, with all thankfulneſs.

2. & 3. The court being ſet, and Paul called to the bar, Tertullus began to open the charge with a flattering oration in praiſe of Felix, the happineſs they enjoyed under his management and government, with all expreſſions of gratitude for it; the better to bias him in favour of his cauſe: *Wherein he acted a moſt fulſome and hypocritical part; for though Felix had done ſome good actions in the beginning of his government, he had*

* Ver. 2. [Very worthy deeds, or Καλοῤθωμάτων γινομένων regulations made]—See Joſephus as quoted below.

A. D. 61. *had been ever ſince a notorious oppreſſor of the people, and was accuſed for it to Nero* *.

4 Notwithſtanding, that I be not further tedious unto thee, I pray thee, that thou wouldſt hear us of thy clemency a few words.

5 For we have found this man a peſtilent fellow, and a mover of ſedition among all the Jews throughout the world, and a ringleader of the ſect of the Nazarenes:

4, 5. & 6. Then he came to his charge, which conſiſted of three parts, in the firſt whereof Paul was accuſed as a perſon of ſeditious practices among the Jews in ſeveral parts of the *Roman* empire; next, that he made himſelf the head of a dangerous and heretical *ſect* of religion, called Nazarenes (*i. e.* Chriſtians), from one JESUS of Nazareth; and then, that he had profaned the temple, by bringing *heathens uncircumciſed* into it, contrary to the law.

6 Who alſo hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lyſias came upon us, and with great violence took *him* away out of our hands.

8 Commanding his accuſers to come unto thee, by examining of whom, thyſelf mayeſt take knowledge of all theſe things whereof we accuſe him.

7. & 8. For which crimes he was apprehended in order to be tried and puniſhed by the *Jewiſh* law, but Lyſias the captain of the temple reſcued him by his ſoldiery, and ſent him hither to be tried before you. The truth of all which particulars (ſays he) the high-prieſt and council can now teſtify.

9 And the Jews alſo aſſented, ſaying, that theſe things were ſo.

9. Then the high-prieſt, and the doctors that were of his ſide, declared it all to be true.

10 Then Paul, after that the governor had beckoned unto him to ſpeak, anſwered, For-

10. His accuſation being thus laid, Felix bade Paul make his defence. Which he began with an acknowledgment, That it was ſome

* See Joſephus, Lib. XX. cap. vii.

Foraſmuch as I know that thou haſt been of many years a judge unto this nation, I do the more cheerfully anſwer for myſelf:

A. D. 61.

ſome advantage and encouragement to him to plead his cauſe before a judge, that had been ſeveral years the procurator of Judea, and was thereby acquainted with ſo much of the *Jewiſh* religion, and the turbulent diſpoſition of that people, as would ſoon diſcover to him *their* malice, and *his* innocency in the preſent caſe.

11 Becauſe that thou mayeſt underſtand, that there are yet but twelve days ſince I went up to Jeruſalem for to worſhip.

12 And they neither found me in the temple diſputing with any man, neither raiſing up the people, neither in the ſynagogues, nor in the city:

13 Neither can they prove the things whereof they now accuſe me.

11. 12. & 13. Now as to the firſt part of my accuſation, *viz.* That of *ſedition*; be pleaſed to know, That about twelve days ſince I came up to Jeruſalem to keep the ſolemn feaſt of Pentecoſt appointed by the law; from which time to this, I preached no doctrine in public, either in the temple, ſynagogue, or any other open place in the city; much leſs had I any *concourſe* of people about me for any *ſeditious* purpoſe; but attended the ſtated worſhip of the temple, in a religious and peaceable manner. Nay, while they throw this general charge of *ſedition* upon me, they have not *one particular* to inſtance in, that can amount to the leaſt proof of it.

14 But this I confeſs unto thee, that after the way which they call hereſy, ſo worſhip I the God of my fathers, believing all things which are written in the law and the prophets.

14. As to the charge of being the head of a *hereſy*; I freely own myſelf to be a *Chriſtian*; which *religion* is no other than that which the *God of Iſrael* intended to eſtabliſh under the great *Meſſiah*; nor has JESUS its divine author, nor any of its doctrines or worſhip, any thing in them, but what anſwers to the ultimate end, and the very deſign of their own *law*, and is agreeable to all the predictions of their *prophets*.

15. Now

A. D. 61.

15 And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead both of the juſt and unjuſt.

15. Now the main drift of this Chriſtian profeſſion, lies in this one article, *That there ſhall be a future life after this, a ſtate of rewards and puniſhments to every man according to his behaviour in this world;* which is a doctrine that all Jews, except the Sadducees, allow and approve of.

16 And herein do I exerciſe myſelf to have always a conſcience void of offence toward God, and toward men.

16. And upon this *perſuaſion* it is, that I and all good Chriſtians, make it our utmoſt and conſtant care to live in ſtrict piety to God, and in an exact juſtice and charity towards all mankind.

17 Now after many years, I came to bring alms to my nation, and offerings.

17. Then as to *profaning of the temple*, it is directly contrary to the deſign for which I came to Jeruſalem, and falſe in fact, from my behaviour in that place of ſacred worſhip. The deſign I came upon, was to bring contributions to ſome of my poor countrymen, from their brethren in other parts *, where I had been collecting them; and at the ſame time, to keep the feaſt of Pentecoſt, and perform a vow † I had made, by proper offerings to God, agreeable to the law.

18 Whereupon ‡ certain Jews from Aſia found me purified in the temple, neither with multitnde, nor with tumult.

18. During ‡ which my attendance in the temple, with only four men with me, that were under the ſame *vow* of the *Nazarite* as I was, all of us performing our ſacred duty in a legal and peaceable manner; ſome Aſian Jews raiſed the multitude upon me, as a profaner of the *temple*. Which malicious and raſh ſuggeſtion, they grounded merely upon ſeeing me one day walk along the ſtreets with

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* *Viz.* In Macedonia and Achaia, chap. xviii. 18.

† Chap. xxi.

‡ Ver. 18. [Whereupon, ἐν οἷς—during which time, or things.] Luke xii. 1.

with one Trophimus, a Gentile Chriſtian of Epheſus; A. D. 61.
and when they came into court, could give no manner of evidence for the truth of it.

19 Who ought to have been here before thee, and object, if they had ought againſt me.

19. And if they could now have done it, they would not have failed of being here.

20 Or elſe let theſe *here* ſay, if they have found any evil doing in me, while I ſtood before the council.

20. As for the high prieſt and the Jews that are preſent, they can be no witneſſes, for they ſaw nothing of me until I was brought before them into court. And if I was convicted there of any one crime or miſbehaviour, let them ſpeak.

21 Except it be for this one voice, that I cried ſtanding among them, Touching the reſurrection of the dead, I am called in queſtion by you this day.

21. All that I ſaid then in court, was, That out of pure party cauſe I was accuſed by the Sadducees, for owning a *future ſtate*, and a *future judgment*: In which the Phariſees pleaded for, and acquitted me; and that whole honourable *ſect* may be as well arraigned for *that doctrine as I am*.

22 And when Felix heard theſe things, having more perfect knowledge of *that* way, he deferred them, and ſaid, When Lyſias the chief captain ſhall come down, I will know the uttermoſt of your matter.

22. Felix plainly perceived their evidence amounted to nothing, and ſo would paſs no ſentence in the caſe, but told the high prieſt he would make it his buſineſs to inform himſelf about Paul's religion, * and ſee what principles it had that tended to the diſturbance of the government; and as

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* Ver. 22. [Ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ——Having more perfect knowledge of that way.] Theſe words may either ſignify, [That Felix very well knew ſo much of the Chriſtian religion, as to ſee it had nothing in its principles againſt the peace of the government; or elſe, That he would endeavour to inform himſelf in it.] The latter ſenſe ſeems beſt to agree with the 24th verſe.

A. D. 61. as to the riot, he would hear what Lyſias, who was then preſent, ſaid; and then would give judgment accordingly.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he ſhould forbid none of his acquaintance to miniſter or come unto him.

23. In the mean time, though he ſtill kept Paul under confinement by a guard upon him, yet he ordered all his friends and acquaintance ſhould have free acceſs to him.

24 And after certain days, when Felix came with his wife Druſilla, which was a Jeweſs, he ſent for Paul, and heard him concerning the faith of CHRIST.

24. Some time after, Felix and his wife Druſilla, ſent for Paul to their lodgings, to give them an account * of his Chriſtian religion.

25 And as he reaſoned of righteouſneſs, temperance, and judgment to come, Felix trembled, and anſwered, Go thy way for this time; when I have a convenient ſeaſon, I will call for thee.

25. In which conference, Paul took the opportunity to enlarge moſt pathetically upon thoſe particular points that moſt nearly touched upon the vices they were *both* notoriouſly guilty of, viz *juſtice*, *chaſtity*, and *the future judgment*, upon the breach of ſuch duties. Now Felix had been a moſt unjuſt oppreſſor † of the people in his government, Druſilla had left her own ‡ huſband to marry him; the nature and terrible conſequences of both which crimes, the apoſtle laid ſo home to their conſciences, as put Felix into a dreadful apprehenſion, ſo that he interrupted his diſcourſe, and bade him retire, until he ſhould have leiſure to hear him again.

26 He hoped alſo that money ſhould have been given him of Paul, that he might looſe

26. Yet this diſcourſe, and the preſent effects of it, ſoon cooled and wore off the mind of that wicked man; for though he ſent for Paul

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* See the note on the 22d verſe.

† Tacitus's Hiſt. Lib. V. ‡ Joſephus's Hiſt. Lib. XX.

looſe him: wherefore he ſent for him the oftener, and communed with him.

Paul again, and ſeveral times gave him a hearing, his only deſign was to get him to offer a bribe for his deliverance. A. D. 61.

27 But after two years, Porcius Feſtus came into Felix his room: and Felix willing to ſhow the Jews a pleaſure, left Paul bound.

27. And with this baſe intent he kept him a priſoner for above two years, when the emperor removed *him* from his government, and put Feſtus into his place; and though Felix knew in his conſcience Paul was innocent, and ought to have been diſcharged; yet, now at his going out of office, to pleaſe the Jews, for fear they ſhould inform againſt him for his many exorbitant practices, left him a priſoner to his ſucceſſor Feſtus.

CHAP. XXV.

Paul tried again at Ceſarea before Feſtus. He inſiſts on his Roman Freedom, and refuſeth to be tried in the Jewiſh *Council at Jeruſalem. It is determined he muſt go to Rome to be tried, as he had appealed to Cæſar. His Hearing before Agrippa.*

1 NOW when Feſtus was come into the province, after three days he aſcended from Ceſarea to Jeruſalem.

1. AS ſoon as Feſtus was ſettled in his procuratorſhip at Ceſarea in Felix's room, he went up to Jeruſalem, the capital city of his province, to pay a viſit to the high prieſt and *Jewiſh council.*

2 Then the high prieſt, and the chief of the Jews informed him againſt Paul, and beſought him,

3 And deſired favour

2. & 3. Who with that part of them that were Sadducees, entertained the new governor with an account of Paul and his pretended crimes, earneſtly requeſting he would ſend for him from Ceſarea,

A. D. 61. vour againſt him, that he would ſend for him to Jeruſalem, laying wait in the way to kill him.

Ceſarea, and try him before their council at Jeruſalem. But their ſecret intent was to way-lay him, and murder him upon the road.

4 But Feſtus anſwered, that Paul ſhould be kept at Ceſarea, and that he himſelf would depart ſhortly thither.

4. & 5. Feſtus told them, he knew no reaſon why he ſhould not be tried where he was; and as he himſelf was ſhortly going thither, where he kept his reſidence, if they would ſend their evidences along with him, they ſhould have him tried.

5 Let them therefore, ſaid he, which among you are able, go down with *me*, and accuſe this man, if there be any wickedneſs in him.

6 And when he had tarried among them more than ten days, he went down unto Ceſarea, and

6. About ten days after he went accordingly, and next morning after his arrival brought Paul into court.

the next day ſitting in the judgment-ſeat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jeruſalem, ſtood round about, and laid

7. The deputies of the high prieſt and council fell again to their old charge, but could prove nothing of it.

many and grievous complaints againſt Paul, which they could not prove.

8 While he anſwered for himſelf, Neither againſt the law of the Jews, neither againſt the temple, nor yet againſt Cæſar have I offended any thing at all.

8. Paul making the ſame defence he had done before to Felix. (Chap. xxiv.)

9 But Feſtus willing to do the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?

9. And tho' Feſtus ſaw plainly they could make nothing out againſt him, yet, upon freſh importunities, willing to gratify the *Jewiſh* court, conſented to have him carried to Jeruſalem; but as by the *Roman* laws he could not

not to do it without his own conſent, aſked Paul if he were willing to go thither? A. D. 61.

10 Then ſaid Paul, I ſtand at Cæſars judgment ſeat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knoweſt.

10. But Paul knew the implacable malice of his Jewiſh adverſaries too well, to conſent to ſuch a propoſal; and therefore told Feſtus, that as a Roman citizen, he was ſubject to be tried by no laws but thoſe of the empire, and ſo inſiſted upon the privilege. Nay (ſays he), if I were liable to *their* court, yet, as you yourſelf muſt own, they have proved me guilty of no breach of the Jewiſh law, and therefore there can be no occaſion for my going thither.

11 For if I be an offender, or have committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them: I appeal unto Cæſar.

11. If I have committed any capital crime againſt the imperial laws, I am free to ſubmit to the puniſhment of it: but if not, it would be a barbarous and illegal thing in you to throw me into the hands of a court that are my profeſſed enemies; and to prevent your deſign, *I appeal to the emperor.*

12 Then Feſtus, when he had conferred with the council, anſwered, Haſt thou appealed unto Cæſar? unto Cæſar ſhalt thou go.

12. Upon which, Feſtus conſulted with the Roman officers about him, and knowing that this *appeal to the emperor*, had put a ſtop to all further proceedings againſt Paul, in either *his* or the Jewiſh court, told him his privilege could not be denied him, and ſo he muſt go to Rome and be judged by the emperor himſelf.

13 And after certain days, king Agrippa, and Bernice came unto Ceſarea to ſalute Feſtus.

14 And when they had been there many

13, & 14, Some time after this, Agrippa the tetrarch of Gallilee, and his ſiſter Bernice, came to pay Feſtus a compliment upon his acceſſion to his government, and he acquainted him with Paul's caſe;

A. D. 61 days, Feſtus declared Paul's cauſe unto the king, ſaying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jeruſalem, the chief prieſts and the elders of the Jews informed me, deſiring to have judgment againſt him.

15. & 16. How the Jewiſh council would have perſuaded him to have paſſed ſentence of death upon the man without a fair trial, and merely upon their verbal accuſation. But that he could not anſwer to do ſo by the Roman laws.

16 To whom I anſwered, It is not the manner of the Romans to deliver any man to die, before that he which is accuſed, have the accuſers face to face, and have licenſe to anſwer for himſelf concerning the crime laid againſt him.

17 Therefore when they were come hither, without any delay, on the morrow I ſat on the judgment ſeat, and I commanded the man to be brought forth.

17, 18, & 19. And that he had given him a trial, expecting they could have proved ſome notorious crime or other againſt him; but found upon the hearing, it was nothing but a quarrel about ſome points of the Jewiſh religion; and particularly about a *matter of fact*, whether one JESUS, whom the Jews had crucified, were riſen from the dead again, as Paul affirmed he was.

18 Againſt whom when the accuſers ſtood up, they brought none accuſation of ſuch things as I ſuppoſed:

19 But had certain queſtions againſt him of their own ſuperſtition, and of one JESUS, which was dead, whom Paul affirmed to be alive.

20 And becauſe I doubted of ſuch manner of queſtions, I aſked him whether he would go to Jeruſalem, and be there judged of theſe matters?

20. Now I thought theſe diſputes did no way concern *me*, nor the peace of the government, but related wholly to the Jewiſh religion; and therefore I aſked the priſoner, whether he would be tried by the high prieſt's court, who were the proper judges of ſuch matters?

21 But when Paul had appealed to be reſerved

21. But I perceive the man has no opinion of the juſtice of that

ſerved unto the hearing of Auguſtus, I commanded him to be kept that I might ſend him to Cæſar.

that bench, and, to be ſure to avoid it, has *appealed to* Cæſar, and ſo I muſt keep him until I can ſend him to Rome. A. D. 61.

22 Then Agrippa ſaid unto Feſtus, I would alſo hear the man myſelf. To morrow, ſaid he, thou ſhalt hear him.

22. Agrippa having a mind to hear what Paul could ſay for himſelf; To-morrow, ſays Feſtus, you ſhall.

23 And on the morrow when Agrippa was come, and Bernice, with great pomp, and were entered into the place of hearing, with the chief captains, and principal men of the city, at Feſtus commandment Paul was brought forth.

23. Accordingly next day, Agrippa and his ſiſter appeared in court, with a ſplendid train of officers and ſervants, with the gentry of the town waiting upon them; and ſo Paul was brought in.

24 And Feſtus ſaid, King Agrippa, and all men which are here preſent with us, ye ſee this man, about whom all the multitude of the Jews have dealt with me, both at Jeruſalem, and alſo here, crying that he ought not to live any longer.

24, & 25. Feſtus opened the caſe, as it had paſſed between the Jews and him; the concluſion whereof was, That Paul had *appealed to* Cæſar, and muſt be ſent to Rome.

25 But when I found that he had committed nothing worthy of death, and that he himſelf had appealed to Auguſtus, I have determined to ſend him.

26 Of whom I have no certain thing to write unto my lord: wherefore I have brought him forth before you, and ſpecially before thee, O king Agrippa, that after examination had, I might have ſomewhat to write.

26, & 27. Now (ſays he) I cannot ſend him without the ſtate of his caſe along with him; and I had a mind Agrippa ſhould hear him, and give me his advice, how, and what I ſhould write to the emperor, about a man that was really convicted of no crime.

A. D. 61. 27 For it ſeemeth to me unreaſonable, to ſend a priſoner, and not withal to ſignify the crimes laid againſt him.

CHAP. XXVI.

Paul's Defence of himſelf before King Agrippa. His Account of his Converſion. Feſtus tells him he is mad. Paul's Anſwer to him. It is agreed that he muſt go to Rome, and be tried before the Emperor.

A. D. 62. 1 THEN Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thyſelf. Then Paul ſtretched forth the hand, and anſwered for himſelf,

1. FESTUS having repreſented the matter to Agrippa and the court (Chap. xxv. 15, &c.), Agrippa bade Paul give him the particulars of his defence.

2 I think myſelf happy, king Agrippa, becauſe I ſhall anſwer for myſelf this day before thee, touching all the things whereof I am accuſed of the Jews.

2. & 3. Paul began with expreſſions of the great ſatisfaction it was to him, to have an opportunity of pleading his cauſe before a perſon ſo well ſkilled in the Jewiſh religion and laws, and who, upon a patient hearing, could not fail to judge and declare his innocency.

3 Eſpecially, becauſe I know thee to be expert in all cuſtoms and queſtions which are among the Jews; wherefore I beſeech thee to hear me patiently.

4 My manner of life from my youth, which was at the firſt among mine own nation at Jaruſalem, know all the Jews,

4. & 5. Now theſe very Jews (ſays he) that have ſo unjuſtly accuſed me for an enemy of their law, if they had been ſo fair as to dare to ſpeak the truth, could themſelves have teſtified that I was born and educated a Phariſee, the moſt

5 Which knew me from the beginning (if they would teſtify)

ſevere

fy) that after the moſt ſtraiteſt ſect of our religion, I lived a Phariſee.

ſevere * in points of faith, and moſt exact in the ceremonial duties of all the Jewiſh ſects; and ſo lived and converſed for many years at Jeruſalem. A. D. 62.

6 And now I ſtand, and am judged for the hope of the promiſe made of God unto our fathers.

6. Nay, and the very article of faith I am now accuſed of, is no other than that great divine promiſe made to Abraham and the patriarchs, viz. The promiſe of CHRIST the Meſſiah, and of our reſurrection and future ſtate, now proved and demonſtrated by his riſing from the dead.

7 Unto which promiſe our twelve tribes inſtantly ſerving God day and night, hope to come; for which hope ſake, king Agrippa, I am accuſed of the Jews.

7. An article this, that all orthodox Jews have ever believed, and is the ſpring and foundation of all the divine worſhip they conſtantly pay to GOD. It is this I am arraigned for; but it is by the Sadducees, who believe no future ſtate at all.

8 Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?

8. Now, I challenge theſe adverſaries to give me any one reaſon, why a God of infinite juſtice and wiſdom, ſhould not appoint a future ſtate of rewards and puniſhments; or why his infinite power ſhould not enable him to raiſe the dead to life again?

9 I verily thought with myſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth.

10 Which thing I alſo did in Jeruſalem,

9, 10, & 11. As to my profeſſion of theſe promiſes to be fulfilled in JESUS of Nazareth, owning his Meſſiahſhip and reſurrection; when you conſider the violent prejudices I had againſt all people of that perſuaſion,

* Ver. 5. [The moſt ſtraiteſt ſect.] The word Phariſee comes from a Hebrew word, that ſignifies to *ſeparate*. For they deſired to be *diſtinguiſhed* from all other Jews, upon pretence of greater nicety and exactneſs in *legal* obſervances.

A. D. 62. lem, and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon as I went to Damascus, with authority and commission from the chief priests.

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun; shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom

sion, both by my education and temper; how many of them I voted to prisons and death at Jerusalem, what a severe commission I obtained from the council, to punish, banish, and persecute them wherever I found them, and by all methods of hard usage to make them renounce their profession; you cannot think *I* turned Christian out of any light and frivolous considerations, but from clear and weighty evidences. Now the occasion and manner of my conversion was this;

12. & 13. As I was upon the road to Damascus, in pursuance of that bloody commission * against the Christians of those parts, we were surrounded with a glorious appearance of the divine Majesty, in a light that eclipsed the sun.

14. The brightness and terror whereof, caused me and my fellow-travellers to fall prostrate upon the earth; when a voice from the divine glory, directed to me by *name*, asked, *Why I persecuted his disciples, and thus pretended to withstand the irresistible evidences and power of GOD's true religion?*

15. When in the utmost degree of astonishment, I cried to know what tremendous voice this

* See chap. ix, and chap. xxii. and compare this relation with them.

whom thou perſecuteſt.

this was, I was anſwered, It was the voice of JESUS of Nazareth A. D. 62.

the *Son of* God, the true Meſſiah, of whoſe diſciples I was ſo unmerciful a perſecutor.

16 But ariſe, and ſtand upon thy feet, for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs, both of theſe things which thou haſt ſeen, and of thoſe things in the which I ſhall appear to thee.

16 Ariſe therefore (ſaid Jeſus to me), and be now convinced of your error, for I have in this miraculous manner diſcovered myſelf to you for your converſion, in order to make you an eminent apoſtle and preacher of the truth of my religion, whereof now you are convinced, and in which I will particularly inſtruct you afterward.

17 Delivering thee from the people, and from the Gentiles, unto whom now I ſend thee.

17. And in whatever dangers you ſhall be involved by your publication of this my religion, I will, by my power and Providence, protect you againſt either Jews or Gentiles.

18 To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

18. For the converſion of both which people, I now ordain you an apoſtle and preacher, to convert them from their idolatry, recover them from their ignorance, ſuperſtition, and immoralities; that from being ſlaves of ſin and Satan, they may become the children of GOD, and heirs of eternal happineſs, by a ſincere faith in me, and practice of the duties of my religion.

19 Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:

19. Thus I was converted, and how, O king Agrippa, could any man, without the moſt inexcuſable obſtinacy, ſtand out againſt ſuch a demonſtration from Heaven itſelf.

20 But ſhowed firſt unto them of Damaſcus,

20. I could not; and therefore immediately being * baptized and inveſted * See Ch. ix.

A. D. 62. cus, and at Jeruſalem, and throughout all the coaſts of Judea, and then to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance.

21 For theſe cauſes the Jews caught me in the temple, and went about to kill me.

the people on purpoſe

† See ver. 17.

22 Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come:

23 That ‡ Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from || the dead, and ſhould ſhow light unto the people, and to the Gentiles.

inveſted with the powers of the Holy Ghoſt, I ſet myſelf, in all places I came at, to convert both Jews and Gentiles, by preaching this ſincere repentance, faith, and obedience in CHRIST the Meſſiah.

21. And having done this in ſeveral parts of the * leſſer Aſia. ſome of thoſe Jews meeting me afterward in the temple, raiſed to deſtroy me.

22. But through the divine † Providence, I have hitherto eſcaped, the effects of their malice, and continue to preach the ſame doctrine of CHRIST's Meſſiahſhip, and his reſurrection; which indeed is the thing aimed at by Moſes, and anſwers exactly to the predictions of the prophets.

23. For thoſe prophecies concerning the Meſſiah, do in no wiſe repreſent him as a temporal monarch, triumphing in the conqueſt of nations, and in the deſtruction of mankind; but as a *ſuffering* ‡ Saviour, that ſhould by the merits of his death, redeem the world from the puniſhment of their paſt ſins; and by the conqueſt of death by his || reſurrection, give all mankind a pledge and aſſurance of life and immortality, upon the terms of ſincere faith and obedience.

24. At

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* Chapters xvi. xvii. xviii, and xix.

‡ Ver. 23. [εἰ Χριστὸς παθητὸς——That Chriſt was capable of ſuffering, and was to ſuffer.] See the notes on preface to 1. Epiſt. John iv. 3.

|| Ver. 23. [Be the firſt that ſhould riſe from the dead.] See note on chap. xiii. 34.

24 And as he thus ſpake for himſelf, Feſtus ſaid with a loud voice, Paul thou art beſide thyſelf, much learning doth make thee mad.

24. At this diſcourſe of Paul's, A. D. 62. Feſtus, being a perſon utterly unacquainted with either *Jewiſh* or *Chriſtian* notions, took him to be beſide himſelf, and told him, he had ſtudied himſelf out of his wits.

25 But he ſaid, I am not mad, moſt noble Feſtus, but ſpeak forth the words of truth and ſoberneſs.

25. Paul very modeſtly replied, that he gave no ſymptoms of any irregular tranſport, but had ſpoken only clear and plain matters of fact;

26 For the king knoweth of theſe things, before whom alſo I ſpeak freely; for I am perſuaded that none of theſe things are hidden from him: for this thing was not done in a corner.

26. For the truth of which, in the main, he was willing to appeal to King Agrippa, who could tell, That the life, death, and reſurrection of JESUS (and his *own* converſion too), were not mere inventions of his own, but things of public fame and cognizance throughout all the *Jewiſh* land.

27 King Agrippa, believeſt thou the prophets? I know that thou believeſt.

27. Then addreſſing himſelf to Agrippa, You, O king (ſays he), by being a Jew, muſt be ſuppoſed to believe the *prophetical* writings to be of divine inſpiration. See then, if all their repreſentations of the Meſſiah are not moſt eminently fulfilled in Jeſus Chriſt.

28 Then Agrippa ſaid unto Paul, Almoſt thou perſuadeſt me to be a Chriſtian.

28. The king replied, That the account he had given of his converſion, and the reaſons for his religion, had almoſt induced him to be a Chriſtian *.

29 And

29. Paul

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* Ver. 28. [Almoſt thou perſuadeſt me to be a Chriſtian.] But whether this was ſaid by way of *banter*, or in good *earneſt*, is hardly to be determined. It is clear that Agrippa never did turn Chriſtian, whatever preſent effect this diſcourſe might have on him.

A. D. 62. 29 And Paul ſaid, I would to God, that not only thou, but alſo all that hear me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

29. Paul told him, he wiſhed and prayed, that both himſelf, and the whole court were Chriſtians in every reſpect as *he* was, excepting the circumſtance of *ſuffering* for it as *he* did.

30 And when he had thus ſpoken, the king roſe up, and the governor, and Bernice, and they that ſat with them.

30. & 31. And thus ended Paul's third hearing at Ceſarea. The court roſe, and, in conference afterward, all agreed, He was guilty of no crime that deſerved ſo much as impriſonment.

31 And when they were gone aſide, they talked between themſelves, ſaying, This man doth nothing worthy of death, or of bonds.

32 Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Cæſar.

32. Agrippa telling Feſtus that he ought to have been diſcharged, but that as he had appealed to the emperor, he muſt now be ſent to Rome, and referred to Nero.

CHAP. XXVII.

Paul's Voyage to Rome, to be tried before Nero. An Account of his Shipwreck and Eſcape in the Iſle of Malta.

1 AND when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other priſoners, unto one named Julius, a centurion of Auguſtus band.

1. THE prediction of Chriſt to Paul (chap. xxiii. 11.) that he ſhould preach the goſpel at Rome itſelf, was now going to be fulfilled; for upon his *appeal* to Cæſar, Feſtus delivered him and ſome other priſoners to Julius, a captain of the legion of Auguſtus, to ſhip off for Italy.

2 And entering into a ſhip of Adramyttium, we lanched, meaning to ſail by the coaſts of Aſia, one Ariſtarchus, a Macedonian of Theſſalonica, being with us.

2. We were put aboard a veſſel of Adramyttium (a ſea port town of Myſia), and ſo were to coaſt along the Leſſer Aſia; Ariſtarchus being the only Chriſtian acquaintance beſide myſelf *, that Paul had in the ſhip. A. D. 62.

3 And the next *day* we touched at Sidon. And Julius courteouſly entreated Paul, and gave *him* liberty to go unto his friends to refreſh himſelf.

3. Touching at Sidon, as we made for the coaſt, Julius was ſo civil to Paul, as to let him go and ſee his Chriſtian friends there for his refreſhment.

4 And when we had launched from thence, we ſailed under Cyprus, becauſe the winds were contrary.

4. & 5. Thence we were forced by the wind to go round the iſle of Cyprus, and ſo by Cilicia and Pamphylia, came to Myra in Lycia.

5 And when we had ſailed over the ſea of Cilicia and Pamphylia, we came to Myra *a city* of Lycia.

6 And there the centurion found a ſhip of Alexandria ſailing into Italy; and he put us therein.

6. When the captain happening on an Alexandrian bound for Italy, put us aboard her.

7 And when we had ſailed ſlowly many days, and ſcarce were come over againſt Cnidus, the wind not ſuffering us, we ſailed under Crete, over againſt Salmone:

7. & 8. The wind continued ſo croſs, that we were a great while, and with much difficulty, getting to Cnidus, and at laſt were forced to get under the iſle of Crete, over againſt the promontory of Salmone; and could hardly reach Laſea by the Fair Havens.

8 And hardly paſſing it, came unto a place which is called, the fair havens, nigh whereunto was the city *of* Laſea.

9. & 10.

* See the note on chap. xvi. 10.

A.D. 62. 9 Now when much time was ſpent, and when ſailing was now dangerous, becauſe the faſt was now already paſt, Paul admoniſhed them,

9. & 10. By this loſs of time, our voyage became very dangerous, for the great faſt of *expiation*, was paſt, (i. e. about Michaelmas time), and thoſe ſeas very ſtormy. Inſomuch that Paul adviſed them to winter there, unleſs they would run the hazard of the veſſel and their own lives.

10 And ſaid unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading of the ſhip, but alſo of our lives.

11 Nevertheleſs, the centurion believed the maſter and the owner of the ſhip, more than thoſe things which were ſpoken by Paul.

11. But the captain was adviſed by the maſter that owned the veſſel, who was of a contrary mind.

12 And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phœnice, and there to winter, which is an haven of Crete, and lieth toward the ſouth-weſt, and north-weſt.

12. And ſo indeed was the major part of the crew (the haven being a very bad one); and were by any means for getting to Phœnice, a good port in the ſame iſle, that had a harbour with a double channel, one to the ſouth-weſt, the other to the north-weſt.

13 And when the ſouth wind blew ſoftly, ſuppoſing that they had obtained their purpoſe, looſing thence, they ſailed cloſe by Crete.

13. As ſoon as they were got out of harbour, the wind coming to the ſouth, a gentle ſide-gale, they did not queſtion but to gain it, and keep coaſting along.

14 But not long after there aroſe againſt it a tempeſtuous

14. & 15. But they were ſoon diſappointed, by a moſt terrible north * eaſt wind, that forced us,

* Ver. 14. Called Euroclydon. The beſt critics think the true *reading* of this word ſhould be εὐρυακύλων; and that it

ous wind, called Euroclydon.

15 And when the ſhip was caught, and could not bear up into the wind, we let her drive.

us, againſt all we could do, to let her drive. A. D. 62.

16 And running under a certain iſland, which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they uſed helps, undergirding the ſhip: and fearing leſt they ſhould fall into the quick-ſands, ſtrake ſail, and ſo were driven.

16. & 17. We were driven under the iſle of Clauda, where we had much ado to hale in our boat, but at laſt got it, and binding the ſhip as well as we could, to keep her from ſplitting, ſtruck all her ſails, and drove along.

18 And being exceedingly toſſed with a tempeſt, the next day they lighted the ſhip;

19 And the third day we caſt out with our own hands the tackling of the ſhip.

18. & 19. Next day, and the day after, the ſtorm held ſo hard, that we were forced to throw a great deal of goods over-board, and as much as we could ſpare of the very tackle.

20 And when neither ſun nor ſtars in many days appeared, and no ſmall tempeſt lay on us, all hope that we ſhould be ſaved, was then taken away.

20. It held ſo long without either ſun or ſtars to ſteer by, that we could not but conclude, we ſhould ſplit upon ſame ſand or other.

21 But after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkened unto me, and not have looſed from Crete, to have gained

21. & 22. But when we had wrought hard, and eat little for a fortnight together, Paul, by way of gentle reprimand, aſked the captain and the crew, what they had gained by not taking his advice; but however (ſays he)

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it does not ſignify the *name* of any particular wind, but the *quarter* from whence it blows, *viz.* the *north-eaſt*. *Euroaquilo*, as the vulgar Latin. See Dr. Bently's Remarks on Freethinking, Part I. page 69, 70.

A. D. 62. ed this harm and loſs:
22 And now I exhort you to be of good cheer: for there ſhall be no loſs of any man's life among you, but of the ſhip.

he) be not diſcouraged, for though the veſſel is loſt, your lives ſhall be all ſaved.

23 For there ſtood by me this night the angel of God, whoſe I am, and whom I ſerve,
24 Saying, Fear not, Paul, thou muſt be brought before Cæſar; and lo, God hath given thee all them that ſail with thee.

23. & 24. And to aſſure you of the truth of what I ſay, the true God, whoſe apoſtle I am, and whoſe religion I profeſs, ſent his angel this very night, to comfort me in this diſtreſs, and to aſſure me I ſhould eſcape it, and get ſafe to Rome, to be tried by Cæſar; and that moreover for *my* ſake you ſhould all ſave your lives, if you would be adviſed by me.

25 Wherefore (Sirs) be of good cheer, for I believe God, that it ſhall be even as it was told me.
26 Howbeit, we muſt be caſt upon a certain iſland.

25. & 26. Be of good courage then, for I am certain GOD will perform his promiſe. And by divine information, I tell you before-hand, we ſhall be caſt upon a certain iſland.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight, the ſhipmen deemed that they drew near to ſome country,

27. The fourteenth night after this ſtorm began, as we were driven about that part of the Mediterranean * that runs into the Gulf of Venice, the mariners gueſſed they were near ſome ſhore.

28 And ſounded, and found it twenty fathoms: and when they had gone a little further, they ſounded again, and found it fifteen fathoms.

28. And found it pretty certain, by the decreaſe of their *ſoundings* as they drove along.

29 Then

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* Ver. 27. That this was called by, and included in the name of Adria, ſee Dr. Wells's Geograph. New Teſtam. Part II. page 148.

29 Then fearing leſt we ſhould have fallen upon rocks, they caſt four anchors out of the ſtern, and wiſhed for the day.

29. For fear of rocks, therefore, they put out all anchors from the ſtern, and lay by wiſhing for day-light to diſcover the ſhore. A. D. 62.

30 And as the ſhipmen were about to flee out of the ſhip, when they had let down the boat into the ſea, under colour as though they would have caſt anchors out of the fore-ſhip,

30. They ſaw it next morning, and the mariners would have ſecretly got the boat and made off; to cover which deſign, they pretended to go down, and let another anchor from the ſhip-head.

31 Paul ſaid to the centurion, and to the ſoldiers, Except theſe abide in the ſhip, ye cannot be ſaved.

31. But Paul (moſt probably by divine ſuggeſtion) knowing their purpoſe, told the captain, That though he had aſſured them, by divine information, their lives were ſafe, yet it was upon the natural condition that every one ſhould do his beſt endeavour for it; and if he ſuffered the mariners that were to guide the ſhip, to go off and leave her, they ſhould all be loſt.

32 Then the ſoldiers cut off the ropes of the boat, and let her fall off.

32. To prevent them therefore, the captain ordered his ſoldiers to cut the boat off, and ſet her a-drift.

33 And while the day was coming on, Paul beſought them all to take meat, ſaying, This day is the fourteenth day that ye have tarried, and continued faſting, having taken nothing.

34 Wherefore I pray you to take ſome meat: for this is for

33. & 34. Morning coming on, Paul adviſed the whole crew to eat and drink a full meal after their hard labour, and very little refreſhment. You ought to do it (ſays he) for your * healths ſake, and the better to enable you to work for your eſcape to land; which, with God's bleſſing, and your own endeavours, you will certainly do.

your

* Ver. 34. [Πρὸς τῆς ὑμετέρας σωτηρίας——For your health, i. e. either in *general*, or it will ſtrengthen you to ſwim and *ſave* yourſelves.]

A. D. 62. your health: for there ſhall not an hair fall from the head of any of you.

35 And when he had thus ſpoken, he took bread, and gave thanks to God in preſence of them all, and when he had broken it, he began to eat.

35, 36. & 37. And he to encourage them the more, ordered the table to be ſpread, ſaid grace before them all, and then began to eat; they all followed his example with cheerfulneſs and ſatisfaction in the hopes he had given them.

36 Then were they all of good cheer, and they alſo took ſome meat.

37 And we were in all in the ſhip, two hundred and threeſcore and ſixteen ſouls.

38 And when they had eaten enough, they lighted the ſhip, and caſt out the wheat into the ſea.

38. Then confiding in what Paul had ſaid, That the ſhip would be loſt, and they muſt eſcape for their lives, they flung their proviſions over-board.

39 And when it was day, they knew not the land: but they diſcovered a certain creek, with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip.

39. Full day-light being come, they could ſee the ſhore, but could not tell what land it was, and ſeeing a creek, they reſolved to thruſt into it if it were poſſible.

40 And when they had taken up the anchors, they committed *themſelves* unto the ſea, and looſed the rudder-bands, and hoiſed up the main ſail to the wind, and made toward ſhore.

40. And accordingly weighed anchor, hoiſted ſail, and tried for it.

41 And falling into a place where two ſeas met, they ran the ſhip aground, and the fore part ſtuck faſt, and remained unmoveable, but the hinder part was broken with the violence of the waves.

41. But before they could reach quite into it, fell aground between two ſeas, that beat the ſtern a-pieces, while the head lay faſt.

42 And the ſoldiers counſel was to kill the

42. The ſoldiers, ſeeing things come to extremity, adviſed the captain

the priſoners, leſt any of them ſhould ſwim out and eſcape.

captain to kill the priſoners, that ſo he might be anſwerable for none of their eſcapes. A. D. 63.

43 But the centurion willing to ſave Paul, kept them from *their* purpoſe, and commanded that they which could ſwim, ſhould caſt *themſelves* firſt into the ſea, and get to land:

43. But for Paul's ſake, he gave them all leave that could ſwim, to make to ſhore, and help the reſt;

44 Aud the reſt, ſome on boards, and ſome on *broken pieces* of the ſhip: and ſo it came to paſs, that they eſcaped all ſafe to land.

44. Who, with God's aſſiſtance, ſwimming upon planks and wrecks, got every one of them ſafe to ſhore.

CHAP. XXVIII.

Paul's Treatment in the Iſle of Malta. Is bit by a Viper without Harm; and is taken for a Deity. The Governor's Father cured by Paul, with many others. He proceeds to Rome. Is met by ſome Chriſtians on the Road. Has only one Soldier to guard him, and freely converſeth with his Friends. He preacheth to the Jews at Rome. The Succeſs he had in it.

1 AND when they were eſcaped, then they knew that the iſland was called Melita.

1. GETTING thus all ſafe aſhore, we ſoon learned by the inhabitants the name of the iſland to be Melita (now called the iſle of Malta.)

2 And the barbarous people ſhowed us no little kindneſs: for they kindled a fire, and received us every one becauſe of the preſent rain, and becauſe of the cold.

2. Thoſe barbarous and uncultivated people, treated us with unexpected humanity, receiving us into their houſes, and made fires to dry and warm us.

A. D. 63. 3 And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a viper out of the heat, and faſtened on his hand.

3. As Paul was turning the wood upon the fire, a viper faſtened upon his hand.

4 And when the barbarians ſaw the venomous beaſt on his hand, they ſaid among themſelves, No doubt this man is a murderer, whom though he hath eſcaped the ſea, yet vengeance ſuffereth not to live.

4. The ignorant inhabitants knowing Paul to be a priſoner for ſome ſuppoſed crimes, and judging of every thing merely by *events*, concluded him to be a malefactor indeed; and that though Providence had let him eſcape the ſea, yet it had now overtaken him in an exemplary manner.

5 And he ſhook off the beaſt into the fire, and felt no harm.

5. Paul ſhook the viper into the fire, without the leaſt harm received by it.

6 Howbeit, they looked when he ſhould have ſwoln, or fallen down dead ſuddenly: but after they had looked a great while, and ſaw no harm come to him, they changed their minds, and ſaid that he was a god.

6. But the people being acquainted with the deſperate venom of that creature, expected he would ſoon have dropped for dead; but convinced by a ſufficient time, it had no manner of effect upon him, they concluded him to he a kind of * deity.

6 In the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius, who received us, and lodged us three days courteouſly.

7. Near to the place where we got aſhore, the Roman governor Publius kept his reſidence, who out of reſpect to the captain (Julius) that guarded us, ſent for us home, and entertained us with great civility.

8 And it came to paſs, that the father of Publius lay ſick of a

8. The governor's father at that time lay ſick of a fever, attended with a *dyſentery*, to whom

* It is ſuppoſed by learned men, that they took him to be Hercules.

a fever, and of a bloody flux, to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

whom Paul went, and by prayer and impoſition of hands reſtored him immediately to perfect health. A. D. 63.

9 So when this was done, others alſo which had diſeaſes in the iſland, came, and were healed:

9. The fame of which miraculous cure, induced abundance of other people to bring their ſick friends to him, and he cured them all.

10 Who alſo honoured us with many honours, and when we departed, they laded us with ſuch things as were neceſſary.

10. The people, in gratitude for ſuch benefits, gave us plenty of all proviſions, and at parting, furniſhed us with all neceſſaries for our voyage.

11 And after three months we departed in a ſhip of Alexandria, which had wintered in the iſle, whoſe ſign was Caſtor and Pollux

11. At three month's end we went aboard an Alexandrian that wintered in the iſle, called Caſtor and Pollux.

12 And landing at Syracuſe, we tarried there three days.

14 And from thence, we ſet a compaſs, and came to Rhegium; and after one day the ſouth-wind blew, and we came the next day to Puteoli.

12, 13, & 14. Landing at Syracuſe in Sicily, thence we turned a little, and touched at Rhegium, the firſt port in Italy, and next day, with a ſoutherly wind, reached Puteoli; where ſome Chriſtian brethren requeſted us to ſtay a week, and then we went by land to Rome.

14 Where we found brethren, and were deſired to tarry with them ſeven days: and ſo we went toward Rome,

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Three Taverns: whom when Paul ſaw, he thanked God, and took courage.

14. The Roman Chriſtians hearing of our arrival in Italy, came to meet us, ſome as far as Appii-forum, others as far as the Three Taverns. For which great expreſſion of brotherly kindneſs, Paul was very thankful both to God and to them.

16 And

A. D. 63. 16 And when we came to Rome, the centurion delivered the priſoners to the captain of the guard: but Paul was ſuffered to dwell by himſelf, with a ſoldier that kept him,

16. When we were got thither, the captain delivered all the other priſoners to the proper officer called the *præfect* of the *prætorium*; but either by his own recommendation, or by Felix's letter in his behalf, he got leave for Paul to live in a houſe of his own, with only one ſoldier * to guard him.

* See ch. xii. 6.

17 And it came to paſs, that after three days, Paul called the chief of the Jews together. And when they were come together, he ſaid unto them, Men and brethren, though I have committed nothing againſt the people or cuſtoms of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans.

17, 18. & 19. Three days after Paul was fixed in his lodging, he ſent for the principal Jews, and told them his caſe, and the occaſion of his coming thither, his falſe and malicious accuſation to Felix and Feſtus, and his conſtraint to appeal to the emperor: But to fence againſt any prejudice theſe *Romiſh* Jews might take at him, he aſſured them, that in this appeal he would be no *informer* againſt his countrymen of Judea (though they had ſo ill uſed him) but only ſtand upon his *own defence*, and clear *himſelf*.

18 Who when they had examined me, would have let me go, becauſe there was no cauſe of death in me.

19 But when the Jews ſpake againſt it, I was conſtrained to appeal unto Cæſar, not that I had ought to accuſe my nation of.

20 For this cauſe therefore have I called for you, to ſee you, and to ſpeak with you: becauſe that for the hope † of Iſrael I am bound with this chain.

20. Now (ſays he) the reaſon I ſent for you was, to acquaint you with this my hard uſage, and to aſſure you, that the only pretence for it was, my preaching a doctrine owned and believed by all orthodox Jews, viz. the coming of the Meſſiah, and a † future ſtate.

21. They

† Ver. 20. [The hope of Iſrael.—See note on chap. xxiii. 6.

21 And they ſaid unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, ſhowed or ſpake any harm of thee.

21. They told him, They had no information nor complaints from Judea againſt him, either by writing or word of mouth. A. D. 63.

22 But we deſire to hear of thee what thou thinkeſt: for as concerning this ſect, we know that every where it is ſpoken againſt.

22. Only they found in general, that this *Chriſtian religion* he profeſſed, had a bad character, and therefore deſired him to give them ſome account what the doctrines of it were.

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and teſtified the kingdom of God, perſuading them concerning Jeſus, both out of the law of Moſes, and out of the prophets, from morning till evening.

23. Paul ſet them a day to do it in at his lodgings, where to a numerous aſſembly of them, he gave them the hiſtory of the life and actions of Jeſus Chriſt, and ſhowed them the nature of his religion; demonſtrating him to be the *true* Meſſiah, in whom were moſt eminently fulfilled the grand deſigns of the *Moſaical* law, and all the predictions and deſcriptions of their *prophets*, in a diſcourſe for a whole day together.

24 And ſome believed the things which were ſpoken, and ſome believed not.

24. Which converted ſome of them, but had no effect upon others.

25 And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the Holy Ghoſt by Eſaias the prophet, unto our fathers,

25. As the infidel Jews were going away, Paul freely told them, they exactly anſwered the character the prophet Iſaiah had given of ſome of their forefathers, (Iſa. vi. 10.)

26 Saying, Go unto this people, and ſay, Hearing ye ſhall hear,

26. & 27. *In which he repreſented them as an obſtinate and incurable generation of men, that*

A. D. 63. hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and not perceive.

27 For the heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed, leſt they ſhould ſee with *their* eyes, and hear with *their* ears, and underſtand with *their* heart, and ſhould be converted, and I ſhould heal them.

by their wilful luſts and ſinful prejudices, had made themſelves deaf to all divine admonitions, threatenings, and perſuaſions; and ſo fruſtrated all the reaſonable and merciful means of their converſion and ſalvation.

28 Be it known therefore unto you, that the ſalvation of God is ſent unto the Gentiles, and *that* they will hear it.

28. Know therefore (ſays he) That all theſe gracious privileges of the religion and kingdom of the Meſſiah, which you have ſo ungratefully rejected, ſhall be offered to the *Gentile* world, who will give them a better reception than you have done.

29 And when he had ſaid theſe words, the Jews departed, and had great reaſoning among themſelves.

29. With this the Jews went off, and had violent diſputes among themſelves about theſe matters.

30 And Paul dwelt two whole years in his own hired houſe, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all confidence, no man forbidding him.

30. & 31. In the meanwhile Paul was permitted (though yet a priſoner) to dwell in his own hired houſe, where he entertained, and, with the utmoſt freedom, preached the *Chriſtian* religion to all ſorts of people, both Jews and Gentiles.

A

A

PARAPHRASE

ON THE

EPISTLE OF ST. PAUL.

TO THE

ROMANS.

PREFACE.

THE ſum and ſubſtance of the Chriſtian religion, is contained in the hiſtory of the life and death, the doctrine and diſcourſes of our bleſſed SAVIOUR in the four *goſpels*. The *epiſtolary* writings of the apoſtles were *occaſional*, and intended only to confirm the churches, to whom they were written, in the ſame rules of *goſpel*, *faith* and *practice* they had before been inſtructed in. They are accommodated to the particular diſputes and controverſies, errors or falſe notions, that were then ſet on foot among Chriſtian people.

Wherefore to a due underſtanding of the far greater part of *theſe* ſacred writings, the principal thing requiſite is, an inſight into the grounds of the *controverſies* therein handled, and the perſons that broached and ſpread the *falſe notions* therein oppoſed and confuted. The two epiſtles to the Romans and Galatians are, for the main, written upon one and the ſame *occaſion*, and levelled at the ſame erroneous doctrines; for which reaſon, I intend this for a ſufficiet Preface to them both. The ſum of the caſe is this:

Before the coming of CHRIST, the Jews being the only people in *covenant with* God, and his proper church; they, inſtead of an humble thankfulneſs for ſuch a privi-

ledge and favour, proudly looked upon themſelves to have the only *right* and *title* to it for ever. All other nations of the world they contemned and deſpiſed, as utterly unworthy of any divine privilege, favour, providence or protection. Their Meſſiah they expected to be a glorious temporal prince, who ſhould raiſe their church and *nation* to an exceſs of external greatneſs and ſplendor, and become the *wonder* and *amazement*, but not the Saviour of the Gentile world. Theſe notions were ſo rooted in them before, and at our SAVIOUR's time, that his very apoſtles, in a great meaſure, retained them after his death, until St. Peter was convinced of the contrary, by an expreſs revelation in Acts x. The Jews that did embrace the faith of the *goſpel*, had ſtill ſuch a reverence for their *ceremonial law*, that they would not endure to converſe with a Gentile Chriſtian that was not *circumciſed*. But the college of apoſtles, all fully convinced by St. Peter's caſe with Cornelius, declared in full council, that GOD intended to receive the Gentiles into the Chriſtian covenant, without their obſervation of the Moſaical ceremonies *. Yet notwithſtanding this authoritative determination, the Jewiſh Chriſtians did, many of them, retain their zeal for that *law*, and preſſed it as abſolutely neceſſary along with the *goſpel religion*, in order to mens ſalvation.

Any one who reads the *apoſtolic epiſtles* (particularly thoſe of St. Paul), with any care and attention, will find their conſtant method to have been, *firſt* to explain the particular *point* debated in the *church*, or amongſt the *perſons* they wrote to, and was the *occaſion* of their writing; and, in the *next* place, to give them ſuch *exhortations* to every Chriſtian duty and virtue as would be at *all times*, and in every *church*, of every *age*, neceſſary and of abſolute importance; having a ſpecial eye to the *particular* virtues thoſe *diſputes* might moſt probably tempt them to the neglect of. Now, the *former* part of theſe *epiſtolary* writings cannot be rightly underſtood any other way, than by attending carefully to the ſtate of the *queſtions* therein handled, and determined. And therefore the errors and vain diſputes, that are to be ſeen in

* See Acts xv.

in many writings of these latter ages of Christianity, concerning *faith* and *works*, *justification* and *sanctification*, *election* and *reprobation*, and such like; that have confounded, vexed, and distracted the minds of many Christians; have all arisen from this *one grand* mistake, of applying certain particular *phrases*, or *passages*, in these writings, to *themselves*, or to any other *particular persons*, which plainly appear to have referred to the then state and condition, not of *particular persons*, but of *whole churches*, of the *Jewish* or *Gentile* part. It is this mistake that has first troubled the hearts, and so diverted the minds of many otherwise good men, from attending to the more excellent parts of these writings, the *moral* and *weighty* exhortations given to Christians; and, by puzzling them about *former* controversies that do very *little*, if at *all* concern us *now*, have turned off their thoughts from the *great matters* of the law, which are most easy to be *understood*, and of infinite obligation to be put in *practice*.

These questions therefore, viz. *Whether the* Gentiles *were at all to be admitted into the church and kingdom of* CHRIST *the* Messiah? Or, at least, *Whether both they and the* Jews, *ought not to observe the* ceremonial law *along with* the Christian? *Whether the true religion were so appropriated and confined to the* Jewish *nation, and the* Jewish *land, as that for their obstinacy they could never be cast off and excluded the church of God?* These, I say, are the substance of this epistle, without attending to which, the very *terms* and *phrases* made use of in it, must appear improper, the reasonings hard, intricate, and contradictory; but with this *key* they are exact, strong, regular, and conclusive. The *two first* of these *questions* are handled in the eight first chapters, and some particular branches of them, in the 13th, 14th, and 15th. The other is treated on in the 9th, 10th, and 11th. These, and all the occasional exhortations to Christian *peaceableness* and *purity*, I have regularly digested in the contents of each chapter.

CHAP.

CHAP. I.

St. Paul declares his Apoſtolical Commiſſion *from Jeſus Chriſt, to preach the Goſpel-Religion both to Jews and Gentiles. Expreſſes his Deſire of viſiting the* Roman *Chriſtians, to confirm and ſtrengthen them in the Faith; eſpecially to ſatisfy them in this particular Point,* viz. *That both Jew and Gentile were under an abſolute Neceſſity and Obligation of relying wholly upon the* Goſpel-Religion *for Pardon and Salvation. He proves this, firſt, with reſpect to the Gentiles, from the Conſideration of their long inexcuſable Idolatry, and enormous Vices and Tranſgreſſions. From* Ver. 18. *to the end.*

1 PAUL, a ſervant of Jeſus Chriſt, * called *to be* an apoſtle, ſeparated † unto the goſpel of God.

1. PAUL, who from a zealous perſecutor of the Chriſtian religion, is now become a diſciple of Jeſus Chriſt, being converted by him, in a ſingular and extraordinary * manner, and by his particular commiſſion † appointed and ſelected to be an *apoſtle* and preacher of the goſpel-doctrine. Written A. D. 57.

2. (*Viz.*

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* Ver. 1. [Called.]. See Acts ix. and xxii. and xxvi.

† Ibid. [Ἀφωρισμένος.——Separated to the goſpel.]—— It being not abſolutely certain, whether this phraſe relates to his *call* to the *apoſtleſhip* in general, or to his ſpecial *ſeparation* to preach to the Gentiles, Acts xiii. 2. I have expreſſed it with a juſt latitude to both. It is remarkable in what a variety this great *apoſtle* expreſſes his own *character* in his ſeveral *epiſtles* to the Chriſtian churches; ſtyling himſelf, in *ſome*, an *apoſtle* of Chriſt, ſpecially *called* and *ſeparated*, &c. in *others*, the *ſervant* of God, and of Jeſus Chriſt; in *others*, the *priſoner* of Jeſus Chriſt; and in that to the Hebrews without *any name*. For the *juſtneſs* and *propriety* of this, ſee the Paraphraſe on Philemon in Mr. Locke's manner, ver. 1.

A. D. 57. 2 (Which he had promiſed afore by his prophets in the holy ſcriptures).

2. (*Viz.* The doctrine and religion of the Meſſiah, ſo much ſpoken of, and promiſed to the *Jewiſh* nation, and to the whole world, in the writings of Moſes and the prophets).

3 Concerning his Son Jeſus Chriſt our Lord, which was made of the ſeed of * David according to the fleſh.

3. All which characters and predictions are moſt eminently and exactly fulfilled in JESUS CHRIST, who was born of a virgin, of the family * of David.

4 And declared to be the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead.

4. But was demonſtrated to be more than *man*, even the divine *Word*, the *Son of God*, the Saviour of mankind, by that fullneſs of the † *Holy Spirit* that dwelt in him, and evidenced itſelf moſt eſpecially by his reſurrection from the dead, as thoſe *prophecies* foretold.

5 By whom we have received ‡ grace and apoſtleſhip for obedience to the faith among all nations for his name.

5. From whom thus raiſed and exalted to be *Head* of the church and *Lord* of all things, I have received the great favour, and honourable ‡ office of an *apoſtle*, to convert both Jews and

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* Matth. i. 1. Acts ii. 30. 2 Tim. ii. 8. [According to the fleſh.] This Phraſe κατὰ σάρκα, in this, and many other places, properly denotes the *deſcent* or *family-relation* of a perſon. Thus Rom. iv. 1. ix. 3, 5. 1 Cor. x. 18. [Abraham our father after the fleſh. My kinſmen after the fleſh. Iſrael after the fleſh, and Chriſt after, or in, the fleſh.]

† Ver. 4. [Ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης, I think ought to be tranſlated——By the power of the Holy Spirit. Δύναμις κατὰ πνεῦμα, is, The power of the Spirit;] and being ſo rendered, makes the cleareſt connection. Compare 2 Tim. i. 8. 2 Cor. viii. 2.

‡ Ver. 5. [Χάριν καὶ ἀποστολὴν, grace and apoſtleſhip, is plainly a Hebraiſm, and ſignifies, The favour or honour of the apoſtleſhip.]

and Gentiles to his * religion for the glory of his name. A. D. 57.

6 Among whom are ye alſo the called of Jeſus Chriſt.

6. Of which Gentile part of this church, you Chriſtians of the famous city of Rome, are now become a principal branch.) †

7 To all that be in Rome, beloved of God, called *to be* ſaints: Grace to you, and peace ‡ from God our Father, and the Lord Jeſus Chriſt.

7. To you, Gentile converts, and to all the Roman profeſſors of this faith, I Paul write this epiſtle, wiſhing you the continuance of all divine favours and bleſſings from God the Father, by our Lord Jeſus Chriſt.

8 Firſt, I thank my God through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world.

8. Firſt expreſſing my hearty praiſe and thankſgiving to God, through Jeſus Chriſt the fountain of all our bleſſings, for your converſion to his true religion, for which you are ſo celebrated and remarkable.

9 For God is my witneſs whom I ſerve with my ſpirit in the goſpel of his Son, that without ceaſing I make mention of you

9. & 10. And in this expreſſion you may believe me ſincere, for God himſelf, whoſe true and faithful ſervant I endeavour to the utmoſt to approve myſelf, as an apoſtle of the goſpel; can teſtify

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* Ver. 5. [Ὑπὲρ τοῦ ὀνόματος αὐτοῦ.—For his name.] Theſe words may be connected, either to *grace and apoſtleſhip*, and then the ſenſe is, *for his religion;* or elſe to the latter clauſe.——*For the obedience of faith among all nations;* and then I think they beſt ſignify, *for the honour of his name.* But I have expreſſed them both.

† Note, Let the judicious reader conſider, whether the including theſe 2d, 3d, 4th, 5th and 6th verſes in one parentheſis, would not make the cleareſt conſtruction.

‡ Ver. 7. [From God the Father, and the Lord Jeſus Chriſt—or ἀπὸ Θεοῦ, πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ—from God the Father of us, and of the Lord Jeſus Chriſt,] agreeably to Acts xv. 11. Rom. xvi. 24. 2. Cor. xiii. 13. and elſewhere.

A. D. 57. you always in my prayers.

10 Making requeſt (if by any means now at length I might have a proſperous journey by the will of God) to come unto you.

tify that I never pray to *him*, without praying for *you*, and begging his Providence would ſo order it, that I might ſafely arrive at Rome to ſee you;

11 For I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end you may be eſtabliſhed.

12 That is, that I may be comforted together with you, by the mutual faith, both of you and me.

11. & 12. Which is a thing I very much wiſh for, and that to no other end and purpoſe, but to confirm and ſtrengthen you in your Chriſtian profeſſion, by giving you ſome ſeaſonable counſels, or by imparting ſome ſpiritual gifts and endowments of the Holy Ghoſt to you, for our mutual comfort and ſatisfaction.

13 Now I would not have you ignorant, brethren, that oftentimes I purpoſed to come unto you (but was * let hitherto) that I might have ſome fruit among you alſo, even as among other Gentiles.

13. And indeed I have often reſolved with myſelf to come and viſit you, and do myſelf and you the pleaſure of promoting and enlarging the goſpel religion at Rome as well as in other places, but have been hitherto prevented *.

14 I am debtor both to the Greeks, and to the Barbarians, both to the wiſe, and to the unwiſe.

15 So, as much as in me is, I am ready to preach the goſpel to you that are at Rome alſo.

14. & 15. For as I am obliged by my *apoſtolical commiſſion*, to preach and propagate the Chriſtian doctrine to *all* countries †, and people of all ranks, degrees, and capacities, I have no reaſon but to be ready and deſirous to do it to you alſo at Rome.

16. For

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* Ver 13. [Prevented.]——Probably by the unexpected oppoſition and hardſhips he met with in Aſia and Greece, from whence this epiſtle was written. See Acts xiii. and xx, &c.

† Ver. 14. See chap. xi. xii. xv. xvi. and Gal. ii. 9.

16 For I am not aſhamed of the goſpel of Chriſt: for it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greek.

16. For though I am ſenſible A. D. 57. this goſpel of Chriſt, is likely to meet with no little oppoſition from the vices and prejudices of mankind; though ſome of its doctrines will bear hard upon the falſe wiſdom and pride of the Gentile philoſophers, and others upon the malice and haughtineſs of the Jews; though its profeſſors may now ſeem mean and contemptible, yet it is attended with ſuch evidences of truth, with ſuch demonſtrations of divine power, wiſdom and goodneſs towards mankind, as will recommend it to all impartial and conſidering men, as the beſt and only method of happineſs and ſalvation, both to Jew and Gentile, that will ſincerely believe and obey it.

17 For therein is the * righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.

17. I therefore neither muſt, nor can, be afraid or aſhamed to preach it, even in Rome itſelf, the great metropolis of the world; becauſe I know, that *this method of God's redeeming and ſaving mankind by their embracing the faith, and living up to the religion of Chriſt* *, is revealed to the world with a gracious

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* Ver. 17. [Δικαιοσύνη γὰρ Θεοῦ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν. The righteouſneſs of God is revealed from faith to faith.] Mr. Limborch and Mr. Locke take the phraſe *from faith to faith*, to ſignify *wholly by faith*, from two parallel phraſes, in chap. vi. xix. and 2 Cor. iii. 18. But I think thoſe phraſes are exactly of the ſame ſignification with this, and therefore judge this conſtruction moſt natural, *viz.* [Δικαιοσύνη Θεοῦ ἐκ πίστεως, i. e. God's method of juſtifying us by faith in Chriſt,] is revealed, [εἰς πίστιν, i. e. to bring in all, both Jews and Gentiles, to believe and embrace it;] for that is the ſcope of the apoſtle's argument. See ver. 18, &c. However, ſuppoſing this phraſe *from faith to faith*, be of the ſame ſignification with that of *from glory to glory*, yet the ſenſe of it is not the ſame as *wholly by faith*, but a *higher degree of faith*. And this indeed might be the apoſtle's

A. D. 57. a gracious deſign to bring in *all*, both Jews and Gentiles, under the covenant and happy privileges of it; according to thoſe words of the prophet, *The juſt man ſhall live by his faith.* [See Galat. iii. 11, 12.]

18 For the wrath of God is revealed from heaven againſt all ungodlineſs, and unrighteouſneſs of men, who hold the truth in unrighteouſneſs *.

18. And that there is an abſolute neceſſity, this faith in Chriſt ſhould now be preached to and embraced by *all* men without exception, is plain from that deplorable condition of vice and wickedneſs, under which, both Gentile and Jew lie now involved. And firſt as to the Gentiles, they are known to have been long and univerſally guilty of ſuch exorbitant practices *, as muſt needs hinder in their minds all diſcernment of divine truth, and ſubject them to the eternal wrath and diſpleaſure of heaven.

19 Becauſe that which may be known of God, is manifeſt in them, for God hath ſhowed it unto them.

19. Nor can they plead perfect ignorance, in their excuſe; for the very light of *natural reaſon* was ſufficient to have guided them into ſo much knowledge of God's nature and will, as would have kept them from ſuch abſurd violations of their duty;

20 For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, *even* his eternal power and godhead; ſo that they are without excuſe.

20. The divine wiſdom, power and goodneſs, that ſhines out in the very creation of the world, and in the conſtant government and providence over it, being enough *alone* to render all groſs *idolatry* and heinous *impiety* utterly inexcuſable.

21. So

ſtle's meaning, [That God's method of juſtifying men, was now revealed in order to bring them to a higher and happier degree of faith in God (i. e. to more perfect religion) than either Gentile or Jew had yet been acquainted with. And of theſe *two* the judicious reader may take his choice.

* Ver. 18. [Who hold the truth in unrighteouſneſs, or withhold and ſuppreſs the truth by iniquity, κατεχόντων ἐν ἀδικίᾳ.

21 Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkened.

21. So that they lived without paying any juſt worſhip to God, void of all dutiful and thankful behaviour toward him, and loſt themſelves in the moſt irrational conceptions, and falſe reaſonings about him, even while they had ſufficient *light* to inſtruct them better. A. D. 57.

22 Profeſſing themſelves to be wiſe, they became fools:

22. Yet under this degree of folly and ignorance, did many of them uſurp the title of *wiſe men* and *philoſophers*.

23 And changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things.

23. An ignorance ſo affectedly ſtupid, that while common reaſon would have repreſented God to them as a *ſpiritual, uncompounded, incorruptible exiſtence*, they impiouſly reſembled him to the meaneſt of corruptible creatures, worſhipping him under the ſhape of mortal *men*, nay even of *birds*, and *beaſts*, and *inſects*.

24 Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their own bodies between themſelves:

24. For which heedleſs and wilful depravation of their *underſtandings*, God in juſt judgment gave them up to all the woful effects of it in moſt abominable *practices*, even to the lewdneſs of the Sodomites and Canaanites, the moſt diſhonourable and ſhameful to human body.

25 Who changed the truth of God into a lie, and worſhipped and ſerved the creature more * than the Creator,

25. 26. & 27. It was but juſt, I ſay, for God to leave ſuch people, both men and women, to commit things the moſt unnatural

* Ver. 25. [More than the Creator. Not *beſide the Creator* (as ſome learned men imagine), but παρὰ, *above or more.* For

A. D. 57. Creator, who is bleſſed for ever. Amen.

26 For this cauſe God gave them up unto vile affections: for even their women tural to their ſex, and diſhonourable to human nature, who, by worſhipping the vileſt creatures, had done ſuch diſhonour to their almighty and bleſſed Creator.

did change the natural uſe into that which is againſt nature.

27 And likewiſe alſo the men, leaving the natural uſe of the woman, burned in their luſt one toward another, men with men working that which is unſeemly, and receiving in themſelves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them * over to a reprobate mind, to do thoſe things which are not convenient: † 28. And when they had the means of truer and more juſt notions of God, they neglected and would make no improvement of them, it was but a righteous puniſhment for God to give them over to the perfect ſwing of a raſh, injudicious, * and unthinking temper, that muſt render them odious to God, by the habitual practice of the moſt abominable † vices;

29. 30.

For this *word*, when ſet between two *nouns*, does, in the *New Teſtament*, denote a *compariſon*. Thus Rom. xiv. 5. [One eſteems one day, παρὰ, above another.] So Heb i. 9. [God hath anointed thee, παρὰ, above thy fellows:] And elſewhere.

* Ver. 28. [Εἰς ἀδόκιμον νοῦν, To a reprobate mind.] The word ἀδόκιμος, being capable of two ſenſes, viz. either *rejected* or *diſapproved*, or elſe that of *undiſcerning* or *injudicious*, I have comprehended them both.

† Ibid. [Τὰ μὴ καθήκοντα, Things which were not convenient.]——The meaning is, [Things no way agreeable to human nature,] as the following catalogues of vices plainly ſhows. I have therefore, I think, juſtly paraphraſed it *moſt abominable vices*, taking our tranſlation to be very dry, and ſhort of expreſſing the ſpirit of the apoſtle in this phraſe. This way of ſpeaking is very common in the Old Teſtament. Thus, the uſe of a *falſe balance*, and *to have reſpect of perſons*, are ſaid to be *not good*, Prov. xx. 23. xxviii. 21. i. e. *exceedingly evil*. And the *ſacrificing of children to* Molech, are ſaid to be things *which God commanded not, nor entered into his heart*, Jer. vii. 31. xix. 5. i. e. which he *ſeverely forbade*. See alſo Rev. iii. 2.

29 Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs, full of envy, murder, debate, deceit, malignity, whiſperers,

30 Backbiters, haters of God, deſpiteful, proud, boaſters, inventors of evil things, diſobedient to parents;

29. 30. & 31. Such as injuſtice, uncleanneſs, treachery, covetouſneſs, malice, envy, murder, contention, cheating, miſchievouſneſs, whiſpering, defamation, hatred of God and goodneſs, abuſiveneſs, haughtineſs, flattery, invention, diſobedience to parents, perfect unthoughtfulneſs, falſity to our words, oaths, and promiſes; want of natural affection, implacableneſs, and inhumanity. A. D 57.

31 Without underſtanding, covenant breakers; without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, (that they whch commit ſuch things are worthy of death), not only do the ſame, but have pleaſure in them that do them.

32. Yet all or ſome of theſe crimes, were the generality of Heathen people guilty of, while reaſon and nature, nay ſeveral of their own *laws* declared them ſuch actions as deſerved death, and conſequently they ought to have concluded *GOD* muſt ſeverely puniſh them; yet ſo deſperately were they ſunk in impiety, as not only to commit them themſelves, but freely to communicate with, and even encourage others in the practice of them. *And this is abundantly ſufficient to prove the* Gentiles *to be under the abſolute want of* CHRIST *as a Saviour, by faith in whom* alone *they can be pardoned and redeemed.*

CHAP. II.

The ſame impartial Juſtice of God that muſt needs ſubject the Gentile Sinners to divine Wrath and Puniſhment, muſt fall equally upon the Jews, while they are guilty of the ſame Vices. For a wicked Jew therefore to condemn them *as incapable of the* Goſpel *and* Kingdom *of the Meſſiah, is to caſt* himſelf *by the ſame Argument. God's future and ſolemn Judgment will paſs upon all Men, in proportion to the Light and Advantages they have enjoyed, improved, or neglected. Outward Privileges of Religion not the Thing that ſaves Men. Sins againſt a revealed Law, made the Jews more guilty than the Heathens were. Wherefore they alſo muſt rely upon the ſole Mercies of CHRIST the Redeemer.*

A. D. 57. 1 THerefore thou art inexcuſable, O man, whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thyſelf, for thou that judgeſt, doſt the ſame things.

1. NOW if it be thus true, that the wrath of God is juſtly due upon the heinous and wilful impieties of *all* mankind; and the *Gentile* part of the world is ſo plain an example of it (chap. i.), it muſt needs follow, that if you Jews inſult and condemn *them* upon this account, as utterly incapable of the *goſpel*-covenant and kingdom of the Meſſiah, you muſt condemn *yourſelves* at the ſame time, becauſe *you* are guilty of the ſame crimes.

2 But we are ſure that the judgment of God is according to truth, againſt them which commit ſuch things.

2. You may indeed be thus ſevere in your thoughts of *their* condition, and partial to *yourſelves*; but certain it is, both from the *nature* and *will* of God, that ſuch degrees of wickedneſs muſt render *all ſorts* of people without diſtinction, obnoxious to his juſt judgments.

3. And

3 And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the judgment of God?

3. And how can you ſo much as imagine, while you thus imperiouſly paſs ſentence upon *others* for tranſgreſſing the laws of *nature*, that you Jews can ever eſcape the divine vengeance for committing the ſame things againſt the *expreſs law of* Moſes? A. D. 57.

4 Or deſpiſeſt thou the riches of his goodneſs, and forbearance, * and long ſuffering, not knowing that the goodneſs of God leadeth thee to repentance?

4. Nay, is it not the higheſt affront to the divine mercy and patience toward you, that inſtead of improving it as the moſt winning engagement to your *own* repentance and reformation, you ſhould only abuſe it into an argument for inſulting and deſpiſing the *reſt of mankind*.

5 But after thy hardneſs and impenitent heart, treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God.

5. Certainly *your* obſtinate refuſal of the *goſpel terms* of pardon and ſalvation, will be a dreadful aggravation of all your former crimes, in the day of God's final judgment.

6 Who will render to every man according to his deeds:

6. Who will then, with an exact and impartial juſtice, beſtow his bounteous rewards, and inflict ſevere puniſhments, upon all people of *every* nation and profeſſion whatever, in proportion to the knowledge they have had of his divine will.

7 To them, who by patient continuance in well doing, ſeek for glory, and honour and immortality; eternal life:

7. He will beſtow eternal glory and happineſs upon all (whether Jews or Gentiles) who endeavour after it, by conſtantly adhering to the religion of JESUS CHRIST.

8 But

* Ver. 4. [Forbearance and long ſuffering.] Compare 2 Pet. iii. 15, 16. and ſee Dr. Mill's Prolegom. § 28.

A. D. 57.

8 But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs; indignation and wrath,

9 Tribulation and anguiſh upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the Gentile *.

8. & 9. And on the contrary, will inflict moſt exquiſite and terrible puniſhments upon *all* that by wilful and obſtinate prejudices of humour, luſts, or paſſions, refuſe to believe and live up to it; upon wicked and unbelieving Jews, in proportion to *their* greater ingratitude in refuſing the *firſt* offers of it * made to them; and upon unbelieving Gentiles, in a juſt proportion to *theirs* alſo.

20 But glory, honour, and peace, to every man that worketh good. to the Jew firſt, and alſo to the Gentile.

11 For there is no reſpect of perſons with God.

10. & 11. But glory, honour, and peace, ſhall then be the reward of all true diſciples of Chriſt, of *whatever* nation: for God will make no diſtinctions on account of any *former* privileges or relations of people to him.

12 For as many as have ſinned without law ſhall alſo periſh without law: and as many as have ſinned in the law, ſhall be judged by the law.

12. Nay, and God will not only, in that day, reward every one, as a *Chriſtian believer*, indifferently, but will exerciſe perfect juſtice and mercy, even to heathens that never had any opportunity of knowing his *revealed will*. Thoſe that tranſgreſſed againſt the mere light of *nature*, ſhall be judged and puniſhed only by the laws of *nature*; whilſt the Jews that ſinned againſt the revealed law of Moſes, ſhall receive a puniſhment proportionable to the abuſe of ſuch a greater *light*.

13 (For not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified)

13. For you are infinitely miſtaken, if you think the bare external privilege of being under the covenant of Abraham, and profeſſion of the *Jewiſh religion*, is

* Ver. 9. [To the Jew firſt.] See Acts xiii. 46.

is enough to ſave you; no, nothing but a life ſuitable to the laws you are under, will do that. A. D. 57.

14 For when the Gentiles which have not the law, do by nature the things contained in the law; theſe having not the law, are a law unto themſelves:

14. And you are as much in the wrong when you conclude, thoſe good *heathens* can no way be juſtified and ſaved, becauſe they have had no *written* and *poſitive* laws of God as you Jews have; for if they perform the ſame moral and ſubſtantial duties, by their induſtrious uſe of the light of reaſon and *nature*, that a Jew does, by direction of the written law, they are ſo far a law unto themſelves:

15 Which ſhow the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another:

15. That is, their own reaſon and conſciences by which they honeſtly judge between what is good and evil, lawful and unlawful to be done, is the ſame moral rule to *them*, as the written law is to *you*; and they ſhall be condemned or acquitted, according to the improvements they make of the plain dictates of it.

16 In the day when God ſhall judge the * ſecrets of men by Jeſus Chriſt, according to my goſpel.

16. This impartial diſtribution of divine juſtice, both to Jew and Gentile, I ſay, ſhall be made at the great and ſolemn day of *judgment*; when JESUS CHRIST, appointed by God the Father to be the judge of the whole world, ſhall paſs ſentence upon all the ſecret, as well as open actions of all men (weighing the conditions, circumſtances, and

* Ver. 16. [When God ſhall judge the ſecrets of men, τὰ κρυπτὰ τῶν ἀνθρώπων.] The meaning of this phraſe is, not that God is to judge the *ſecret* in oppoſition to the *open* actions of men, but is to judge of, and reward all men by their *inward moral* diſpoſitions and qualifications, in contradiſtinction to their *external* and *formal* profeſſion of religion; agreeably to the 28th and 29th verſes.

A. D. 57. advantages of every one), according to the goſpel-doctrine that I have preached.

17 Behold, thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God:

18 And knoweſt *his* will, and approveſt the * things that are more excellent, being inſtructed out of the law.

17. & 18. Nor can your being Jews, exempt you from the juſt puniſhment due to your former wickedneſs, and preſent infidelity, any more than *theirs* will *them*. For pray conſider, you are indeed Jews, and have the privilege of a *revealed law* of GOD; in this you exalt yourſelves as a peculiar people brought up in the knowledge of the divine will, ſkilful in the moſt excellent points of religion *, and perfect judges between things lawful and forbidden.

19 And art confident that thou thyſelf art a guide of the blind, a light of them *which are* in darkneſs.

20 An inſtructor of the fooliſh, a teacher of babes, which haſt the form of knowledge, and of the truth in the law.

19. & 20. The poor *heathens* you call the *blind* and the *ignorant*, *yourſelves* you ſtyle *doctors* and *rabbies*. The *proſelytes* that come over to be inſtructed in your religion, you call *babes* and *fools*, and *infants* in underſtanding; and *yourſelves maſters* and *teachers* of truth, as having a complete ſcheme of all divine duties and precepts.

21 Thou therefore which teacheſt another, teacheſt thou not thyſelf? thou that

21. & 22. Now what a ſhameful thing is it, that *you* who preſcribe rules as abſolutely neceſſary to others †, ſhould openly break

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* Ver. 18. [Τὰ διαφέροντα.——The things that are moſt excellent.]——The word ſignifying either the moſt *ſublime points* of religion, or elſe the *difference* between things lawful and forbidden. I have expreſſed both ſenſes.

† Ver. 21. See Matth. xxiii. 3. 4. Agreeably to which paſſage, the apoſtle ſeems in theſe expreſſions, to aim particularly at the Scribes and Phariſees. But that the *Jewiſh* nation was now generally guilty of the ſame crimes that the

that preacheſt a man ſhould not ſteal, doſt thou ſteal?

22 Thou that ſayeſt, a man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt idols, doſt thou commit ſacrilege?

23 Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God?

24 For the name of God is blaſphemed among the Gentiles, through you, as it is written:

break and violate them yourſelves? That *you* ſhould *ſteal* while you pronounce puniſhment due for ſtealing; declare adultery to be unlawful, and yet be yourſelves adulterers; and pretend to abhor idolatry, and yet ſacrilegiouſly rob God by a thouſand other ways? A. D. 57.

23. Can you, do you think, thus openly diſcredit your profeſſion, and diſhonour GOD the Divine Author of it, and yet boaſt yourſelves under the violations of its plaineſt duties, without the moſt terrible puniſhments for it?

24. For I muſt tell you plainly, The vices of the *Jewiſh* nation are now ſo ſcandalous, that you have brought the ſame contempt upon the *Moſaical* religion, as was done formerly by David, 2 Sam. xii. 14. and by your forefathers in Ezek. xxxvi. 20, 23.

25 For circumciſion verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumciſion is made uncircumciſion.

25. It is a great bleſſing and advantage indeed, to be of the true *church* of GOD, if you live agreeably to the laws of it; but otherwiſe it is the ſame thing as if you had continued heathens ſtill, and had never been *circumciſed* at all.

26 Therefore, if the uncircumciſion keep the righteouſneſs

26. Nay, an honeſt heathen that was never received into the *church* by *circumciſion*, if he fulfils

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the worſt of heathens had been, the reader may ſee in Joſephus of the Jewiſh Wars, Lib. VI. chap. xxvii. 26. and chap. xxxvii. and in Lib. V. chap. xxxiv. and elſewhere.

A. D. 57. neſs of the law, ſhall not his uncircumciſion be counted for circumciſion?

fils the moral duties of religion, to the beſt of his natural power, ſhall be accepted and proportionably rewarded for his improvements in true virtue, as much as if he had been a member of the *Jewiſh* church.

27 And ſhall not uncircumciſion which is by nature, if it fulfil the law, judge thee, who by the letter, and circumciſion, doſt tranſgreſs the law?

27. And as much as you are apt to inſult and exclude ſuch an one from all divine favours and privileges of the *church* of God, he ſhall, by his careful performance of theſe natural duties, be an argument to aggravate *your* puniſhment, for tranſgreſſing the *revealed* law of GOD; and *his* acceptance of the religion of CHRIST ſhall doubly condemn *you* that ſtand out againſt your *own* Meſſiah.

28 For he is not a Jew, which is one outwardly, neither is that circumciſion, which is outward in the fleſh:

29 But he is a Jew, which is one inwardly, and circumciſion is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of God.

28. & 29. For I tell you again, mere *circumciſion* and outward profeſſion, does not make any man a true Iſraelite and a ſon of Abraham. *He* only is truly ſuch, who anſwers the deſign of his religion, by imitating and following the *faith* and *piety* of Abraham; and though all your boaſtings and applauſes are ſpent upon the *name* and *form* of religion, it is *inward* principles and purity that God will commend, and eternally reward us for.

CHAP

CHAP. III.

The Jew or Jewiſh Chriſtian, objects, That if the Gentiles are equally capable of the Benefits of Chriſt as themſelves, *the Covenant of Abraham and of Moſes was of no Advantage at all to the Jewiſh Nation. The Apoſtle anſwers this, by ſhowing the Advantage of a written and* revealed Law *to the Jews, above the mere* Law *of* Nature *to the Gentiles. But that* now, *by their notorious tranſgreſſion of that* revealed Law, *the Jews had rendered themſelves equally obnoxious to the Divine Wrath with the Gentiles; ſo that* all *were upon the level, and had* all *one and the ſame gracious Condition of CHRIST's Redemption, without any further Regard to the* ceremonial Law, *which was utterly unable to atone for ſuch habitual Violations of the moral Laws of God.*

1 WHAT advantage then hath the Jew? or what profit is there of circumciſion?

1. BUT now, if all, both Gentiles and Jews, do lie under an equal *neceſſity*, and are equally *capable* of the goſpel pardon and ſalvation (as I have proved (chap. i. and ii.), the Jews *, and you *Jewiſh* converts, will object and ſay, What advantage was it then to *us* to be ever Jews, or in covenant with God at all, if at laſt the Gentiles are as acceptable in their piety, and have as great a privilege in Chriſt the Meſſiah as we have? A. D. 57.

2 Much every way: chiefly, becauſe that unto

2. I anſwer, it was a great privilege to have the *written* law

* [Jews and Jewiſh converts.]——The apoſtle's argument is equally applicable to the prejudices of both; nor is it eaſy to ſay, to which of them the diſcourſe of theſe, and a conſiderable part of the following chapters, is *particularly* directed.

A. D. 57. unto them were committed the oracles of God.

law of God, and to be acquainted with thoſe *ſcriptures*, which were not only more clear and expreſs in point of *duties*, than the bare laws of *nature*, but ſerved alſo to inſtruct and train you up to the *faith* and religion of Chriſt the Meſſiah.

3 For what if ſome did not believe? ſhall their unbelief make the faith of God without effect?

3. And though it is too true, the *Jewiſh* nation has been generally ungrateful under theſe happy advantages, and ſhow their ingratitude *now* to the laſt degree in rejecting their Saviour; yet God is ſtill pleaſed to ſtand to his promiſe made to Abraham, and the mercy and favour of theſe privileges is the ſame, or rather greater, for being conferred on ſo undeſerving a people.

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged.

4. For whatever the perverſe behaviour, and baſe returns of mankind, may be under the diſpenſations of divine mercies or judgments, God is ſtill the ſame merciful and wiſe Governor, and according to that of Pſalm li. 4. *appears perfectly ſo in all his dealings with us.*

5 But if our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? *Is* God unjuſt

5. But perhaps you may urge me further (I put it now in the language of ſome contentious * Jews), if the divine favour and mercy ſhows itſelf more abundant

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* Ver. 5. [Κατ' ἄνθρωπον λέγω.——I ſpeak as a man]—— That this expreſſion does not *always* ſignify to ſpeak as a *bare natural heathen would do* (as the very learned and reverend Dr. Whitby thinks it does), I take to be clear from the uſe of it in this place, where the objection propoſed is evidently a *Jewiſh* one, as the alluſion made uſe of, chap. vi. 19. is to a *Roman uſage of ſlaves*. As therefore κατ' ἄνθρωπον ſignifies *human* in general; ſo κατ' ἄνθρωπον λέγειν, is to ſpeak *ad hominem*, agreeably to the notions of the perſons one is arguing withal, and to argue from thoſe notions.

unrighteous, who taketh vengeance? (* I ſpeak as a man.)

dant and exalted, by giving ſuch privileges, and punctually performing his promiſes to ſo ungrateful and perverſe a nation as we, why ſhould God puniſh us for it? Does it not ſeem unjuſt to be ſo ſevere upon thoſe very crimes that magnify and illuſtrate his goodneſs. A. D. 57.

6 God forbid: for then how ſhall God judge the world?

6. God forbid any man ſhould be thus perverſe, as to draw ſo falſe and dangerous a concluſion! For if God could be any way unjuſt in puniſhing, he would be but ill qualified to be the Judge of all * the world, becauſe a juſt and wiſe *judge* muſt *puniſh* as well as *reward*. * Gen. xviii. 25.

7 For if the truth of God hath more abounded through my life unto his glory; why yet am I alſo judged as a ſinner?

8 And not *rather*, as we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil, that good may come? whoſe damnation is juſt.

7. & 8. You ſay, that when I allow the favours of God to any people, to be more gloriouſly ſet off by their ingratitude under them, I do as good as infer, *Ingratitude cannot juſtly be puniſhed; that men may ſin on, becauſe the more they ſin, the more illuſtrious is the mercy they ſin againſt.* But this is a moſt malicious turn put upon my words. For though *good* done againſt *evil*, and *favours* againſt *ingratitude*, are indeed magnified the one by the other; yet the luſtre ſet upon the *good*, is not owing to the *nature* of the *evil*, or the deſign of him that commits it, but to the generous temper of him that does the *good*. The *evil* is really aggravated, not leſſened in its guilt and puniſhment upon this account; and ſo they will find it to their coſt, who thus malicioufly pervert my doctrine.

9 What then? are we better *than they?* No, in no wiſe: for we have before proved both Jews and Gentiles, that they are all under ſin;

9. To return then to the former objection. What difference is there between Jew and Gentile? Why, I ſay, there *has* been all along a conſiderable one in reſpect of the *written law*; but

now

A. D. 57. *now* under the *goſpel*, as *all* are found to be ſinners, either againſt the laws of *nature*, or againſt that of Moſes, all ſtand in equal neceſſity of a *Redeemer*, are alike capable of his redemption, and there is no difference at all left.

10 As it is written, There is none righteous, no not one:

10. For it is too notorious, the Jews of this age do but too well deſerve the deſcriptions given by the *Pſalmiſt*, Pſal. xiv. for, excepting ſome few particular perſons, it may be ſaid of the generality, that *there is none that doeth good, no not one.*

11 There is none that underſtandeth, there is none that ſeeketh after God.

11. *There is none that underſtandeth* (*or conſidereth*), *there is none that ſeeketh after God.*

12 They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.

12. *They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one.*

13 Their throat *is* an open ſepulchre; with their tongues they have uſed deceit, the poiſon of aſps *is* under their lips:

13. *Their throat is an open ſepulchre* (*filthy in their language and converſation*); *with their tongues they have uſed deceit, the poiſon of aſps is under their lips.*

14 Whoſe mouth is full of curſing and bitterneſs.

14. *Whoſe mouth is full of curſing and bitterneſs.*

15 Their feet *are* ſwift to ſhed blood.

15. *Their feet are ſwift* (*to carry them*) *to ſhed blood.*

16 Deſtruction and miſery *are* in their ways:

16. *Deſtruction and miſery are in their ways:*

17 And the way of peace have they not known.

17. *And the way of peace have they not known.*

18 There is no fear of God before their eyes.

18. *There is no fear of God before their eyes.*

19. I know

19 Now we know, that what things ſoever the law ſaith, it ſaith to them who are * under the law: † that every mouth may be ſtopped, and all the world may become guilty before God.

19. I know indeed that *you* and your *doctors* * take theſe expreſſions of the *Pſalmiſt* to be meant of the *heathens;* but be that as it will, it is certain that whatever characters and black deſcriptions of vice and wickedneſs are given in any part of the *Old Teſtament*, muſt hold much more black in their nature, and fatal in their conſequences upon the people that live under the light and benefit of *thoſe writings*, if *they* be guilty of them; † which is enough to ſilence *you* for ever from your boaſtings and pretences of being in a better ſtate than the Gentiles are now. A. D. 61.

20 Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law *is* the knowledge of ſin.

20. You muſt not therefore expect to be juſtified by the *Jewiſh* law, a law that has laid you under a *peremptory* and plain curſe, for your notorious breaches of its precepts, and of which you have made no other advantage, but to prove yourſelves under perfect guilt and condemnation.

21 But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets;

21. And happy is it for you that God has now propoſed to you, and all mankind, the offers of pardon and ſalvation under the *goſpel;* not upon the rigorous terms of the obſervance of all the numerous precepts of that *law*, but upon terms more merciful; the ſame that your writings of the *Old Teſtament* ‡ often ſpoke of and promiſed;

22. I

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* Ver. 19. See Dr. Lightfoot, Heb. & Talmud. Exerc. on the foregoing verſes.

† Ibid [ἵνα πᾶν στόμα φραγῇ—So that every mouth is ſtopped.]

‡ Ver. 21. [Witneſſed by the law and the prophets,] i. e. the Old Teſtament. Thus Abraham, Abel, Enoch, and Job, and all the patriarchs were ſaved by *faith*. Thus the prophets foretold the *juſt ſhould live by faith*, in all their predictions of the times of the MESSIAH. See Iſa. i. 16, 17. Jerem. xxxi. 31. See Heb. xi.

A. D. 57.

22 Even the righteouſneſs of God *which is* by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference:

22. I mean that of *faith in* Chriſt the Meſſiah, *and obedience to his moral and ſpiritual religion*, upon which all the world, Jew and Gentile, are to be accepted, by virtue of what *he* has done and ſuffered for them.

23 For all have ſinned, and come ſhort of the glory of God;

24 Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt:

23. & 24. Becauſe as *all* are in the ſame abſolute want of a Redeemer, by their wilful tranſgreſſions, ſo God will apply the free mercies of his redemption, to *all* alike, that will accept and live up to the conditions of it.

25 Whom God hath ſet forth *to be* a propitiation, through faith in his blood, *, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God.

25. And upon this ſincere faith and obedience, muſt all mankind now apply to him for pardon and happineſs, as the Jews were wont to do to the *mercy-ſeat* upon the day of *expiation*. And in this method of man's redemption, hath God diſplayed, in the moſt wonderful manner, his divine Juſtice, Wiſdom, Truth, and Mercy, as Governor of the world.

26 * To declare *I ſay*, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus.

26. His divine *juſtice* and *wiſdom* in requiring a ſatisfaction for the ſins of men, and at the ſame time his *mercy* and *veracity*, both in giving the promiſe to Abraham, in fulfilling it to ſo ungrateful a nation as the Jews, and in receiving *all* mankind to pardon and eternal happineſs upon ſuch gracious and merciful terms as that of *faith and obedience to Chriſt*.

27. And

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* Ver. 25, 26. [To declare his righteouſneſs—τῆς δικαιοσύνης αὐτοῦ, his mercy and compaſſion.] So δίκαιος, Matth. i. 19, is a merciful man.

27 Where *is* boaſting then? It is excluded. By what law? of works? Nay: but by the law of faith.

27. And if this be now the general and only condition offered to us *all*, what are all your inſulting triumphs over the Gentile world come to? Indeed if *your* notions of mere legal privileges were true, you might value *yourſelves* and exclude *them*; but the *goſpel covenant* has cut you ſhort of all ſuch pretences. A. D. 57.

28 Therefore we conclude, that a man is juſtified by faith without the deeds of the law.

28. For it is clear from what I have ſaid, that both *they* and *you* are to be pardoned and ſaved by the faith of the *goſpel*, and that your *legal* obſervances can have no ſhare in it.

29 *Is he* the God of the Jews only? *is he* not alſo of the Gentiles? Yes, of the Gentiles alſo:

30 Seeing *it is* one God which ſhall juſtify the circumciſion by faith, and uncircumciſion through faith.

29. & 30. And is it not *now* evident, That though God was pleaſed to permit the Gentile world to remain a long time in ignorance, without any *expreſs* revelation of his will to them; yet he did not intend to leave them for *ever* deſtitute, or ſhut out of his church; but always deſigned to ſhow himſelf *their* merciful God and Creator, as well as *yours*, by bringing you *all*, one day, under the gracious covenant and privileges of JESUS CHRIST the Meſſiah.

31 Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law.

31. Nor can you ſay, that this doctrine makes your law uſeleſs, or any way contradicts it; for it is confirmed by the deſign of the *law*, and is agreeable to the predictions of your own prophets.

CHAP. IV.

The Apoſtle goes on to ſhow, That Juſtification, and the Favour of God, is not to be obtained by ceremonial performances, but by religious Faith: from the Inſtance of Abraham the Father of the Jewiſh Church. His Faith made him acceptable to God before ever he was circumciſed. Therefore all that imitate his Faith, by believing in JESUS CHRIST, may be pardoned and ſaved without circumciſion. This Faith alone makes Men his ſpiritual Children, according to the Promiſe. So that to ſay, mere legal Performances can ſave the Jews as his Poſterity, is as much as to ſay, it was not his religious Faith that juſtified and ſaved him.

A D. 57. 1 WHAT ſhall we ſay then, that Abraham * our father, as pertaining to the fleſh, hath found?

1. THAT by your notorious tranſgreſſions of the law then, the Jews as well as Gentiles are under the abſolute want of the goſpel pardon and redemption, I have proved (chap. ii. and iii.) and that the ceremonial obſervances of the *Moſaical* law, are not the thing that can juſtify and ſave you, I ſhall now further prove to you, from the undeniable inſtance of Abraham the father * of our nation. I aſk therefore, was *he* juſtified and rewarded by virtue of a mere *external privilege*, and the bare performance of *circumciſion?*

2 For if Abraham were juſtified by works,

2. If he were indeed, he might have boaſted and prided himſelf above

* Ver. 1. [Κατὰ σάρκα, concerning the fleſh.] Whether this phraſe is to be joined to πατέρα father, or to εὑρηκέναι, *hath found*, is not *abſolutely* to be determined. And though the latter ſeems much the more natural conſtruction, I have expreſſed them both. See chap. i. 3.

works, he hath *whereof* to glory, but not before God.

above all other people, as *you* now do. But it is plain, Abraham did not do ſo; as well knowing it was the free bounty of God rewarding his *moral* obedience, and not any *outward privilege*, or performance, that juſtified and ſaved him. A. D. 57.

3 For what ſaith the ſcripture? * Abraham believed God and it was counted † unto him for righteouſneſs.

3. But, look upon the ſcripture account of it, and that will make it plainer. It is there ſaid † (Gen. xv. 6.) *That for an eminent act of faith, God was ſo highly pleaſed with him, that though, many failings and imperfections, he was accepted, as if he were perfectly and completely righteous.*

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

4. God, I ſay, out of perfect *bounty*, thus accepted him; for if Abraham ‡ had done any thing that by its *own* virtue could have rendered him a perfectly good man, the acceptance and reward had been a juſt *debt*, and not a *favour* conferred on him.

5 But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.

5. Whereas, on the contrary it is evident, God declared him righteous, pardoned and accepted, and then gave him the *covenant* and the *promiſe*, not as one that had abſolutely deſerved it by ‡ any *performances*, or could claim it by any *privilege*, but as a *free* and *gracious* reward for his *faith* in *him*, who by the goodneſs and bountifulneſs of the divine nature, is always ready to pardon and accept all thoſe who ſincerely believe and obey him.

* Ver, 1. and 3. [Abraham.] See the ſame argument made uſe of in Galat. iii.

† Ver. 3. (Ἐλογίσθη, It was counted unto him), plainly ſignifies, *the putting or adding to the balance of one's account, out of pure gift and favour.*

‡ Ver. 4. 5. (To him that worketh, and, to him that worketh not, Τῷ ἐργαζομένῳ, καὶ τῷ μὴ ἐργαζομένῳ, viz τῷ Ἀβραάμ, as the connection of the apoſtle's diſcourſe plainly requires.

A. D. 57. 6 Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works.

7 *Saying*, Bleſſed *are* they whoſe iniquities are forgiven, and whoſe ſins are covered.

8 Bleſſed *is* the man to whom the Lord will not impute ſin.

6. 7. & 8. And this manner of God's pardoning or juſtifying men is the ſame that David means (Pſal. xxxii. 1. 2.) even while your *law* was in force; for you cannot underſtand thoſe words of *the man* that is juſtified by virtue of his *own* complete holineſs (much leſs any external privileges of the *law*) but of the *ſincere man*, that is pardoned for his paſt ſins, by the *mercy* of God upon the ſincerity of his *repentance* and *faith*.

9 *Cometh* this bleſſedneſs then upon the circumciſion *only*, or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſs.

10 How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion.

9. & 10. Well then, it will be an eaſy matter to know, whether this great bleſſing of *pardon* and *acceptance with God*, were intended to be confined to the *Jewiſh* church, and not extended to the *Gentile world*, purely becauſe they are *uncircumciſed*. Look upon Abraham's caſe again, was he accepted *before* he was circumciſed, or *after* it? *Before* it certainly. (Gen. xvi. 6.)

11 And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which *he had yet* being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo:

11. And the external performance of *circumciſing* himſelf and his family, was ſo far from being any way the *cauſe* and *reaſon* of his *juſtification*, that it was nothing elſe but a *ſign* and *pledge* that God gave him, to ſhow *him*, and to be a *memorandum* to his *poſterity*, how acceptable his *faith* was, and how ſure he would be to reward it in him and them that imitated it. And as Abraham was juſtified *before* circumciſion; it is plain, that all people whatever that

follow his *faith*, may be ſaved *without* it. For as it was *faith in God* that made him the father and pattern of true believers, ſo whoever has that *faith*, though he be a Gentile, is his true ſon *. A. D. 57.

12 And the father of the circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which *he had* being *yet* uncircumciſed.

12. And then he is the father of the Jews, but a *ſpiritual father*, not to *all* the nation barely as his poſterity by *circumciſion*; but to ſuch Jews only as imitate that *faith* of his that ſaved *him*, before ever he was *circumciſed* at all.

13 For the promiſe that he ſhould be the heir of the world, *was* not to Abraham, or to his ſeed through the law, but through the righteouſneſs of faith.

14 For if they which are of the law be heirs, faith is made void, and the promiſe made of none effect.

13. & 14. For as it would be moſt abſurd for you to ſay, The promiſe of Abraham's *being the father of all true believers*, was given him by virtue of *circumciſion* † that was *after* it (much leſs by your whole law † that was given four hundred years afterward.) But you muſt make it to have been the reward of his *faith*; ſo to ſay, this promiſe is entailed upon your *nation* his natural poſterity, merely as *circumciſed*, and as ſubjects of the *Moſaical law*, is to make

* Ver. 11. Εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων— So that he is the Father of *all* believers. In the ſame ſenſe of the phraſe in chap. i. 20. and in ver. 16. of this chapter,—where εἰς τὸ εἶναι ought to be rendered, *ſo that*.

† Ver. 13, 14. & 15. *The law*, may in theſe verſes ſignify *circumciſion*, as the *ſacramental rite* that obliged them to the whole law, or elſe the whole *law* itſelf. Certain it is the apoſtle uſes *this word* in ſometimes a fuller, at other times in a more limited ſignification; taking it in ſome paſſages for the *whole maſs* of the *Jewiſh law*, in others for only the *ceremonial part* of it, and in ſome for the whole *Old Teſtament writings*. I have diſtinguiſhed them in my Paraphraſe, as the ſenſe and connection requires, and refer the reader to the particulars in the Index.

A. D. 57. make *his faith* ſignify nothing in the caſe, and the *promiſe* is to have no relation to it.

15 Becauſe the law worketh wrath: for where no law is, *there is* no tranſgreſſion.

15. And indeed you cannot have it by the *law*, which is a diſpenſation abounding with duties, and ſevere curſes and penalties annexed to the breach of them: And as *you* have managed yourſelves under it, in a wilful violation of its precepts, all the advantage that I ſee you have gained by it, is a load of *guilt*, it has laid you under; and had ſuch a ſinful people as *you* had no revelation of God's will at all, you had been much leſs obnoxious to the divine pleaſure than you *now* are.

16 Therefore *it is* of faith, that it might * be by grace; to the end the promiſe might be ſure to all the ſeed, not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all.

16. It muſt therefore be had by the imitation of Abraham's *faith*. And ſurely God has now done much better for *you* and all the *world*, in making it ſo: it being a condition much more gracious * and mild than the obſervance of your *law*; and the moſt perfect manner of fulfilling the promiſe made to him, by making it extend to *all* virtuous and faithful people, whether *circumciſed* or not.

17 (As it is written, I have made thee a father of many nations) before him whom he believed, *even* God who quickeneth the dead, and calleth thoſe things

17. (For in *that* ſenſe only the ſcripture calls him, *The father of many nations*), and as ſuch a *ſpiritual father and example* was he looked upon by that *God* † in whom he ſo fully believed, as to truſt he could

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* Ver. 16. Ἵνα κατὰ χάριν, ſo as to be a purely gracious diſpenſation: Or elſe thus, and ſo it (i. e. juſtification) is by grace, i. e. by the goſpel religion.

† Ver. 17. [Before him in whom he believed.] The conſtruction ſeems plainly to be this, [ὃς ἐστι πατὴρ πάντων κατέναντι οὗ ἐπίστευσεν θεοῦ—The father of us all (i. e. Jews and Gentiles) in God's eſteem in whom he believed.]

things which be not, as though they were.

could quicken and revive the decayed bodies of himſelf and Sarah, though almoſt dead with age; and do things to us the moſt unaccountable and ſeemingly impoſſible, with as much certainty, as if they were already effected. A. D. 57.

18 Who againſt hope believed in hope, that he might become the father of many nations: according to that which was ſpoken, So ſhall thy ſeed be.

18. For this was the excellency of his faith, that when by the courſe of *nature* he ſaw no poſſibility of his having any children; yet upon the divine promiſe he aſſured himſelf of a numerous offſpring, for which he was called the *Father of all true believers of all nations*, and promiſed a *ſeed as numerous as the ſtars of heaven.*

19 And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sarahs womb.

20 He ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God.

21 And being fully perſuaded, that what he had promiſed, he was able alſo to perform.

19, 20. & 21. The divine *promiſe*, I ſay, made by the God *of nature*, made him juſtly lay aſide all objections ariſing from *natural* impoſſibilities, and pay the utmoſt honour to his Creator, by a rational and full confidence in his infinite power, and abſolute veracity.

22 And therefore it was imputed to him for righteouſneſs.

22. For this admirable inſtance of *faith*, as the ground of all future obedience to the divine will, he was accepted of God as a truly righteous and faithful ſervant.

23 Now it was not written for his ſake alone, that it was imputed to him.

24 But for us alſo, to whom it ſhall be imputed

23. & 24. Now this account of the faith and reward of this great man, was not left upon record merely to celebrate *his* name and character; but the bleſſings of it extend to us and all the

A.D. 57. imputed, if we believe on him that raiſed up Jeſus our Lord from the dead;

25 Who was delivered for our offences, and was raiſed again for our juſtification.

world, who are to be pardoned and juſtified by faith in JESUS CHRIST, as *he* was by his faith in God who raiſed up Jeſus from the dead.

25. Even Jeſus the Meſſiah, who by his *death* and ſufferings has obtained pardon for our ſins, and by his *reſurrection* has given us a pledge of *our* future reſurrection to immortal life, upon our faith and obedience to his *goſpel*.

CHAP. V.

Having proved, That Faith in GOD was the Thing that juſtified Abraham, and that Faith in Jeſus Chriſt, and embracing his Religion muſt now, by the ſame Reaſon, juſtify every true Chriſtian; he proceeds to ſhow, That this gracious and Merciful Condition of Salvation is offered to the Gentiles as well as Jews. Chriſt's Death redeemed all Sinners, therefore all have eternal Life in him. The Analogy between Adam and CHRIST. The Merits of the one muſt be as extenſive to ſave, as the ſin of the other was to condemn. Nay, they are intrinſically more available to it. CHRIST therefore is the Redeemer of the Gentiles, or elſe all Analogy is loſt between the firſt and ſecond Adam.

1 THerefore being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt.

1. FROM what I have ſaid in the foregoing chapters, it evidently appears, that *faith* in CHRIST, and obedience to his religion, is ſufficient to obtain pardon and reconciliation to God, both to Jew and Gentile, without the law of Moſes.

2 By whom alſo we have acceſs by faith

2. By this religion of Chriſt, I ſay, do all true believers attain the

faith into this grace * wherein we ſtand, and rejoice in hope of the glory of God.

the happy favour of being the *people of God*. This we ſtand * firmly to; and as you *Jewiſh zealots* are wont to boaſt yourſelves againſt the Gentiles, upon account of your *law*; all true Chriſtians do with much better reaſon, rejoice and triumph over *you*, in a full aſſurance of eternal life and happineſs. A. D. 57.

3 And not only *ſo*, but we glory in tribulations alſo, knowing that tribulation worketh patience.

3. And ſo lively and effectual is this perſuaſion in us †, That it makes us bear up under all hardſhips and ſufferings for the ſake of our religion, with perfect joy and ſatisfaction: Being inured and wrought up by thoſe ſufferings into that moſt excellent virtue of *patience*.

4 And patience ‡ experience, and experience hope.

4. This patience gives us a continual ſenſe and experience both of our † *own* ſincerity towards God, and of *his* power and protection over us, for whoſe cauſe we ſuffer. And this fills us again with the moſt comfortable aſſurance of our future recompence and reward.

5 And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt, which is given unto us.

5. An aſſurance that cannot fail us at *laſt*, and ſo will not ſuffer our courage to fail *now*, being ſtill more confirmed and actuated by the gifts of the Holy Ghoſt beſtowed upon Gentile as well as *Jewiſh* believers, as a topic of divine love, and a pledge of our future happineſs ‖.

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* Ver. 2. [Wherein we ſtand, ἐν ᾗ ἑστήκαμεν—Wherein we continue firm and ſtedfaſt]——So we rightly tranſlate the word, Gal. v. 1.

† Ver. 3. & 4. The apoſtle ſpeaks in the *plural* number, as joining *himſelf* with the *Gentile converts*, whoſe cauſe he is ſtill pleading in this chapter. See chap. vii. ix.

‡ Ver. 4. [And patience experience, or ἡ δὲ ὑπομονὴ δοκιμὴν, Patient ſuffering gives full proof of us.

‖ Ver. 5. See Epheſ. i. 13. and iv. 30. Gal. iii. 14.

A. D. 57. 6 For when we were yet without strength, in due time Christ died for the ungodly.

6. A divine instance of love indeed! That, when we Gentiles, of all mankind, were sunk in ignorance and irreligion, the *Son of God* should come to save *us* also by his death for our sins, at the *time* foretold by the *prophets*.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

7. How rare and hard is it to find a man that will venture his own life to save a neighbour's, though never so *honest* * and *good* a person? No, it must be a generous *friend* † and † *benefactor* indeed, that makes one free to suffer death for him.

† Δικαίε. † Ἀγαθῷ.

8 But God commendeth his love towards us; in that while we were yet sinners Christ died for us.

8. How surpassing then must this love of *God* in *Christ* be, who so freely died for us, not as *good men*, much less as *benefactors to him*, but as *rebels* and *enemies*, to reconcile us again to GOD.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

9. What a strong argument therefore is this for us to conclude, That the infinite mercies of such a death must be sufficient to save and justify both Gentiles † as well as Jews, without the *Mosaical* performances?

10 For if when we were enemies, we were reconciled to God

10. And certainly if the death of Christ is then a sufficient atonement for the sins of *all* the world,

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* Ver. 7. & 8. My paraphrase on these two verses, is but a very little addition to the text, but sufficient to give the spirit of the apostle's argument, which is almost wholly lost in our translation, and not mended in any other version I have seen. They make no distinction between δικαίε and ἀγαθῷ, in which the conclusion in the 8th verse wholly lies.

† Ver. 9. [We shall be saved], i. e. Gentiles as well as Jews. For that is the scope and connection of the apostle's argument, from the 6th to the 12th verse.

God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life.

11 And not only ſo, but we alſo joy in God, thro' our Lord Jeſus Chriſt, by whom we have now received the atonement.

12 Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

world, his reſurrection and aſ- A. D. 57.
cenſion into heaven, is enough to give *all* his true diſciples of *all nations*, a full aſſurance of eternal *life* and happineſs.

11. Certainly the *Gentile* Chriſtians may not only hope for it as well as *you*, but rejoice and triumph in a full aſſurance in that *Lord* and *Saviour*, who has thus redeemed them.

12. You *Jewiſh zealots* yourſelves allow, That by the ſin of one man (Adam) the *whole world* after him bore the effects of that ſin, by becoming ſubject to *death*; and by conſequence, the redemption of Chriſt the *ſecond* Adam muſt extend to the *whole* world, or elſe you deſtroy all the analogy * between them.

* Ver. 12. See ver. 14.

13 For until † the law ſin was in the world: but ſin is not imputed when there is no law.

14 Nevertheleſs, death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſ-

13. & 14. It is not the breach of the *Jewiſh law* that *alone* deſerved *death*, or firſt brought it into the world; for all mankind, from Adam down to Moſes, died by the *firſt* tranſgreſſion, though they had no expreſs *law* as he *had*, againſt the ſin committed by *him*; and ſo could not be ſaid to be formally and properly guilty

† Ver. 13. [ἄχρι γὰρ νόμου. For both before and after the law, ſin was in the world.] So this particle ἄχρι (anſwering to the Hebrew עד) ſignifies here, and in many other places; as in like manner doth ἕως, Acts iii. 21. Till the time of the reſtitution of all things. And in 1 Tim. iv. 13. Till [I come.] And, Acts xxiii. 1. [I have lived in all good conſcience *until* this day. And, 1 Cor. xv. 25. [He muſt reign *till* he hath put all things under his feet.] And elſewhere. See Noldius's Concord. Heb. Partic. page 664.

A. D. 57. tranſgreſſion, who is the figure of him that was to come.

ty of *his* ſinful act. Yet they were *all* ſubject to *death*, as the natural *conſequence* of that firſt ſin. Now, you allow the *firſt* Adam to be a type and reſemblance of Chriſt the *ſecond* Adam. And ſo far it is true, that by the *one* came ſin and *death*, and by the *other* came obedience and *redemption*. But pray, where is the proportion and agreement between the *ſin* of the one, and the *redemption* of the other, if you ſay *all* mankind, Jews and Gentiles were involved in the effect of the ſin of Adam, and but only *yourſelves* to have a right to the *redemption* of Chriſt?

15 But not as the offence, ſo alſo is the free gift. For if thro' the offence of one many * be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jeſus Chriſt, hath abounded unto many *.

15. Whereas on the contrary, it is plain, that the free and gracious redemption of Chriſt, is ſo far from being inferior and narrower in its effects upon mankind, than the ſin of Adam; that it is in itſelf more available to reduce the *whole* world to *life*, than *his ſin* was to condemn it to death.

16 And not as *it was* by one that ſinned, *ſo* is the gift; for the † judgment was by one to condemnation, but the free gift is of many offences unto juſtification.

16. As you may ſee by this, That theſe merits of Chriſt do not only ſuffice to deliver all men from the *final* effect of his tranſgreſſion, viz. *death*, but alſo to the pardon of all their *own actual* tranſgreſſions, upon true faith and repentance.

17 For if by one man's offence, death reigned

17. So that if *one* tranſgreſſion in indulging a *pleaſure* was enough for

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* Ver. 15. [οἱ πολλοὶ—τὲς πολλὲς—The many, i. e. all men,] the ſame with πάντας ἀνθρώπους, ver. 12.

† Ver. 16. [The judgment unto condemnation, or κρίμα εἰς κατάκριμα. The crime or offence which brought condemnation.] Agreeably to ver. 15. and 18, where the *offence* and the *condemnation* are relative to each other. See the learned Mr. Mede's Works, Fol. page 911.

reigned by one, much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt.

for the death of *all* mankind, A. D. 57. ſurely *one* ſuch meritorious act of *ſuffering*, as that of Chriſt's death was, muſt be much more available for the life and ſalvation of us *all*, without any performances of your *law*.

18 Therefore as by the offence of one, *judgment came* upon all men to condemnation: even ſo by the righteouſneſs of one, *the free gift came* upon all men unto juſtification of life.

19 For as by one mans diſobedience many were made ſinners: ſo by the obedience of one, ſhall many be made righteous.

18. & 19. Therefore unleſs you grant, that the Meſſiah by his obedience to God the Father, in living and dying for us, both can and will *redeem all nations* alike that believe in and obey him; you cannot with any conſiſtency, even in your own notions, imagine the ſin of Adam could be the cauſe of the *death* of them all.

20 Moreover, the law entered, that the offence might abound: but where ſin abounded, grace did much more abound.

20. You think the *Moſaical law* neceſſary to this *redemption* from ſin and death. But as I ſaid (chap. iv. 15.) though you had indeed ſuch a *law* given peculiarly to yourſelves, yet the only uſe you have made of it, by your notorious tranſgreſſions of its precepts, has been to ſink you * deeper in guilt and condemnation, than you would have been without it. And therefore the mercy of Chriſt's redemption is ſtill greater and more valuable to you Jews, in that, beſide the common effect of Adam's ſin, you have ſo many *perſonal* tranſgreſſions of your own to be delivered from.

21 That as ſin had reigned unto death, even ſo might grace reign

21. Which ought to make *you* particularly thankful that as ſin and death has, as it were, perfectly

* Ver. 20. [Ἵνα πλεονάσῃ ἡ ἁμαρτία. The law entered in, ſo as that yet ſin abounded,] i. e. The guilt of ſin by their wilful violation of it.

A. D. 57. reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

fectly maſtered you, the free grace of Chriſt's redemption has now triumphed over *them* and ſaved *you*.

CHAP. VI.

The notorious Sins both of Jew and Gentile, ſerve to illuſtrate and magnify the free Mercies of Chriſt's Redemption. Yet this is no encouragement for Men to go on in Sin, as ſome ignorant or malicious Jews pretended to infer from the Apoſtles's Diſcourſe. (*See* chap iii. *from* 3 *to* 9.) *The very Nature and Deſign of the Chriſtian Religion, is to mortify all vicious Principles, and to reduce us to moral Holineſs and Purity. Our Baptiſm ſhows us this Obligation. An Exhortation to Chriſtian Virtue and Purity from the Effects and Conſequences of Sin and Virtue, illuſtrated by a Metaphor taken from Romiſh Freedom and Slavery.*

1 WHAT ſhall we ſay then? ſhall we continue in ſin that grace may abound?

1. I Said indeed (chap. v. 20.) that the deplorable ſtate of wilful ſin, that *all* men, but eſpecially the Jews, lie under, has ſerved to illuſtrate the diyine mercy in our *redemption*. And I took notice (chap. iii. 7, 8.) what an abſurd and dangerous conſequence ſome of you were apt to draw from ſuch expreſſions, as if I gave men encouragement to *ſin on*. But I ſhall now more fully clear myſelf of ſuch an unjuſt imputation.

2 God forbid: how ſhall we that are dead to ſin, live any longer therein?

2. I ſay then, That ſuch a ſuppoſition would deſtroy the very main end and deſign of the *Chriſtian religion*, which is to kill and deſtroy all vicious *habits* in us.

3 Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?

3. And you cannot be ignorant, That our Chriſtian *baptiſm* is intended to reſemble the death, burial and reſurrection of Jeſus Chriſt, and is a ſignificant ceremony to expreſs our belief of them. A. D. 57.

4 Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father; even ſo we alſo ſhould walk in newneſs of life.

4. For our being covered with *water*, ſignifies our being dead and buried as it were to all ſinful courſes, as Chriſt died and was buried in the *earth*. And our aſcending again out of the *water* repreſents the great obligation we are under of riſing from thoſe evil courſes, to a new and virtuous converſation, anſwerable to his reſurrection, and aſcenſion to the glory of God the Father.

5 For if we have been planted together in the *likeneſs* of his death: we ſhall be alſo in the *likeneſs* of his reſurrection.

5. For it would ſignify nothing for us to reſemble his *death*, by being plunged in *water*, if we do not take * care to anſwer his *reſurrection* by a new and religious courſe of *obedience*.

6 Knowing this, that our old man is crucified with him, that the body of ſin might

6. & 7. It being plainly the only thing meant by our *baptiſm*, That all our former habits of ſin ſhould be in a manner killed and crucified,

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* Ver. 5.—[We *ſhall* be planted together.]—Though the verb ἐσόμεθα here, and συζήσομεν, We ſhall live with him, in ver. 8. be in the *future tenſe*, yet they ſeem to me to intend the *obligation* to a pious life here, not the *certainty of the future life hereafter*, though the one indeed is a conſequent of the other. It ſhould therefore be rendered, *We ought to be planted together*, and we *ought* to live with (or like) him. In the ſame ſenſe I take ὃ κυριεύσει in ver. 14. Sin *ſhall* not, i. e. *ought* not to have dominion over you. Whoever compares them with verſes 11, 12, 13. and conſiders the ſcope of the apoſtle's argument, viz. *That Chriſtianity does not encourage to ſin*; but *oblige* to holineſs, will perhaps think the ſame.

A. D. 57. might be deſtroyed, that henceforth we ſhould not ſerve ſin.

7 For he that is dead is freed from ſin.

8 Now if we be dead with Chriſt, we believe that we ſhall alſo live with him.

crucified, and we freed from all ſlaviſh obedience to them; thus *dying* to *ſin*, ſignifies our *freedom* from it, as *ſlaves* are freed from their *maſters*.

8. Nor would this *dying* with him in *baptiſm* be any thing but a *mere figure*, and a lifeleſs compariſon, if we be not thoroughly ſenſible * of our obligation to live an holy life in conformity to his *reſurrection*.

9 Knowing that Chriſt being raiſed from the dead, dieth no more, death hath no more dominion over him.

18 For in that he died, he died unto ſin † once: but in that he liveth, he liveth unto God.

11 Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin: but alive unto God through Jeſus Chriſt our Lord.

9. 10. & 11. And duly conſider, That as Chriſt by *once* † dying has redeemed us from all our paſt ſins, and is riſen again to an endleſs and immortal life with God the Father; ſo *we* his diſciples by being *once* baptized into his religion, are for ever after engaged to renounce all practices of ſin, and to live to the ſervice and honour of God, through JESUS CHRIST our Lord.

12 Let not ſin therefore reign in your mortal body, that ye ſhould obey it in the luſts thereof.

12. Let it be therefore your utmoſt endeavour to anſwer the deſign of your *Chriſtianity*, by ſuppreſſing all vicious habits, from ruling and reigning in your mortal bodies any longer.

13 Neither yield ye your members as inſtruments of unrighteouſneſs unto ſin: but yield

13. And ſuffer not the members of them to be any longer the inſtruments of ungoverned paſſions and immoderate inclinations, but

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* Ver. 8. See ver. 5. the note.

† Ver. 10. [He died unto ſin, Τῇ ἁμαρτίᾳ, for, or upon account of ſin. Ibid. Unto ſin once, ἐφάπαξ, once for all.

yield yourſelves unto God, as thoſe that are alive from the dead, and your members as inſtruments of righteouſneſs unto God.

but of righteous and holy diſpoſitions, as become thoſe who are riſen as it were from the dead, *on purpoſe* to live to the ſervice and honour of God. A. D. 57.

14 For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

14. This ought by all means to be your chief care, and if it be not your own fault, you may and ought *now* to do it, for you are delivered from the curſe of the *law* due to your former vices, and are taken into the grace and mercy of the *goſpel covenant*.

15 What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid.

15. And I have ſufficiently ſhown you already, That the mercies of God in thus pardoning the greateſt ſinners, are ſo far from being an encouragement to future practices of ſin, under pretence of exalting the divine mercy, that they are the ſtrongeſt engagement againſt them, according to the whole tenor of the *Chriſtian religion*.

16 Know ye not, that to whom ye yield yourſelves ſervants to obey, his ſervants ye are to whom ye obey, whether of ſin unto death, or of obedience unto righteouſneſs?

16. Remember alſo, there is no dividing and halving your ſervices between God and Satan; whoever you let yourſelves to, his *ſlaves* you muſt entirely be, like men ſold to *bondage*, or taken in *war*. If *ſin* be your maſter, your pay is nothing but *death* and miſery; if Chriſt, your reward is then no leſs than pardon and eternal *ſalvation*.

17 But God be thanked, that ye were the ſervants of ſin: but ye have obeyed from the heart that form of doctrine, which was delivered you.

17. & 18. And bleſſed be God! That whereas you were *all*, both Jews and Gentiles, once under the ſlavery of ſin, and liable to the fatal conſequences of it; by now embracing the *chriſtian doctrine*, you are freed from it, and are both

18 Being

A. D. 57. 18 Being then made free from ſin, ye became the ſervants of righteouſneſs.

both obliged and enabled to live ſo righteouſly and virtuouſly as will qualify you for eternal life and happineſs.

19 I ſpeak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity unto iniquity, even ſo now yield your members ſervants to righteouſneſs unto holineſs.

19. I have *thus repreſented* the caſe to you by a compariſon of *ſlaves* and *maſters*, things very well known * by you Romans, and I made choice of this metaphor, the more eaſily to make *you* ſenſible of it, who are yet but little ſkilled in the notions of Chriſtianity. And the ſum of what I intend by it is this, That as in your unregenerate ſtate, both Jew and Gentile were the *ſlaves* of ſin and death; ſo now under the *goſpel-religion* you are *bound* to a *new maſter*, obliged to ſuch a courſe of piety and virtue, as cannot fail to juſtify and ſave you.

20 For when ye were the ſervants of ſin, ye were free from righteouſneſs.

20. For as when you were the vaſſals of *ſin*, you paid no † obedience to the laws of virtue and true religion (nor indeed could it be expected † you could ſerve two ſuch contrary principles at the ſame time) ſo by parity of reaſon, now *righteouſneſs* is your *maſter*, you ought to pay no ſervice at all to *ſin* and *vice*.

21 What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of

21. And which of the two it is moſt your *intereſt* as well as *duty* to ſerve, you may ſoon judge by the effects and fruits of both

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* Ver. 19. [Κατ' ἄνθρωπον λέγω—I ſpeak after the manner of men.]—See chap. iii. 5. the note there.

† Ver. 20. [Free from righteouſneſs,] not ſo as to remain under no *obligations* to it, but ſo eſtranged from it by contrary habits, that it was not likely they ſhould perform it. Whereas, being *free from ſin* in the 18th verſe, ſignifies ſuch a manumiſſion from it as implies an *obligation* never to ſerve it more.

of thoſe things is death.

both. What were the effects of your former vicious courſes but ſhame and death; had you not repented and forſaken them. A. D. 57.

22 But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

22 Whereas by being now ſincere Chriſtians, and the true ſervants of God, you attain to ſuch a life of obedience and virtue, as will and muſt end in the enjoyment of everlaſting happineſs and ſalvation.

23 For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

23. Only there is this difference between the conſequence of one and the other, That death and miſery is the *natural*, *proper*, and *deſerved* recompence for a life of *ſin*; but eternal life, and the happineſs of heaven, is a *free* and *unmerited gift* of God, beſtowed on all faithful Chriſtians for the ſake of Jeſus Chriſt our Lord.

CHAP. VII.

The Jewiſh Chriſtians *alſo proved to be under no Obligation to the* Ceremonial Law, *by an Inſtance taken from the Law of* Marriage. *Then to convince them both of the abſolute Neceſſity, and the great happineſs of relying wholly upon the* Goſpel Religion, *for the Pardon of Sin and eternal Salvation, and the better to ingratiate his Argument to them; he ſuppoſes himſelf a Jew, under the ſame Condition, of* habitual *Sin and Guilt, he had ſhown them all to be in,* chapters ii. and iii. *And by thus perſonating the* habitual Tranſgreſſor *of the* moral Laws *of God, ſhows the* Moſaical Law *utterly unable, either to cure the* Habits, *or atone for the* Guilt *of his Sin. That* Revealed Law *is indeed a* good Rule *of Life, the very habitual Sinners acknowledge it*

A. D. 57. *as ſuch, while they tranſgreſs it, not without ſtruggles and Reluctances of Conſcience. But in ſuch a State of habitual Sin, the* Moral Law *ſerves only as an* Occaſion *to ſhow them their deeper Guilt, and to aggravate their Condemnation, while the* Ceremonial Law *has no virtue in its Performances to free them from it. The Merits of CHRIST therefore, and his Religion, is the thing that muſt pardon and ſave them.*

1 KNOW ye not brethren (for I ſpeak to them that know the law) how that the law hath dominion over a man as, long as he liveth?

2 For the woman which hath an huſband is bound by the law to her huſband ſo long as he liveth: but if the huſband be * dead, ſhe is looſed from the law of her huſband.

1. & 2. HAVING proved in the foregoing chapters, that the *Gentile* Chriſtians are under no obligation to *circumciſion* and the *Jewiſh* * *law*, I now apply myſelf to the *Jewiſh* Chriſtians, and ſhall ſhow *them* alſo to be no longer bound to the *ceremonial* * parts of it. Which I ſhall do by a compariſon taken from the very *law* you are ſo well acquainted with. The law of *marriage*, you know, obliges the *wife* for no longer than her *huſband's* life*.

3 So then, if while her huſband liveth, ſhe be married to another man, ſhe ſhall be called an adultreſs: but if her huſband be dead, ſhe is free from that law; ſo that ſhe is no adultreſs, though ſhe be married to another.

3. For though to leave her huſband, and marry another man while he is alive, would be a plain act of *adultery*, yet as ſoon as he is dead, ſhe is free to marry whom ſhe pleaſes.

4 Wherefore, my brethren, ye alſo are become dead to the law

4. Now this is exactly *your* caſe in your *Chriſtian ſtate*; the *ceremonial law*, to which God at

* Ver. 1 & 2. See the ſame argument of the apoſtle handled from another ſimilitude to the ſame purpoſe, in Galat. iv. 1, &c.

law by the body of Chriſt that you ſhould be married to another, even to him who is raiſed from the dead, that we ſhould bring forth fruit unto God.

at firſt joined you, is now dead to *you* *, and you to *it*; and therefore for *you* to be now perfectly joined to Chriſt and his religion; and to obſerve only thoſe moral and ſpiritual duties, whereby you imitate that pure and heavenly life of his, can be no more thought an *apoſtacy* from God, than it would be *adultery* in a woman to marry after her huſband's death. A. D. 57.

5 For when we were in the fleſh, the † motions of ſins which were by the law, did work in our members to bring forth fruit unto death.

5. You are now, I ſay, to live a *ſpiritual* life, which you could never attain to under the habitual tranſgreſſions of a *law* †, that has laid you under an inevitable *curſe* for thoſe breaches. Thoſe habits of † ſin ſtill prevailed over you, and the certainty of the death due to them, increaſed along with them.

6 But now we are delivered from the law, that being dead wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not *in* the oldneſs of the letter.

6. But now your *Chriſtian religion* has freed you both from the *duties* and the *curſes* annexed to your breach of them; and you are bound only to ſuch ſpiritual and *moral* duties as do exceed thoſe external and *ceremonial* performances as much as the ſubſtance does the mere ſhadow.

7 What ſhall we ſay then? *Is* the law ſin? God forbid. Nay, I

7. I ſaid indeed (ver. 5.) That the revealed law of Moſes has only ſerved to make you more guilty,

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* Ver. 4. [Ἐθανατώθητε τῷ νόμῳ—Ye are dead to the law, —Interpreters need not diſpute, whether the meaning ſhould be here, [The law is dead to you,] the 7th verſe plainly ſhowing the apoſtle uſes the ſenſes of it promiſcuouſly.

† Ver. 5. [Τὰ διὰ τοῦ νόμου. The motions or (habitual paſſions of ſin that remained on us under the law, or during the ſtate of the law, as Mr Locke well renders it.] See chap. iv. 11. where ἡ ἀκροβυστία is taken in the ſame ſenſe.

A. D. 57. I had not known ſin, but by the law; for I had not known luſt, except the law had ſaid, Thou ſhalt not covet.

guilty, and bring you under a greater neceſſity of Chriſt as a Redeemer. But do not miſtake me, as if I meant the *law* were ſinful or tended in its own *nature* to carry men to ſin. God forbid! I only ſay, a *tranſgreſſion* of a *revealed* law is a deeper tranſgreſſion than one againſt a *natural* law. And ſo the *law* may, in ſome ſenſe, be ſaid to be an *occaſion* of aggravating your guilt, but it is only from *your tranſgreſſion* of it. As for inſtance; no man lies under ſo much guilt from the ſin of *covetouſneſs*, as he that has an *express* law of God that forbids *him* to *covet*.

8 But ſin taking occaſion by the commandment, wrought in me * all manner of concupiſcence. For without the law ſin *was* dead.

8. And ſo, I ſay, all the advantage an *habitual ſinner* againſt a *revealed* law has, is to ſee and know himſelf more * guilty and obnoxious to the divine diſpleaſure, than others who have the benefit of no ſuch *law*.

9 For I was alive without the law once but when the commandment came, ſin revived, and I died.

9. Thus, if you † and I, inſtead of being Jews, had been born and continued Gentiles, we had had ſo much leſs guilt by the breach of the divine *law*, over what

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* Ver 8. [Wrought all manner of evil in men. Κατειργάσατο τὴν ἐπιθυμίαν, wrought up my inordinate deſire into a great degree of guilt.] As the word ἁμαρτία ſin is often uſed to ſignify a *ſacrifice* for ſin; ſo if *that* and ἐπιθυμία here be underſtood of the *guilt* of the action, not the *actions themſelves*; it will make the apoſtle's argument much clearer. It being very eaſy to conceive a revealed law to increaſe the *guilt of tranſgreſſors*; but how it ſhould be an *incitement* to ſin, is ſomewhat hard.

† Ver. 9. [Ἐγὼ δὲ ἔζων. I was alive] Here again, the apoſtle puts the argument upon *himſelf* alone as a *Jewiſh Chriſtian*, as he did in chap. v. as a *Gentile* one; the better to inſinuate himſelf into the affections, and gain the attention of both the contending parties.

what we *now* have; that, in compariſon, we might have been ſaid to be in a ſtate of *life*; but by living under the plain expreſſes of a *revealed law*, our tranſgreſſions ſhow us to be in a perfect ſtate of *death* and condemnation. A. D. 57.

10 And the commandment which *was ordained* to life, I found *to be* unto death.

11 For ſin taking occaſion by the commandment, deceived me, and by it ſlew me.

10. & 11. And thus you muſt underſtand me, that our *wilful diſobedience* to the *Moſaical law*, make it as it were the *cauſe* and *occaſion* of drawing us into *condemnation*; though the natural *intent* of the *law* was to bring us to obedience and happineſs. *We* have made that which was a good rule of *life*, to fail of its end, and turn upon us as a means of *death*.

12 Wherefore the law *is* holy; and the commandment holy, and juſt, and good.

13 Was then that which was good, made death unto me? God forbid. But * ſin that it might appear ſin, working death in me by that which is good; that ſin by the commandment might become exceeding ſinful.

12. & 13. So that the nature and deſign of the law is exceedingly wiſe and excellent; and eſpecially the *moral* parts of it, juſt, and pure, and good. And it would be very unjuſt in you to make me ſay, this *good law* was *deſigned* for our miſchief; when all I affirm is, that our *violations* of it only have made it hurtful to us*; and that the purity of its precepts, ſhows the high aggravations of their guilt that diſobey it.

14 For we know that the law is ſpiritual: but I am carnal, ſold under ſin.

14. We muſt not, we cannot but allow the *law* of Moſes (the *moral laws* particularly,) to be a good *rule* of mens lives and prac-

* Ver. 13. [ἵνα φανῇ—ἵνα γένηται καθ' ὑπερβολὴν—ἡ ἁμαρτία— So that ſin appears exceeding ſinful.] This is the conſtruction of ἵνα that takes off all imputation from the *laws*, and lays it upon their *tranſgreſſions*, as the whole ſcope of the apoſtle's reaſoning ſhows; and which will juſtify my paraphraſe of this chapter. See chap. iv. 11. and ver. 20.

A. D. 57. practices: all the fault of its being a *cauſe* of *death*, lies in our habitual *diſobedience* to it.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that I do.

16 If then I do that which I would not, I conſent unto the law, that *it is* good.

15. & 16. Nay, it is plain we confeſs the goodneſs of the *moral law*, even while we tranſgreſs it; ſince every open tranſgreſſion is done againſt our conſcience and knowledge of the *rule*, and very often with great reluctancy and regret.

17 Now then it is no more I that do it, but ſin that dwelleth in me.

17. So that, it is not a man's ſettled *judgment*, or ill *opinion* of the *law*, but his own irregular and exorbitant *paſſions* that cauſe him to violate it.

18 For I know, that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but *how* to perform that which is good, I find not.

19 For the good that I would, I do not; but the evil which I would not, that I do.

18. & 19. And while theſe ungoverned *paſſions* have the ſway over us, it is not expected we ſhould perform what is good, but run into open tranſgreſſions, though it be againſt even the convictions and reluctances of conſcience, and in contradiction to all our more ſober thoughts and reflections.

20 Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me.

20. So that as I ſaid (ver. 17.) This does not beſpeak a man to *diſapprove* of the divine *law*, but that he is carried againſt it, only by unmaſtered *appetites* and *paſſions*.

21 I find then a law, that when I would do good, evil is preſent with me.

22 For I delight in the law of God, after

21, 22. & 23. The habitual courſe whereof makes vice and ſin become as it were a *law*, and a ſecond *nature* to us, forcing us in a manner to act againſt the dictates of our own reaſon, and to

ter the inward man.

23 But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

to indulge our luſts, even while we cannot but inwardly condemn ſuch practices. A. D. 57.

24 O wretched man that I am, who ſhall deliver me from the body of this death?

24. Having thus therefore by *wilful tranſgreſſions* reduced ourſelves to theſe *habits*, and * laid ourſelves under the curſes annexed to them; what method is there left for our pardon and redemption from them? Certainly the *external* performances, the *typical* and *carnal* ſacrifices of the *Jewiſh* law, can have no virtue to purge the conſcience, and bring us to true righteouſneſs.

25 I thank † God through Jeſus Chriſt our Lord. So then, with the mind I myſelf ſerve the law of God: but with the fleſh the law of ſin.

25 But the merits of Chriſt's death and our embracing his religion will effectually † do it; for which mercy God be for ever praiſed! You ſee then, by the whole tenor of my diſcourſe, I caſt no diſparagement upon your *law*; allowing every man muſt needs approve of the *moral* rules of it. It is to your *violations* of them that I aſcribe your ſad condition of ſin and death; in order to ſhow you the abſolute neceſſity of relying wholly upon the faith and obedience of the *goſpel* for your juſtification. ‡

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* See chap. ii. and chap. iii. x. &c.

† See the reading of ſome of the beſt MSS. and verſions in Dr. Mills.

‡ Note, It having been much diſputed by commentators, *who*, and what ſort of *perſon* it is that St. Paul here repreſents, from the 7th verſe to the end of this chapter; and it having appeared to me very plain, that the apoſtle's whole argument required us to underſtand it of no other, but that of an *unconverted Jew*; it is now a matter of great ſatisfaction to me, to find my interpretation of this chapter confirmed with great ſtrength and clearneſs, by the learned Dr. Clark, Serm. on ver. 7. of this chap. in Vol. VIII. Serm. IX.

CHAP

CHAP. VIII.

The Ceremonial Law, *being proved insufficient to cure the Habits, or to atone for the Guilt of Sins against the* Moral Law; *the Christian Religion is here shown fully able to do both: The Merits of Christ's Death being a sufficient Satisfaction for past Offences; and the spiritual Nature of his Laws, with the Assistance of the Divine Spirit enabling us to attain such Habits of righteous Living, as will qualify us for, and assure us of a Resurrection to eternal Life and Happiness. This spiritual Life the great Obligation, and only Mark and Character of a true Christian. It will entitle the Gentile as well as Jewish Converts to the future Glory and Happiness of God's true Church and Children. God did not leave the Gentile World destitute of all Hopes of the future Happiness which all Mankind naturally desire and wish for. That the* Gentile Believers *shall enjoy it, proved from Christ's dying and interceding for them, from their being called into the Christian Faith, and suffering for the sake of it; which if they persevere in, nothing can ever deprive them of its happy Fruits, and final Blessings.* [See the note on ver. 31.]

A. D. 57. 1 THERE is therefore now no condemnation *to* them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

1. THE *ceremonial* law then being dead to the Jews; and the Gentiles being not originally obliged to it at all; it must follow, that *all* Christian converts are to be justified and saved by embracing the *gospel religion*, that by the *spiritual nature* of its laws brings them to that heavenly course of life, which the *external* and *carnal ordinances* of the *law* could never do.

2 For the law of the spirit of life, in Christ Jesus, hath made me free from the

2. The Jewish converts, I say, ought by all means to rely upon it; because the merits of Christ's death have freed them of the guilt

the law of sin and death.

guilt of this wilful transgression of the *law*, and his pure and spiritual precepts give them power over the *habitual* lusts of sin for the future. A. D. 57.

3 For what the law could not do, in that it was weak thro' the flesh. God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh:

3. For while the *external* sacrifices and *ceremonial* performances of the *law* were utterly unable to purge the conscience, and clear us of all the effects of such transgressions (especially of the *moral* laws of God,) the *Son of God*, by living and dying as *man*, has redeemed us from all former guilt, and enabled us by his religion to conquer the domineering *lusts* and *habits* of vice.

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

4. So that the rule of righteous living, prescribed in the *moral law*, that was never to be fulfilled by a Jew governed by these sinful *habits*, may now be acceptably (though not perfectly) performed by him as he is a Christian.

5 For they that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit.

5. For the nature of the *gospel religion*, does as perfectly tend to lead us to a truly *moral and spiritual* course of life, as our former *carnal* inclinations did to a *vicious* and a *wicked* one.

6 For to be carnally minded, is death: but to be spiritually minded, is life and peace.

6. And as the natural and certain consequence of a *sinful course*, can be nothing but *death* and condemnation; so eternal life and happiness will be the infallible fruit of a *spiritual* and holy conversation.

7 Because the carnal mind is enmity against God: for it is not subject to the law of

7 & 8. You cannot therefore expect to be redeemed from such *transgressions* as you are guilty of by virtue of a *law*, that leaves you

A. D. 57. of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

you still under the *guilt* and *habits* of them; and while you are so, you cannot be in favour with God, nor do any acceptable service to him.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

9. But you *Christian converts* are delivered effectually from such a condition, if you take sincere care to live up to the pure and spiritual temper of Christ's *religion*, and answerable to the influences of his *Spirit*, that conducts all the true members of it. For none but such as do so, will be owned by him as his true disciples.

10 And if Christ be in you, the body is dead because of sin: but the Spirit is life, because of righteousness.*

10. And if you thus become the proper members of his *church* by a *spiritual* course of life; tho' indeed your *bodies* shall be liable to present death, like other mens, by the unavoidable effect of Adam's transgression; yet will the power of the *divine Spirit* raise them up again to an immortal life, as the happy effect of our justification by his death and sufferings.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you: he that raised up Christ from the

11 For if we be guided by the motions and influences of the *Spirit* of that God who raised up JESUS from the grave, and which now dwells in us, purifying

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* Ver. 10. [The body is dead because of sin]——Note' If the *preposition* διὰ be to be rendered by *because* of sin, and refers to the *natural* death of the *body*; and *life* in the following words signify *resurrection to life* (agreeably to ver. 11.); then the paraphrase is perfectly right. But if this *death of the body* is meant of our *dying to sin*; and *life* signifies *living righteously*; then διὰ must not be rendered by *because*, but by *concerning*, or as to—*the body* (if a true Christian,) is *dead as to sin and vice, but his spirit is life* (or lives) *as to righteousness*.

the dead, ſhall alſo quicken your mortal bodies, by his Spirit that dwelleth in you.

ing our bodies from the luſts of ſin and vice; that *Spirit* will not fail to raiſe *them* from death alſo, unto an immortal life and happineſs, at the laſt day. A D. 57.

12 Therefore, brethren, we are debtors, not to the fleſh, to live after the fleſh:

13 For if ye live after the fleſh, ye ſhall die; but if ye through the Spirit do mortify the deeds of the body, ye ſhall live.

12. & 13. It is our duty and intereſt therefore *now* to hold to the *goſpel-religion*, and not that of the *law*; and our high obligation to conquer the immoderate luſts of the *flesh*, by the practice of *moral* and ſpiritual religion; as being fully aſſured the one muſt be *death*, the other *life* to us.

14 For as many as are led by the Spirit of God, they are the ſons of God.

14. For as I ſaid, ver. 9. They only that thus live up to theſe *moral and eternal rules* of religion, revealed and inſtituted by the *Spirit* of God, through JESUS CHRIST, are his true children, and members of his *church*.

15 For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

15. A ſtate of true freedom indeed! far excelling the rigorous and troubleſome inſtitutions of the *Moſaical law*. We Chriſtians are under no ſlaviſh fear of a curſe pronounced to the breach of any *one* of thoſe numerous *rites* and *ceremonies*; but can apply ourſelves to God as to a merciful and tender Father and Lawgiver; ſure of being accepted and for ever rewarded, upon our ſincere (though not abſolutely *perfect*) obedience.

16 The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God.

16. And whenever we are truly conſcious to ourſelves, that we do our beſt endeavours to obey this ſpiritual law of Chriſtianity; we may then juſtly apply all the promiſes of God made to true believers; and have the inward comforts and aſſurances of the *Holy Spirit* that we are his true children and ſervants.

17. And

A. D. 57.

17 And if children, then heirs; heirs of God, and joint-heirs with Chriſt: if ſo be that we ſuffer with *him*, that we may alſo be glorified together.

17. And if God has thus *adopted* us for his children in Chriſt, we ſhall certainly *all* of us, both *Jewiſh* and *Gentile* Chriſtians, be *heirs* with him in his future glory and happineſs; (for adoption ſuppoſes an eſtate of inheritance:) only it is upon this *condition*, That, if we would be *happy* with him, we muſt patiently *ſuffer* for his religion, as he ſuffered for *us*.

18 For I reckon that the ſufferings of this preſent time, *are* not worthy *to be compared* with the glory which ſhall be reveal ed in us.

18. A *condition* far ſhort of the reward annexed to it. For upon comparing them together, you will find no manner of proportion between the ſufferings of a ſhort and momentary life, and thoſe eternal glories that he will beſtow upon us, in the face of the world, at the great and final day of judgment.

19 For * the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God.

19. This future happineſs, by which God will ſhow us all both Gentiles as well as *Jewiſh* believers to be his true ſons, is adequate to the higheſt notions, † wiſhes, and expectations of all mankind.

20. For

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* Ver. 19. [The earneſt expectation of the creature.] This phraſe does not imply, That all the heathen world had an *explicit belief*, or *true notion* of this future *glory*; but only that the *glory* and *happineſs* itſelf is ſuch as would fill the utmoſt wiſhes and deſires of all mankind, whenever they ſhould be acquainted with, or be put into any hopes of it, as the *Gentile* converts now were.

† Ibid. [Of the creature]——The ſame with *every creature* to whom the goſpel was ordered to be now preached, Mark xvi. 15. Coloſſ. i. 2, 3. The *all nations* that were to be taught and baptized, Matth. xxviii. 19, 20. i. e. The Gentiles, the *bulk* of mankind, in contradiſtinction to the *firſt* Chriſtians, the *firſt fruits*, who received it in the *apoſtles* time.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope.

20. For man was at first created capable of immortality; and his posterity was not run into this mortal and miserable condition of human life, by their *own choice*, but purely by the sin of Adam, occasioned by the instigation of the devil, that brought them all under it. A. D. 57.

21 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

21. Yet even the *Gentile* world (especially the considering part of it) was not destitute of all hopes of a future and permanent state of happiness, such as is suitable to rational creatures that are the offspring of God; and of which *we Christian converts* have now a full assurance as his adopted children in Jesus Christ.

22 For we know that the whole * creation groaneth and travaileth in pain together until now.

22. We know, I say, that the whole *Gentile* world has all along been deeply sensible of the miseries and frail state of human life; full of longings, and eager wishes after a better and more durable condition.

23 And not only *they* but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

23. Nay, even *we Christians* also, even we that are apostles of Christ, who have the fullest assurance of it from the *word*, and have received the pledges and earnest of it by the *Spirit* of God; do yet wish and groan (though not impatiently) after the actual enjoyment of this happy change of our bodies, from weak and suffering, and mortal ones, to become immortal and glorious ones.

24 For we are saved by hope: but hope that

24. & 25. Our *Christian* life, I say, is as yet but a life of *hope*,

* Ver. 22. [The whole creation.] See on ver. 19.

A. D. 57. that is ſeen, is not hope: for what a man ſeeth, why doth he yet hope for?

25 But if we hope for that we ſee not, *then* do we with patience wait for it.

hope. We live upon *expectation*, not *enjoyment*. And this *hope* as a duty, and condition of this future glory, obliges us to go through the ſufferings of life with all patience and conſtancy.

26 Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered.

26. And indeed our afflictions and hardſhips are ſometimes ſuch, that we have ardent deſires after a releaſe from them; not knowing very often what is moſt fit for us, to beg of God as moſt agreeable to his wiſe deſigns in them. But the *Holy Spirit* is our conſtant *comforter* in ſuch difficult caſes, guiding * and inſpiring us with ſuch good motions and deſires as we cannot oftentimes in *words* expreſs.

27 And he that ſearcheth the hearts, knoweth what *is* the mind of the Spirit, becauſe he maketh interceſſion for the ſaints, according to *the will of* God †.

27. But whether we *expreſs* them or no, God the ſearcher of hearts knows and accepts them all as agreeable to the dictates of his own *Holy Spirit*, whoſe office it is to aſſiſt † the minds of all diſtreſſed Chriſtians, that they ſhall be enabled to aſk nothing, but what is conſiſtent with his holy will and religion.

28. This

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* Ver. 26, 27. [ὑπερεντυγχάνει, intercedes for us. Not in the ſenſe that CHRIST is an interceſſor with GOD the Father; but helps and does for us, in the ſimple ſenſe of the word.

† Ver. 26. [Becauſe he maketh interceſſion for the ſaints. Or rather, ὅτι, That he maketh interceſſion. Or elſe thus, He that ſearcheth the hearts (God) knoweth (i. e. accepteth and approveth) the mind of the Spirit, becauſe he maketh interceſſion——agreeably to the will of God.

[See Dr Glarget's diſcourſe of the Holy Spirit, chap. v. § 6. Part I. and II. page 46, &c.]

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpoſe.

28. This therefore is ſufficient A. D. 57. to comfort and encourage you all, both Gentile as well as Jewiſh converts, that whatever afflictions may befal you upon account of your profeſſion, God will turn them all at laſt to your eternal benefit and advantage; ſince it was his purpoſe to call you * *all equally* into the privileges of the Chriſtian covenant.

29 For whom he did foreknow, he alſo did predeſtinate *to be* conformed to the image of his Son, that he might be the firſtborn among many brethren.

29. And if God thus intended you all the like *means*, it cannot be doubted but he deſigns you the *end*, viz. To be like his Son Jeſus Chriſt in the glories of the *future* ſtate, as you reſemble him in his ſufferings in *this*. And thus he will be truly the *Head* and *Chief* of *all* true Chriſtians, whom he is pleaſed to condeſcend to call his *brethren*.

30 Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.

30. For otherwiſe it would be an unaccountable proceeding in God, thus originally to declare the Gentiles as well as Jews, capable of being members of his *church* in Chriſt; to ſend his *apoſtles* to *invite* them into it, to accept of their ſincere faith, as he did that of Abraham to their juſtification, and pardon of their paſt ſins; and yet at laſt to deny them that *eternal life* and *happineſs*, without which all the reſt is of no advantage to them.

31 What ſhall we then ſay to theſe things?

31. Well then, if it appears that God has actually taken them

* Ver 28. [According to his purpoſe,] i. e. his purpoſe declared by his prophets. See Gen. xviii. 18. Epheſ. iii. 1——11.

A. D. 57. things? * If God *be* for us, who *can* be against us!

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth:

34 Who is he that condemneth? *It is* Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword.

36 (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

37 Nay in all these things we are more than

them * into his gracious covenant and religion, what has any zealous Jew to do to speak against it?

32. If God has been so infinitely gracious as to give his *Son* to die for the *whole world*; how can he be conceived to bestow the benefits of his death to *some* believers, and deny it to *others?*

33. & 34. Since GOD has chosen the Gentiles also into the Christian church; and has pardoned them upon their repentance and faith in Christ; what Jew shall condemn them as unworthy of such a mercy? Since Christ has died for their sins, is risen as their powerful *Saviour*, and sits at the right hand of God as their *Advocate* and *Intercessor*, who can plead any thing against them?

35. & 36. Who shall deprive them of the fruit of the love of *Christ* towards them, while they continue to live worthy of it? Nothing, surely, no not the sharpest afflictions and persecutions of the most malicious and powerful adversaries. (Even though they were in as ill a condition as those the Psalmist speaks of, (Psal. xliv. 22.)

37. They will triumph over greater difficulties than these, by

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* Ver. 31. [If God be for us.] Here again the apostle makes *himself* as one of the Gentile *converts* for their greater encouragement to embrace his argument.

than conquerors, thro' him that loved us.

38 For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.

a ſteady faith and obedience to ſo powerful and loving a Redeemer. A. D. 57.

38. & 39. And I hope and perſuade myſelf, that their religious principles would be ſo firm and ſteady, as that neither the fear of preſent *death*, nor the hopes of any advantages of this *life*: nor the power and temptations of *wicked ſpirits*, nor preſent *ſufferings*, nor future *inconveniences*; nor the height of *proſperity*, nor the depth of *adverſity*, nor any thing whatever, ſhall move them from their duty, or deprive them of their reward in Chriſt Jeſus our Lord.

CHAP. IX.

The Apoſtle diſcourſes of the Rejection *of the Jewiſh Nation, from being any longer God's* Church *and* People, *upon their Infidelity; and taking the believing Gentiles in their Room. Handles this melancholy Argument with great Tenderneſs and Concern for his Nation.* National *Mercies and Privileges at God's free Diſpoſal and arbitary Limitation. It was ſo in Abraham's Covenant, and the Promiſe made to him; in the Inſtances of Iſaac and Iſhmael, Jacob and Eſau. The Sins and Ingratitude of any Church or People may be pardoned, or puniſhed, more or leſs, ſooner or later, as Divine Wiſdom and Juſtice ſhall ſee fit, as in the Inſtances of Moſes and the Iſraelites, and of Pharaoh and the Egyptians. The Infidel Jews make a ſtubborn* Objection *againſt the divine Puniſhments; the Apoſtle reproves them for it. Then he ſhows their* Rejection *for their refuſing the* Goſpel *Religion, and the Reception of the Gentiles in-*

to the Christian Covenant, in their Stead, to be agreeable to divine Truth, Justice, and Wisdom, and to the Scriptures of the Old Testament.

A D. 57. 1 I Say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

1. BEING now to speak of God's rejecting the unbelieving nation of the Jews, from being any longer his *church and people*, and his receiving the Gentiles into the *Christian covenant* in *their* room: Upon this melancholy argument I call my own *conscience*, and the *Holy Spirit* the searcher of hearts to witness, that I shall say nothing out of *prejudice*, nothing but such plain *Christian* * *truth* as my *apostolical* office obliges me to, for vindicating the divine justice and goodness in the present punishment of that obdurate *nation*.

2 That I have great heaviness and continual sorrow in my heart.

2. *They* can testify that I never speak or think on this doleful subject of their *infidelity* and *rejection*, without the deepest sorrow and concern.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

3. Nay, that, if it were a proper wish, or could do them any service, I could wish to be excommunicated and excluded the Christian covenant *myself*, to save and bring *them*, my dear brethren, into it †.

4. *Them*,

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* Ver. 1. [The truth in Christ.] Ἀληθεια ἐν Χριστῳ *Christian truth, as* οἱ ἐν Ἀδαμ is all *men*, and οἱ ἐν Χριστῳ, *Christians*, 1 Cor. xv. 22. and Rom. viii. 1.

† Ver. 3. [Accursed from Christ.] The word ἀνάθεμα and ἀνάθεμα εἶναι, in the LXX. when spoken of *persons*, always signify *to be sentenced or devoted to death*, or *to be cut off from the living*. And it is most probable St. Paul meant no more *here* than wishing he could save his brethren by *dying* for them; that he could willingly take his part in that *temporal* curse that was shortly coming upon the Jews; provided he could thereby convert them to Christianity, and gain them a share in its *future* and *eternal* rewards.

4 Who are Iſraelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice *of God*, and the promiſes;

4. *Them*, I ſay, who are the children of Iſrael, that pious ſervant, who *as a prince prevailed with God* (Gen. xxxii. 8.) who were owned for the people of God, and called his *firſt-born*, (Exodus iv. 22, 23. Hoſ. xi. 1.) among whom God manifeſted himſelf between the *cherubims* (Pſalm l. 2.) who were under the covenant made with Abraham and Moſes; had the privilege of the divine *revelation*, the written *law*, the *worſhip of God* in the tabernacle and *temple*, the promiſe of the land of Canaan, and of the bleſſings of the kingdom of Chriſt the Meſſiah. A. D. 57.

5 Whoſe *are* the fathers, and of whom as concerning the fleſh, Chriſt *came* * who is over all, God bleſſed for ever. Amen.

5. In fine, That are the ſeed of Abraham and the patriarchs, of whoſe family was born Jeſus Chriſt *the Son of God*, whom the Father hath appointed to be the bleſſed Head of his church, and Lord and Governor of all the diſpenſations of it.

6 Not as though the word of God hath taken none effect. For they *are* not all Iſrael which are of Iſrael.

6. But while I thus commiſerate the condition of my *rejected nation*, I would not be underſtood in the leaſt to inſinuate, as if God had not fully and faithfully performed all his *promiſes* to the *church* of Iſrael. For by a true Iſraelite or member of that *church*, we are not to underſtand *every* man that is barely deſcended and born of the patriarchs.

7 Neither becauſe they are of the ſeed of Abraham, *are they* all children; but in Iſaac ſhall thy ſeed be called.

7. Or that the promiſe made to Abraham, Gen. xvii. 7. *That his poſterity ſhould be the church and peculiar people of* God that ſhould enjoy the land of Canaan, extended to *all* Abraham's children;

* Ver 5. [Over all, God bleſſed for ever.] Compare 2 Cor. xi. 31. Epheſ. i. 3. 1 Pet. i. 3.

A. D. 57. dren; for it was expreſsly limited to the particular deſcendants of Iſaac; and Iſhmael had no ſhare in it.

8 That is, they which are the children of the fleſh, theſe *are* not the children of God: but the children of the promiſe are counted for the ſeed.

8. From which inſtance alone it appears, that mere birth from Abraham, or being *circumciſed* as *he* was, is not the thing that entitled a man to his *promiſe*; becauſe *that* bleſſing was confined to one particular *line*.

9 For this *is* the word of promiſe, At this time will I come, and Sarah ſhall have a ſon.

9. Look upon the promiſe as it runs, Gen. xviii. 20. *At the time appointed* (*ſays God*) *I will come, and Sarah ſhall have a ſon.* There you ſee it was to Sarah's children. And yet Hagar was Abraham's wife as well as ſhe.

10 And not only *this* but when Rebecca alſo had conceived by one, *even* by our father Iſaac.

11 (For *the children* being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth.)

12 It was ſaid unto her †, The elder ſhall ſerve the younger.

10, 11, & 12. Obſerve it again in the caſe of Jacob and Eſau, both born to Iſaac by Rebecca *, the only wife he had; there you find that before ever the twins were born, or either of them in a capacity of doing any thing that might unqualify him for the divine favour more than the other; God declared the *privilege* ſhould be Jacob's and his *heirs* though Eſau was the eldeſt ſon †. Which is to ſhow you it was not any *fault* in either Iſhmael or Eſau that deprived them of being the *fathers* of the *Jewiſh church*, but a pure

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* Gen. xxv. 23.

† Ver 12. [The elder ſhall ſerve the younger.] If this be the true rendering of μείζων and ἐλάσσονι, then it relates to the *perſons* of Jacob and Eſau. But if it were meant of the *nations*, their *poſterity*. the tranſlation ought to be—[The greater ſhall ſerve the leſſer,] as Le Clerc has well obſerved. Compare Gen. xxvii. 39, 40. with 2 Sam. viii. 14. and 2 Kings viii. 20, &c.

a pure act of the sovereign will and pleasure of God in his disposal of such kind of *national privileges*. A. D. 57.

13 As it is written, Jacob have I loved, but Esau have I hated.

13. And though God seemed to speak this of the two *persons* of Jacob and Esau, he meant it chiefly of their *posterity*, Malac. i. 2, 3. *I have loved you, saith the Lord to Israel. Yet ye say, Wherein hast thou loved us? Was not Jacob Esau's* (younger) *brother, saith the Lord? (i. e.* was it no favour to choose you for my *church* before the Edomites)? *Yet I loved Jacob and hated* * *Esau, and laid his mountains and his heritage waste*, i. e. I chose *you* to inherit the promised land of Canaan, and left the Edomites to inhabit a comparatively dry and barren country.

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

14. If therefore this were God's method at first to choose whom he pleased for his *church*, without any evil committed by any that he refused that privilege to; you cannot tax him with the least injustice or hardship in rejecting *you now* for your infidelity, and receiving the Gentiles in your stead.

15 For he saith to Moses, I will have mercy on whom I will

15. Is not his doing so very consistent with his own words to Moses, Exod. xxiii. 19. *I will*

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* Ver. 13. [Esau have I hated.] The Hebrew language has hardly any way to express the *middle* proportion of things, or the second degree of *comparison*. So that *loving* and *hating* in that tongue often signify no more than *choosing* one thing or person, and *leaving* another, or *preferring* one before another. Our Saviour useth this Hebraism in the same manner. John xii. 25. and Matth. x. 39. See also Gen. xxix. 31. This is most clearly explained in those remarkable words of the book of Esdras, 2 Esdras iii. [And unto him thou gavest Isaac, and unto Isaac thou gavest Jacob and Esau. As for Jacob thou didst *choose* him unto thee and *put by* Esau: And so Jacob became a *great nation*.] Moreover the word *hating* may be here taken in the sense of *severely punishing*, as it respects the posterity of Esau, who oppressed and abused the Israelites. For *this* sense let the reader see the excellent Bishop Fowler, Free Discourse, Part II. page 269, 270, &c.—And compare Malac. i. with Obadiah, verse 9, 10, 11, &c.

A. D. 57. will have mercy, and I will have compaſſion on whom I will have compaſſion.

have mercy on whom I will have mercy, &c. *i. e.* My pardoning, and receiving this people again for my *church*, after this groſs act of *idolatry*, is what I am infinitely far from being *obliged to*: But I forgive them by an act of my own ſovereign *authority* over all people.

16 So then, *It is* not of him that willeth, nor of him that runneth, but of God that ſhoweth mercy.

16. You ſee then, this *national privilege* of the Jews or any other people's being a peculiar *church*, is diſpoſed of in God's own way, and as *he* pleaſes. It was not given to *all* Abraham's poſterity. Eſau could not have it by Iſaac's earneſt deſire, *he* might be the man; Eſau's running for the veniſon would not do; it was determined for Jacob. And conſequently, if the Gentiles be *now* choſen of God to become his *church*, ſince *you* have refuſed the *goſpel*, it is but agreeable to the tenor of your *own ſcriptures*.

17 For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might ſhow my power in thee, and that my name might be declared throughout all the earth.

17. And as God thus diſpoſes of his *favours* to *nations*, and *perſons*; ſo he orders his *puniſhments* upon *offenders* according to his own good pleaſure. He may puniſh or pardon, deſtroy them ſooner or later. As it is plain in the inſtance of Pharaoh and his people, to whom he thus ſpake after his long and incorrigible obſtinacy. *For this cauſe have I raiſed thee up* *, &c. *i. e. whereas indeed you deſerve to have been long ago deſtroyed, yet it was my pleaſure to defer it, and keep you for a more exemplary, and remarkable deſtruction.*

18. Now

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* Ver. 17. [For this cauſe have I raiſed thee up,] Exod. ix. 16. The Hebrew word is, הֶעֱמַדְתִּיךָ, I have made thee *ſtand* or *continue*. Which the Septuag. very rightly rendered ἕνεκεν τούτου διετηρήθης——For this haſt thou *been kept*. Which is a demonſtration that Pharaoh was not *born* or *created*, on purpoſe for ſo much as *temporal puniſhment*; but only that the puniſhment of his ſins was *deferred for a while*. St. James uſes this word ἔγερσιν, for *raiſing up* from *ſickneſs*, Jam. v. 15.

18 Therefore hath he mercy on whom he will *have mercy* and whom he will, he hardeneth.

18. Now from these scripture examples, it is clear beyond exception, that God does and may most justly raise and exalt *some nations* in their privileges and relations to him above others; may either pardon their ingratitude, or suffer them to ripen for a less or greater destruction after their long and obstinate disobedience. And thus his *rejecting you now*, and accepting the Gentiles, is justifiable by all the examples of divine judgments, mercies and punishments. A. D. 57.

19 Thou wilt say then unto me, Why doth he *yet find* fault? For who hath resisted his will?

19. Some of you may perhaps be so hardy as to say, well! If God *will* be thus *arbitrary*, if we *must* be rejected and cast off, there is no help for it. It is his *own* doing; and do not let him follow us on * with checks and reproaches, since he has entirely had his *mind on us*.

20 Nay but, O man, who art thou that replieſt against God? shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

20. & 21. Obdurate and ungrateful people! Is this all the return you make for former favours and privileges? This your behaviour under the punishment for your *abuse* of them? When, by incurable infidelity, you have thrown yourselves into the just hand of divine vengeance, is it *arbitrariness* in your supreme Judge, both to punish and *reproach* such unparalleled ingratitude? For you to call it so, is just as if the clay should insult the potter, and prescribe him what he should do with the pieces when they are marred and broken.†

22 *What* if God willing to show *his* wrath,

22. What if God has stayed his hand from such an obstinate *nation*

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* Ver. 19. [Τί ἔτι μέμφεται; why should he *still* find fault? *i. e. accuse and reproach us.*

† See *Jer.* xviii. 4. 6. *Eccles.* xxxiii. 13.

A. D. 57. wrath and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction:

nation as *you* have long been, in order to your repentance, and then to ſuffer you to fall the more terribly, for refuſing the *laſt* and greateſt mercy of CHRIST your Meſſiah? Is it any more than to ſay the *potter* may do what he pleaſes with a broken *veſſel?*

23 And that he might make known the riches of his glory on the veſſels of mercy, which he had there prepared unto glory?

24 Even us whom he hath called, not of the Jews only, but alſo of the Gentiles.

23. & 24. And what if, when he thus puniſhes and rejects *you*, he pleaſes to take the opportunity of being abundantly merciful to the believing and repenting Gentiles and put even *them* alſo into his church in your place?

25 As he ſaith alſo in Oſee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it ſhall come to paſs, *that* in the place where it was ſaid unto them, ye *are* not my people; there ſhall they be called the children of the living God.

25. & 26. It is nothing but what your own prophecies have foretold (Hoſ. i. 10. and ii. 23.) *I will call them* (i. e. *the* Gentiles) *my people, that were* (*formerly*) *not my people; and her beloved that was not beloved*, i. e. give that nation the privilege of being my *church* that was not ſo hitherto, &c.

27 Eſaias alſo crieth concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved.

28 For he will finiſh the work, and cut *it* ſhort in righteouſneſs: becauſe a ſhort work will the Lord make upon the earth.

27. & 28. And when I ſay, but a *few* of your nation can be ſaved, while the infidelity is ſo *general*, I have your prophets own words to juſtify me, Iſa. x. 22, 23. *Though the number of the* Iſraelites *be as the ſand of the ſea, yet but a remnant of them will ſo behave themſelves as to be ſaved. For* (ſays he) *when the Lord comes to caſt up the numbers of good and bad, he will find but a ſhort balance*

balance of true Iſraelites, *and the deſtruction of the unbelievers will be very large and great* *. A. D. 57.

29 And as Eſaias ſaid before, except the Lord of Sabaoth had left us a ſeed we had been as Sodoma and been made like unto Gomorrha.

29. Which is agreeable to another account he gives of them, at a time when their ſins were at a high pitch, Iſai. i. 9. *Surely except the Lord of Sabaoth had been merciful to a ſeed*, i. e. *a few righteous perſons among us; we had been as* Sodom *and like unto* Gomorrha, *i. e.* utterly and finally deſtroyed.

30 What ſhall we ſay then? That the Gentiles which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith:

30. Well then, what is the ſum and ſubſtance of all this argument? Why this: that the Gentiles who had formerly no notions of CHRIST, nor expected pardon and ſalvation by him, have now obtained it, and are made members of God's *church*, by embracing the *goſpel religion*.

31 But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs.

31. But the Jews, who have been all along the people of God, have loſt this means of *pardon* and *juſtification*, by their refuſal of the goſpel. And that all this is very agreeable to the divine juſtice and goodneſs, and to the *ſcriptures* too.

32 Wherefore? Becauſe *they ſought it*, not

32. And how came the Jews to fail of it? Why, by ſo obſtinately

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* Ver. 27, 28. Note, I have given that ſenſe of the 23d *verſe*, which many learned men have thought to be moſt agreeable to the apoſtle's argument. The critical reader may ſee another (and I think a more exact) ſenſe of Iſaiah's words, both according to the LXX. and the Hebrew, in the learned Biſhop Chandler's Vindication of his Defence of Chriſtianity, Vol. I. pag. 285, 286, 290, 291, &c. See alſo that moſt excellent comment. of Vitringa upon this paſſage of Iſaiah, who approves of the ſenſe here given, and adds another very agreeable to it, and to the true meaning of both the Hebrew and Greek words.

A. D. 57. not by faith, but as it were by the works of the law: for they ſtumbled at that ſtumbling ſtone;

whereby inſtead of a *destroyer*.

33 As it is written, Behold, I lay in Sion a ſtumbling-ſtone, and rock of offence: and whoſoever believeth on him ſhall not be aſhamed *.

nately adhering to the Moſaical *law*, and depending upon the merits of external and *ceremonial* performances; and rejecting the merits and religion of CHRIST, *Saviour*, he is now become their

33. According to thoſe words of Iſai. viii. 14. and xxviii. 16. fortelling *that Christ would be a stone of stumbling*, i. e. of ruin and conſternation, to all obſtinate and unbelieving Jews, but a Saviour and Deliverer to *all* that would embrace and obey his *goſpel*.

CHAP. X.

Though the Jewiſh Nation is rejected for Infidelity; the Apoſtle expreſſes his earneſt Deſire they would yet believe the Goſpel and be ſaved. Allows their Zeal for God and religion, but ſhows how miſtaken a Zeal it is, by their laying a Streſs of it upon external Privileges and ceremonial Performances. A Compariſon between the ſevere Terms of Juſtification under the Law, and the gracious, plain, and eaſy Condition of the Goſpel Covenant. This Covenant offered both to Gentile and Jew, according to the ancient Prophecies. Wherefore the Apoſtles muſt needs preach to the Gentile People, in order to convert them to Chriſtianity. Their Preaching and ſucceſs in it upon both People, agreeable to the Scripture Predictions.

1 BRETHREN, my hearts deſire and prayer to God for Iſrael is, that they might be ſaved.

1. ALL, that I have ſaid (chap. ix.) concerning the *rejection* of the *Jewiſh* nation for their infidelity, is ſtill with the moſt ardent wiſhes and earneſt prayers

* Ver. 33. [Shall not be aſhamed.] See the note on Heb. xi. 21.

ers to God, that they would yet believe and continue the *people* and *church* of God, and be ſaved. A. D. 57.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

2. For I muſt do them the juſtice to ſay, their religious zeal is very great, but then it is an ignorant and miſtaken zeal; aiming indeed at a good *end*, but placed upon quite wrong *means* for attaining it.

3 For they being ignorant of Gods righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.

3. For they put all the ſtreſs of this great concern of *pardon* and *ſalvation* upon the mere privilege of being Abraham's *ſeed*, and the obſervation of the Moſaical ceremonies; which alas! is not the method and condition that God intends for bringing mankind to it.

4 For Chriſt is the end of the law for righteouſneſs to every one that believeth.

4. For the very end and deſign of that *ceremonial law* was, to train men up to the belief of CHRIST, in order to juſtification and happineſs; and *his* religion has fully anſwered what thoſe ceremonies and ſacrifices did ſo very faintly repreſent, and ſupplied all the defects of that diſpenſation; and hath now put a final end to it.

5 For Moſes deſcribeth the righteouſneſs which is of the law, that the man which doth theſe things, ſhall live by them.

5. A much eaſier and more gracious condition than that of the *law*, which was a rigid and a ſevere obligation to an exact obſervance of all its numerous precepts; as Moſes himſelf deſcribes it, Levit. xvii. 5. (which compare with Deut. xxviii. 26.)

6 But the righteouſneſs which is of faith, ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven? (that is, to bring Chriſt down from above.)

7 Or who ſhall deſcend

6. & 7. Whereas the *goſpel* doctrine and religion has its main and chief foundation in a ſteady and unwavering belief; that JESUS is our true Meſſiah and Saviour, that he died and is riſen again as an earneſt and pledge of our future reſurrection, though we do

A. D. 57 ſcend into the deep? (that is, to bring up Chriſt again from the dead.)

do not *actually ſee* his body riſing from his grave; and that he is aſcended into heaven, as an aſſurance of our aſcending one day with him alſo, though we do not *now* ſee him actually deſcending down from thence to fetch us up thither. This is the religious *faith* deſcribed by Moſes (Deut. xxx. 11, 12, 13.)

8 But what ſaith it! The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith which we preach.

8. & 9. And agreeable to his words in the next verſes, *is nigh unto thee, even in thy mouth, and in thy heart*, i. e. ſo eſſentially good, clear and plain to be underſtood, as if it were written in our hearts; and ſo eaſy to be profeſſed and practiſed, as if we had been already familiarly acquainted with it. Such is the ſum of *our doctrine*, *viz.* an open profeſſion that Jeſus is our true Meſſiah and Saviour, and that, as ſuch, he is riſen from the dead, and exalted into heaven.

9 That if thou ſhalt confeſs with thy mouth the Lord Jeſus: and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.

10 For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

10. Theſe two things, I ſay, are the plain and reaſonable conditions of our *Chriſtian* ſalvation, viz. a firm and ſerious belief in Chriſt as the ground of all ſincere obedience to his ſpiritual laws; and a reſolute *profeſſion* of that faith, under all difficulties and perſecutions that may befal us for the ſake of it.

11 For the ſcripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed.

12 For there is no difference between the Jew and the Greek: for the ſame ‡ Lord

11, 12, & 13. Which gracious conditions are now offered in the goſpel to *all mankind*, without any diſtinction between Jew and Gentile; God the merciful Creator and Governor of *all* being now

‡ Ver. 12. [The ſame Lord over all.] Note, This may either refer to God, who is to be *called upon*, or to Chriſt, the Lord,

over all, is rich unto all that call upon him.

13 For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.

A. D. 57.

now pleaſed in much mercy, to accept and receive *every* man of what nation ſoever, upon his true faith in Chriſt; whom he hath appointed the univerſal Lord and Saviour of mankind, according to the ancient promiſes of Iſai. xxviii. 16. Joel ii. 32. concerning the ſtate and kingdom of the Meſſiah.*

14 How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher?

15 And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things?

14. & 15. And if it be ſo, How can you Jews be thus diſguſted and enraged at *our* preaching the goſpel to the *Gentile* world, and ordaining and ſending *others* to do it? For how ſhould men embrace this religion, unleſs they be convinced of the truth of it? And how ſhould they be convinced of that without ſome perſons to teach them the doctrines and evidences of it? And who ſhould do that but men ordained and ſent for that purpoſe? Your indignation therefore at *us* upon this account, is very contrary to thoſe words of your prophet (Iſai lii. 7, 8.) For he ſpeaks of the *welcome and acceptableneſs* of the *goſpel* miniſters to the Gentiles.

16 But they have not all obeyed the goſpel. For Eſaias ſaith, Lord, who hath believed our report?

16. And though indeed the ſucceſs of our miniſtry has not been anſwerable to the evidences that have attended it, nor the pains we have taken in it; it is no more than what the ſame prophet foretold, Iſai. liii. 1.

17 So then faith *cometh* by hearing, and hearing by the word of God.

17. Yet it is ſtill our duty to preach to *all* nations; for though mens repentance and converſion do not always proportionably *follow* this our preaching; yet *without* it there could be no converting of men at all.

18. In

Lord, in and through whom we are to call, agreeably to Acts x. 36. I have expreſſed both ſenſes.

* See Rom. ix. 33. Acts ii. 16.

A. D. 57. 18 But I ſay, Have they not heard? Yes verily, their * ſound went into all the earth, and their words unto the ends of the world.

18. In the mean time, neither *Jew* nor *Gentile* people can excuſe their infidelity, by pretending a want of ſufficient inſtruction. Nor the Gentiles, for our preaching to them may be compared to what the *Pſalmiſt* ſays of the beauty,* harmony and regularity of the heavens and the ſtars, Pſal. xix. 4. *It is gone out into all lands, and even as a voice unto the ends of the world.*

19 But I ſay, Did not Iſrael know? Firſt, Moſes ſaith, I will provoke you to jealouſy by them that are no people, and by a fooliſh nation I will anger you.

19. And can the *Jewiſh* nation plead, this reception of the *Gentile* world into the kingdom and religion of Chriſt, to be a perfectly *new* and *unheard-of* doctrine, and ſuch as may well prejudice them againſt coming into it? Nay, but even Moſes, at the very firſt delivery of the *law*, foretold it ſhould be ſo, (Deut. xxxii. 21.) telling them, *That upon their obſtinate infidelity, God would vex and provoke them by taking the very Gentiles for his* church *in their ſtead.*

20 But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that aſked not after me.

20. And Eſaias yet more expreſsly, Iſai. lxv. 1. *I was found of them that knew me not, &c.* i. e. my religion, and the true way of ſalvation ſhall be graciouſly offered to, and accepted and embraced by the Gentiles, who have been hitherto ſtrangers to it.

21 But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gain-ſaying people.

21. And as to the *Jewiſh nation*, their rejection, and their obſtinate infidelity, as the juſt reaſon of it, are plainly expreſſed in the 2d ver. of the ſame chap. *All the day long have I ſtretched out my hand to a diſobedient and gainſaying people.*

CHAP.

*. Ver. 18. [Their ſound is gone out.] In the Hebrew it is, קוּמָם, *Their line or direction*, i. e. the order of their motions: inſtead of which, it is thought the Septuagint read קוֹלָם, their *voice* whoſe tranſlation the writers of the New Teſtament generally follow. But our learned Dr. Pocock in his Miſcellany, cap. 4. p. 28. has ſhown the word to ſignify a *loud voice*, as well as a *line*.

CHAP. XI.

The Rejection of the Jewiſh Nation is not univerſal, abſolute, and irreverſible. Some remain yet the People of God, by embracing the Faith of Chriſt, and relying wholly upon his Religion, without any dependence on the Jewiſh Law for Pardon and Happineſs. The obſtinate and hardened part of that People, not ſo given over by God, as to have no Place left for repentance and Converſion. The Gentiles taken in to fill up their Vacancy, and the Fulneſs of Gentile Believers will be an Argument to incite and provoke the Jewiſh Nation to acknowledge and believe in Chriſt, after their Example. Wherefore the Gentile Chriſtians ought by no Means to inſult over the rejected Jews, who were the ancient Church of God, upon whoſe Stock they are, in a manner, grafted, and who are yet capable of becoming their Brethren in Chriſt, and by whoſe after Converſion the Gentile Church will receive a vaſt and happy Addition and Increaſe. For God has in their turns, ſuffered them both, by wilful tranſgreſſions, to become Objects of his Diſpleaſure, and in their Turns offered them both the Means of Pardon and Redemption, and made them, as it were, inſtrumental to the Converſion of each other. A wiſe and wonderful Diſpenſation of Providence!

1 I Say then, Hath God caſt away his people? God forbid. For I alſo am an Iſraelite, of the ſeed of Abraham, *of* the tribe of Benjamin.

1. BUT what I have been diſcourſing about the *rejection* of the Jewiſh people, muſt not be underſtood, as if God had *abſolutely* and *univerſally* excluded them from his true *church*. No, by no means, for then I ſhould exclude *myſelf*, who am a Jew born, of the tribe of Benjamin; yet by being a Chriſtian, I remain a member of *his church*. A. D. 57.

A. D. 57. 2 God hath not caſt away his people which he foreknew. Wot ye not what the ſcripture ſaith to Elias? how he maketh interceſſion to God againſt Iſrael, ſaying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they ſeek my life.

2. & 3. God has not thus totally caſt off the *nation* whom he once made choice of to be his peculiar *church* and people. It is only *now* much as it was in Elijah's time, when he complained to God againſt them (1 Kings xix. 14.), *That they were ſo generally relapſed into idolatry, that hardly any of his true worſhippers were left but himſelf.*

4 But what ſaith the anſwer of God unto him? I have reſerved to myſelf ſeven thouſand men, who have not bowed the knee to *the image of* Baal.

4. & 5. But as God anſwered him *then*, *That there were ſtill left ſeven thouſand that had not committed idolatry;* ſo I ſay *now*, There are ſome of this *nation*, who remain yet the *church* and people of God, by embracing and accepting the gracious religion of the *goſpel*.

5 Even ſo then at this preſent time alſo there is a remnant according to the election of grace.

6 And if by grace, then it is no more of works: otherwiſe grace is no more grace. But if it be of works, then is it no more grace; otherwiſe work is no more work.

6. Only let them remember, they are to depend *wholly* upon the mercies of God in the *goſpel* covenant, for their pardon and happineſs, and not at all upon the privileges and performances of the *Moſaical law;* for if the *ceremonial law* would have ſaved them, there had been no occaſion for the *goſpel* religion.

7 What then? Iſrael hath not obtained that which he ſeeketh for, but the election hath obtained it, and the reſt were blinded.

7. The caſe therefore is ſhortly this, The generality of the Jewiſh nation pretend to, and would fain have, that pardon and mercy which belongs to the *church* of God, but have loſt it by their preſent infidelity; but ſuch of them as are true believers

lievers in Chriſt ſtill hold that privilege, while the *reſt* A. D. 57.
remain obdurate in refuſing the conditions of it.

8 According as it is written, God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear unto this day.

9 And David ſaith, Let their table be made a ſnare, and a trap, and a ſtumbling block, and a recompenſe unto them.

10 Let their eyes be darkened, that they may not ſee, and bow down their back alway.

8. 9. & 10. Such an obduracy as Iſaiah deſcribes God giving the ſame people up to, as a puniſhment upon their groſs infidelity, Iſai. xxix. 10. and chap. vi. 9. 10. And the woful effects whereof are like what the Pſalmiſt ſpeaks of, upon the enemies of God's church, Pſal. lxix. 22, 23.

11 I ſay then, have they ſtumbled, that they ſhould fall? God forbid; but *rather* through their fall ſalvation *is come* unto the Gentiles, for to provoke them to jealouſy.

11. Yet, as I ſaid, the *unbelieving part* of them are not ſo utterly caſt off, as to be out of *all* hopes of recovery, upon their repentance and converſion to the *goſpel*. In the mean time, during this their infidelity, God is pleaſed to declare the Gentiles to be his *church* and people in their ſtead, as a moſt proper argument, and likely means, the ſooner to irritate and rouſe *them*, by way of emulation, to come in and embrace their MESSIAH, as well as the Gentiles.

12 Now if the fall of them be the riches of the world, and the diminiſhing of them the riches of the Gentiles, how much more their fulneſs?

12. A moſt happy and wiſe proceeding for the benefit of all mankind! For if ſuch a conſiderable part of the Gentile world are, and will be brought to the *Chriſtian religion*, by our leaving *that nation*, and preaching to *them*, how much more will the *world* flow into it, whenever they ſee the Jews themſelves repent, and embrace their own MESSIAH?

13 For I ſpeak to you Gentiles, in as much as I am the apoſtle of the Gentiles,

13. & 14. I make the great bleſſing of the Gentiles being called into the church of Chriſt, to be, as it were, firſt *occaſioned*

A. D. 57. tiles, I magnify mine office:

14 If by any means I may provoke to emulation, them which are my fleſh, and might ſave ſome of them.

and *founded* upon the *rejection* of the Jews. But my only aim in ſo expreſſing myſelf, is to raiſe the ſpirit and emulation of my *countrymen*, and bring them the ſooner (at leaſt ſome of them) to accept of the *goſpel* ſalvation; not to give you *Gentile converts* the leaſt occaſion to *inſult* over that obſtinate and unhappy people. For though I be *your* apoſtle, and glory that I am ſo, yet would I give you no encouragement to *ſuch* behaviour againſt my *own nation*.

15 For if the caſting away of them be the reconciling of the world: what ſhall the receiving *of them* be, but life from the dead?

15. You will have infinitely more reaſon to triumph and rejoice at their general *converſion*, than you have *now* at their *rejection*. For though the *latter* has been an occaſion of bringing ſome of you (the ſooner) into the Chriſtian faith, yet the *former*, whenever it ſhall happen, will ſo enlarge and fill the Chriſtian church from all quarters, that the whole world will ſeem, as it were, to riſe from the dead to a new ſtate of life and happineſs.

16 For if the firſt-fruit be holy, the lump is alſo *holy*: and if the root be holy, ſo *are* the branches.

16. You muſt not look upon them as finally and entirely *rejected*. God has ſtill an eye upon them as a people in covenant with him from Abraham, and as branches ſprung from the root of the pious and holy patriarchs. And though their preſent infidelity has *now* juſtly deprived them of the privileges belonging to that noble relation; yet whenever they repent of it, they are ſure to be favourably accepted of him, as the whole product of the harveſt was conſecrated by the firſt-fruit offering, and as they are the genuine branches of ſo good a root.

17 And if ſome of the branches be broken off, and thou being a wild olive-tree, wert grafted in amongſt

17. & 18. And if many of them are now broken off, like the fruitleſs branches of a good tree, and you Gentiles put into their place, yet remember, it is but like

cions

mongſt them, and with them partakeſt of the root and fatneſs of the olive-tree:

cions of another tree grafted upon their ſtock; you grow by their ſap, and are nouriſhed from their root; for you are ſaved by virtue of the promiſe made to Abraham, but Abraham's natural ſeed have received no advantages from you. A. D. 57.

18 Boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee.

19 Thou wilt ſay then, The branches were broken off, that I might be grafted in.

19. You may perhaps allege, that ſince they are cut off to make way for *us*, *we* may as well inſult over them *now*, as they did over us *before*.

20 Well: becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high minded, but fear.

20. Well, but pray remember it was infidelity and diſobedience that loſt *them*; and it is only ſincere faith and obedience that puts *you* in poſſeſſion of their happy privileges. Take warning by *them*, therefore, and do not inſult, but rather endeavour to avoid *their* fate, by an humble, modeſt, and conſtant perſeverence in the duties of your profeſſion.

21 For if God ſpared not the natural branches, *take heed* leſt he alſo ſpare not thee.

21. For if God ſpared not his own choſen people, the ſeed of Abraham, upon their infidelity, much leſs will he ſpare *you*, who never had any ſuch relation to him, ſhould *you* relapſe, and be guilty of the ſame miſcarriage.

22 Behold therefore the goodneſs, and ſeverity of God: on them which fell, ſeverity; but towards thee, goodneſs, if thou continue in his goodneſs: otherwiſe thou alſo ſhalt be cut off.

22. Conſider then the perfect mixture of *ſeverity* and *mercy* in the divine diſpenſations! How *ſevere* he has been even to his *own* people, that fell from their obedience to him; and how *merciful* toward *you Gentiles* in now giving you the *goſpel* ſalvation: But it is no further, and for no longer, than you continue to live worthy of that mercy.

A. D. 57. 23 And they alſo, if they abide not ſtill in unbelief, ſhall be graffed in. for God is able to graff them in again.

23. Nay, if the *Jewiſh nation* ſhall *yet* return and embrace the *goſpel*, God will again ingraft them into his *church*: For though they ſeem to *you* to be cut off, and quite withered; yet is he both able and willing, upon their true repentance, to reduce them again to a flouriſhing *church* and people.

24 For if thou wert cut out of the olive-tree, which is wild by nature, and wert graffed, contrary to nature, into a good olive-tree: how much more ſhall theſe which be the natural *branches*, be graffed into their own olive-tree?

24. For if you Gentiles, that were never before in covenant with him, are now ſo freely and readily taken into it, upon your belief of the *goſpel*, how much eaſier is it to conceive, God will upon the ſame conditions receive *them* again, to whom the promiſe of the Meſſiah *originally* belonged, and was at *firſt* made?

25 For I would not, brethren, that ye ſhould be ignorant of this myſtery (leſt ye ſhould be wiſe in your own conceits), that blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in.

25. For, to prevent any proud conceit of *yourſelves*, in contempt of *them*, I muſt now tell you, what you ſeem to be ignorant of, that God never deſigned to abandon this great part of the Jewiſh nation to this blindneſs and infidelity, any longer than till the Chriſtian church of the Gentiles is more fully completed.

26 And ſo all Iſrael ſhall be ſaved, as it is written, There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob.

26. & 27. And then the whole nation ſhall be again received, upon their repentance, according to thoſe words of Iſaiah lix. 20. 21.

27 For this is my covenant unto them, when I ſhall take away their ſins.

28 As concerning the goſpel, they are enemies for your ſake: but

28. Their obſtinate refuſal of the religion of Chriſt, has indeed cauſed God in juſt judgment to *reject*

but as touching the election, they are beloved for the fathers ſakes.

reject and caſt them off, and *you* have the advantage of coming into their place: But God has ſtill ſuch a tender regard to the eminent virtues of, and the covenant made with Abraham and the holy patriarchs, whoſe poſterity they are, that he has *yet* a merciful eye toward them as his original *church* and people. A. D. 57.

29 For the gifts and calling of God are without repentance.

29. For that great promiſe to Abraham, *That his ſeed ſhould be the covenanted people of God, and enjoy the bleſſings of the Meſſiah*, though ſuſpended *now* upon their preſent diſobedience, God will certainly have a reſpect to, and ſee effectually fulfilled at laſt, if ever they will come into the conditions of it.

30 For as ye in times paſt have not believed God, yet have now obtained mercy through their unbelief:

31 Even ſo have theſe alſo now not believed, that through your mercy they alſo may obtain mercy.

30. & 31. And as you Gentiles were *once* in a ſtate of idolatry, vice, and ſuperſtition, but *now* enjoy the opportunity of coming into the pale of God's true *church*, by *their* caſting themſelves out of it; ſo ſhall *your* improvement of this great advantage provoke and excite *their* emulation, and in due time become an occaſion * of bringing *them* again to repentance and divine favour.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

32. And thus has the Divine wiſdom and juſtice ſuffered you *both* in your turns to revolt from him, by the wilful abuſe of the light and advantages beſtowed on you; and, by a moſt wiſe and wonderful turn of providential events, has given you *both* the free and fair offers of pardon and ſalvation, in order to reduce both Jew and Gentile into one *church* under Jeſus Chriſt, our common Saviour and Redeemer.

33 O the depth of the riches both of the wiſdom

33. Oh the deep abyſs of Divine goodneſs and wiſdom, that

* Ver. 31. [That they alſo may obtain mercy], Ἵνα καὶ αὐτοὶ ἐλεηθῶσι ——[So as they alſo may yet obtain mercy.]

A. D. 57. wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out?

can thus order and diſpoſe even its *judgments* and puniſhments, to the good of mankind, by ways abſolutely ſurpriſing and unſearchable to human underſtanding!

34 For who hath known the mind of the Lord, or who hath been his counſellor?

34. Certainly nothing but *infinite* Wiſdom, that ſtands in need of no counſellors but itſelf, could have thus diſpoſed of events ſo much to the advantage of a ſinful world.

35 Or who hath firſt given to him, and it ſhall be recompenſed unto him again?

36. Certainly, as the Gentiles can pretend to have had no hand *themſelves* in theſe gracious methods of their happineſs, ſo cannot the Jews preſume to ſay, that God is in their *debt*, or any way deals hardly by them, even in this ſevere puniſhment inflicted upon their infidelity.

36 For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

36. Thus perfect are the ways and diſpenſations of GOD, by whoſe *power* all things were at firſt *created*, by whoſe *providence* they are governed and directed, and to whoſe *glory* and praiſe they all *tend*. To whom therefore be aſcribed all glory and honour for ever. *Amen.*

CHAP. XII.

Jewiſh and Gentile Believers being now united into one Church under Chriſt, the Apoſtle exhorts them all to ſuch Duties as become their ſeveral Stations in the Church. Warns them againſt undervaluing and deſpiſing one another upon Account of ſpiritual and extraordinary Endowments. Excites every one to employ his own Gifts modeſtly and well, and to attend diligently upon their reſpective Offices. Exhorts them to the Love of one another, and to ſeek no Revenge, but do Good even to their Enemies and Perſecutors.

1 I Beſeech you therefore, brethren,

1. HAving thus proved, that both Jews and Gentiles are

thren by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, *which is* your reaſonable ſervice.

are now capable of pardon and happineſs, upon the terms of faith in Chriſt, and obedience to the *goſpel*; let me now entreat you *all*, as you value the mercies of God in this covenant, or expect any benefit by it, to endeavour after the practice of all its moral and reaſonable duties, viz. the ſubduing your ſinful luſts and irregular appetites; a ſacrifice much better, and more acceptable to God, than that of ſlain beaſts, and *legal* oblations. A. D. 57.

2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

2. Forſaking and renouncing all the wicked cuſtoms and faſhions of the world, by a change of your ſentiments and principles from what they formerly were, by being fully ſatisfied * yourſelves, and by your practices demonſtrating to all others, how truly good and excellent your Chriſtian duties and ſervices are.

3 For I ſay, thro' the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith.

3. And whereas ſeveral, both of Jewiſh and Gentile converts, are now, as Chriſtian *profeſſors*, bleſſed with extraordinary gifts and endowments of the Holy Ghoſt, I, as an *inſpired apoſtle*, do now forewarn and exhort ſuch of you, neither to extol and magnify any ſuch gifts beyond what they really are, nor to exalt themſelves into a contempt of *other* Chriſtians upon account of them. But let every one look upon a ſpiritual *gift* as a *truſt*, and a *charge* committed to his care and *fidelity*.

4 For as we have many members in one body,

44. For as in the human *body*, though ſome members may be of more

* Ver. 2. Εἰς τὸ δοκιμάζειν, [That ye may approve], *i. e.* either judge and fully *diſcern* within *yourſelves*; or *prove* and recommend to *others*.

A. D. 57. body, and all members have not the ſame office:

* See 1 Cor. xii. &c.

nourable, others leſs; more apparent and viſible uſe than others, ſome ſtronger *, others more feeble, ſome more ho- yet all have their proper and neceſſary functions for the good of the whole frame:

5 So we being many are one body in Chriſt, and every one members one of another.

5. Even ſo in the Chriſtian *church*, while ſome ſpiritual *gifts* may be more eminent and remarkable than others; yet all degrees of them, even the meaneſt, have their excellent uſes and p rpoſes; all gifted perſons are ſome way needful members of this body of Chriſt, and none ought to be deſpiſed.

6 Having then gifts, differing according to the grace that is given to us, whether propheſy, *let us propheſy* † according to the proportion of faith:

6. As therefore God has diſtributed theſe extraordinary endowments according to his own good pleaſure, and your offices and poſts in the *church* are of different kinds, let every one exerciſe his *own* prudently, and modeſtly, and to the beſt advantage. He that has the gift of *prophecy*, for inſtance, *i. e.* either of *interpreting ſcripture by inſpiration*, or of *foretelling future things*, let him interpret or foretel no farther † than the Spirit clearly and plainly directs him, and let him do it with the diligence and *faithfulneſs* that ſuch a *truſt* requires.

7 Or miniſtry, *let us wait* on *our* miniſtring;

7. He that hath any office under any chief miniſter in the church,

† Ver. 6. Κατὰ τὴν ἀναλογίαν τῆς πίστεως, [According to the proportion of faith], *i. e.* ſo far as he has the gift of inſpiration, which was beſtowed upon men in proportion to the progreſs they had made in the Chriſtian *faith*. Or elſe thus: Let him interpret and fortel nothing but what is agreeable to the *rule* of Chriſtian faith and doctrine. There is yet *another* ſenſe of the word *faith*, in this and in many other paſſages; it is that of the judicious Dr. Clark, [According to the proportion of faith], *i. e.* "According "to the nature and uſe of the gift, or power, or truſt, "committed to a man's *charge* or *fidelity*." So in ver. 3. Serm. Vol. II. pag. 267.

niſtring; or he that teacheth, on teaching.

church, let him attend that: He that is to teach others the Chriſtian faith, to qualify them for baptiſm, let *that* be his buſineſs. A. D. 57.

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with ſimplicity; he that ruleth, with diligence; he that ſhoweth mercy, with cheerfulneſs.

8. Whoever is endowed with a peculiar talent of exhorting, comforting, and ſupporting others in their profeſſion, let him mind that good work. Whoever is either diſpoſed to an extraordinary *act* of charity, or is a diſtributer and *ſteward* of charitable collections, let him do it without any private ends, or ſiniſter deſigns. Such as preſide over others in any capacity, let them govern with diligence. He whoſe office it is to miniſter to the ſick, the widow, or the ſtranger, let him do it heartily and cheerfully *.

9 *Let* love *be* without diſſimulation. Abhor that which is evil, cleave to that which is good.

9. Let all your expreſſions of mutual love and kindneſs be ſincere and unfeigned, without flattery and compliment, ſcorning to do a baſe and † injurious turn to any man, but always ready and deſirous to do what is kind and good.

10. *Be* kindly affectioned one to another, with brotherly love, in honour preferring one another:

10. Love one another, not only out of a principle of common *humanity*, but as *Chriſtian* brethren and relations, being ready to give every one the prehemineuce, rather than depreſs or undervalue any.

11 Not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord:

11. Be no way ſlothful in your duty to God or man, but zealous and earneſt in every performance your ſtation requires, as conſidering it is the honourable ſervice of your God and Saviour.

12. Let

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* 1 Cor. xiii. 2. Jam. v. 15. 1 Pet. iv. 11. Epheſ. iv. 7.

† Τὸ πονηρον, [A malicious turn], τῶ αγαθῶ, [A kind action]. The context being about *love and charity*, ſeems to require this ſenſe.

A. D. 57. 12. Rejoicing in hope; patient in tribulation; continuing inſtant in prayer:

12. Let the hopes of heaven and eternal happineſs fill your minds with a conſtant joy and ſatisfaction. Be patient and reſolute under all ſufferings, for the ſake of Chriſt and his religion, praying with earneſtneſs, conſtancy, and ſubmiſſion to the divine will, for a timely deliverance from them.

13 Diſtributing to the neceſſity of ſaints; given to hoſpitality.

13. Give all the aſſiſtance you can to ſuch fellow Chriſtians as are under perſecution and diſtreſs, and entertain ſuch as come to you, either as *preachers* of the goſpel, or as *exiles* for the faith of it.

14 Bleſs them which perſecute you: bleſs, and curſe not:

14. Wiſh well to them that injure you, and pray for their converſion: Let no abuſes whatever provoke you to ill wiſhes, or angry imprecations.

15 Rejoice with them that do rejoice, and weep with them that weep.

16. Have ſuch a concern and fellow-feeling in the condition of all Chriſtian people, as to rejoice with them in their *proſperity*, and condole with them in *adverſity*.

16 *Be* of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate. Be not wiſe in your own conceits.

16. Endeavour after an even, condeſcending, and unanimous diſpoſition to one another. Let not proſperity ſet you above a concern for your inferiors, nor any ſpiritual endowments make you proud of your own wiſdom and abilities.

17 Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men.

18 If it be poſſible, as much as lieth in you, live peaceably with all men.

17. &. 18. Remember no ſort of injuries, ſo far as to revenge them. Do every thing ſo prudently, as to give no occaſion or pretence of objection or ſcandal; endeavouring to gain the good opinion of all ſorts of men, by all methods that are conſiſtent with duty, honour, and conſcience.

19. I

19 Dearly beloved, avenge not yourſelves, but rather give place unto wrath: for it is written, Vengeance *is* mine; I will repay, ſaith the Lord.

19. I beſeech you, my dear brethren, eſpecially to ſeek no revenge upon your perſecutors, but leave your cauſe to God, who has claimed the prerogative of inflicting vengeance to himſelf, and has promiſed to do it, Deut. xxxii. 35. A. D. 57.

20 Therefore, if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head †.

20. Wherefore, if you ſhould ſee even any of your moſt cruel perſecutors in diſtreſs, relieve and help him; for by ſo doing, you will either *melt* him into repentance and a better temper by ſuch generous behaviour toward him, or elſe heap the coals of divine *vengeance* upon his head, for ſuch brutiſh malice, and incurable ingratitude.

21 Be not overcome of evil, but overcome evil with good.

21. Let no ill uſage get ſuch a maſtery over you, as to break your temper, and draw you into paſſionate deſires of revenge; but by returning good for evil, obtain the noble victory over both yourſelves and your enemies.

CHAP.

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† Ver. 20. [Heap coals of fire upon his head]. *Note*, I have given the *two* moſt uſual ſenſes aſcribed to this phraſe. But it muſt be confeſſed, the *latter* of them is moſt agreeable to the expreſſion, as uſed in other paſſages of ſcripture; as in Pſal. xi. 6. xviii. 8. 13. cxx. 4. cxl. 11.

CHAP. XIII.

The Jews, under pretence of being the ſpecial people of God, had an Averſion to all Governors but what were of God's ſpecial Appointment, and were of their own nation. They thought Subjection to the Roman Power, a derogation to God and his Church, and paying Taxes to Heathen Emperors, a Reproach not to be complied with. In all probability, this wicked Principle amongſt the Jews was derived firſt from the Inſurrection and Followers of Judas of Galilee, mentiond Acts v. 17. [See *the note on* ver. 1.] *This Inſurrection had made the very Name of the Jews odious at Rome, whither St. Paul intended to go ſhortly himſelf. Wherefore, to prevent his coming under this general Scandal, and for fear the Jewiſh Chriſtians ſhould inherit this Prejudice, and be leavened with this Notion, the Apoſtle warns them againſt it in this Chapter, by declaring God to be equally the Author and Ordainer of Heathen Governors, as of the Jewiſh. That Chriſtianity meddled not with any Civil Powers; and that Chriſtians of all Sorts ought to be obedient to the Conſtitutions of the ſeveral Countries they lived in, out of a Principle of Duty and Conſcience. Then he returns to his Exhortations to Chriſtian Charity, and mutual Love; to Purity, Peaceableneſs, and Sobriety, as the eſſential Duties of the Goſpel Religion.*

A. D. 57. 1 LET every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God.

1. I Muſt give the *Jewiſh converts* a neceſſary and particular caution againſt a prejudice they (many of them, at leaſt, may) labour under with reſpect to the *civil goverment* in which they live. They are ſtill apt to be

be poſſeſſed with the Jewiſh notion, * *That God alone is their Lord and Governor, as his peculiar people;* are loath to aknowledge any *heathen power*, or own any *prince* that is not of their *own* nation, and of God's *ſpecial* appointment. But let them know, that God *confines* himſelf to no ſuch meaſures, even with his *own* church and people. Government, or the *ſupreme legiſlative power*, is the ordinance of God, in every country, as well as in the *Jewiſh land;* and as it was the hand of Providence that ſubjected you to the *Roman power*, neither your *Jewiſh* nor *Chriſtian* † privilege exempts *any* of you in the leaſt from a due obedience to it. A. D. 57.

2 Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation.

2. *Heathen* governments, I ſay, are as much the ordinance of God, for the peace and order of their ſeveral kingdoms or ſtates, as ever the *Jewiſh* one was. The *Chriſtian* religion meddles with none of their *powers;* and *whatever* Chriſtian oppoſes the ſupreme authority of the country he lives in, oppoſes the authority of God, the fountain and original of all order and government, and muſt expect the puniſhment due to ſo capital a crime.

3 For rulers are not a terror to good works, but to the evil. Wilt

3. And it is very fit he ſhould, becauſe all civil governments whatever are intended of God for

* Any reader that does but look on Matth. xxii. 17. or could read the Jewiſh *Talmud*, or even the innumerable paſſages in Joſephus's hiſtory, and compares them with the main ſcope of the apoſtle in this epiſtle, can, I think, have no doubt remaining, that this paraphraſe includes all that St. Paul intended with relation to obedience to civil government. *See Joſephus Antiq.* Lib. XVIII cap. 1, 2. and *De Bell. Jud.* Lib. II. cap. 12. XX. *Antiq.* cap. 6, 7. *De Bell. Jud.* Lib. II. cap. 23. IV. 10. 11, 16, 19, 20, 23, 24, 30, 35. and VII. 30, 34, 35, 37. Whence it is plain, the riſe of this wicked principle was from Judas of Galilee, who by his inſurrection had ſo highly provoked the Roman government.

† Ver. 1. Πᾶσα ψυχὴ, [*Every ſoul*], emphatically—— Jewiſh as well as Gentile convert.

A. D. 57. Wilt thou then not be afraid of the power? Do that which is * good, and thou ſhalt have praiſe of the ſame.

for one and the ſame good end, viz. defending the community in their *rights* and *properties*, and preſerving the public peace, by proper laws of reſtraint and penalty upon offenders againſt it. Do you therefore but live according to the *laws* of juſtice, and the *conſtitution* * of the country you inhabit, and you ſhall have ſo little reaſon to have an averſion to *any kind* of government, that you will ſee the very nature of it to tend to your encouragement and protection.

4. For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain; for he is the miniſter of God, a revenger to *execute* wrath upon him that doth evil.

4. For all perſons in whom the ſupreme authority is lodged, whether they be *one* or *many*, whether Jews, Gentiles, or Chriſtians, are the miniſters and vicegerents of God, for the good and peace of the communities they govern. If indeed you break the laws, and affront the authority that made them, you may well *fear*, and have an *averſion* to their power; for their very *office*, and the intereſt of their government, require they ſhould take off ſuch offenders.

5 Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.

5. Wherefore as God is equally the fountain of *all ſorts* of governments, and your Chriſtian religion leaves them *all* in every part of the world as it found them, you ought *all* to live peaceably under thoſe *conſtitutions* you are at any time ſubject to, not barely out of fear of *preſent puniſhment* (which is mere *civil* obedience), but from a principle of *conſcience*, and of *Chriſtian duty* (which is truly *religious* obedience).

6 For, for this cauſe pay you tribute alſo: for

6. You may, perhaps, think it degrading † *to God's people*, to pay taxes

* Ver. 3. Τὸ ἀγαθὸν ποίει, [Do that which is good,], *i. e.* obey the laws,——in the ſame ſenſe with ἀγαθοποιοῦντας, *well-doing*, in 1 Pet. ii. 15.

† *See* Joſeph. Antiq. Lib. XVIII. cap. 1. and of the Jewiſh Wars, Lib. VII. cap. 28.

for they are Gods miniſters, attending continually upon this very thing.

taxes to Cæſar; but I tell you, A. D 57.
he has the ſame right to it that any Jewiſh governor can have, as he is the public preſerver of our *common rights*, and by Divine Providence made the guardian of the empire; to the maintenance whereof, *every* ſubject ought to contribute his ſhare, as a member of it †.

7 Render therefore to all their dues: tribute to whom tribute *is due*, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

7. Do not therefore look upon *tribute* as a *reproach upon your nation*, but pay it cheerfully as a juſt and legal due; honour and reſpect the government you live under, and pay to every magiſtrate, and officer employed in it, his proper reverence and regard.

8 Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law:

8. To return now to the duties of mutual *love* and *charity*, I was before exhorting you to (chap. xii.) be juſt in diſcharging all debts and dues to each other as far as poſſibly you can. Only remember, *love* is a debt that will laſt you your whole lives, a *bond* that will remain in force to your dying-day, as being a duty that includes all the commands of the ſecond *table* of the law.

9 For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if *there be* any other commandment, it

9. For thoſe prohibitions againſt *uncleanneſs*, *killing*, *ſtealing*, *defamation*, *and falſe evidence*, and all precepts whatever, relating to the rights of our *neighbour*, are all included in that of *loving*, or doing to others as we would be done by.

is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf.

† *Note*, Theſe Jewiſh zealots alſo might have convinced themſelves of the error of their opinion in this matter, even out of their own writings, as Prov. viii. 15. Dan. ii. 22. Eccleſ. xvii. 17. Deut. xxxii. 8. Wiſd. vi. 1, 2, 3, 4. Iſai. xliv. 28.

A. D. 57. 10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

10. For as this duty reſtrains a man from every injury, and obliges him to all good offices to others, that fairly lie in his power; it is the ſum total of all the laws that reſpect our *neighbour*.

11 And that, knowing the time, that now *it is* high time to awake out of ſleep: for now is our ſalvation nearer than when we believed.

11. Which are ſuch eſſential duties of your *Chriſtian* profeſſion, as ought to be your firſt and immediate care, eſpecially when you conſider that from the time of your firſt converſion, every day will leſſen and diminiſh the obſtacles you meet withal, and bring you nearer to your expected happineſs and ſalvation.

12 The night is far ſpent, the day is at hand: let us therefore caſt off the works of darkneſs, and let us put on the armour of light.

12. You *Gentile* converts ought particularly to reflect on yourſelves, as delivered from the dark eſtate of ignorance and idolatry; brought into the happy light of true religion, and ſo immediately and indiſpenſably obliged to renounce all your former ſhameful and heatheniſh practices, and live up to the pure and excellent rules of your holy profeſſion.

13 Let us walk honeſtly as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying.

13. To behave yourſelves in ſuch a ſober, decent, and prudent manner, as that your actions may be ſeen by any body without offence or reproach; no longer indulging any intemperate, lewd, or wanton converſation among your former *heathen* acquaintances, nor any ſtrife or envy againſt any of your *Chriſtian* brethren.

14 But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to *fulfil* the luſts *thereof*.

14. But as men are commonly known by the garments they wear, ſo do you endeavour to diſtinguiſh yourſelves as the true diſciples of *Jeſus Chriſt*, no longer ſtriving after the unneceſſary riches and goods of the preſent life, which ſerve only as ſo much fuel to our bodily luſts and ſinful paſſions.

CHAP.

CHAP. XIV.

The Reverence which the Jewiſh *converts ſtill retained for the* Moſaical *Law, made them nice and ſcrupulous in ſeveral Matters, in themſelves indifferent, ſuch as the Uſe of ſeveral Meats, and the Obſervation of certain Days, &c. while the* Gentile *Chriſtians, who had been obliged to no ſuch Diſtinctions, and knew the Chriſtian Religion did not at all inſiſt upon them, took their Freedoms, and openly enjoyed perfect Liberty from ſuch Reſtrictions, not without ſome Contempt of the* Jewiſh *Niceties, to the great Diſguſt and Diſturbance of that weaker Part of the Church. To prevent the Miſchiefs ariſing from hence, the Apoſtle here gives Inſtructions to both Parties, adviſing the* Jewiſh *not to condemn and cenſure the* Gentile *Liberties, nor the* Gentile *to vex and prejudice the* Jewiſh *Convert, by a too open and imprudent Uſe of his lawful Freedoms.*

1 HIM that is weak in the faith receive you, *but* not to doubtful diſputations.

1. TO preſerve you from thoſe ſtrifes and contentions that may be apt to ariſe among people that have different notions about the *indifferent* performances of *ceremonial matters*, I adviſe every one that perfectly underſtands his *Chriſtian* liberty and freedom from the *Moſaical* ordinances, to communicate and converſe freely with thoſe *Jewiſh converts* that are not ſo ſatisfied, and not to condemn and raiſe diſputes with them upon ſuch needleſs points. A. D. 57.

2 For one believeth that he may eat all things: another who is weak, eateth herbs.

2. The *Gentile* Chriſtian, for inſtance, that was never bound to the laws about *meats* and *drinks*, fully believes (and that rightly too) that *Chriſtianity* allows him to uſe any diet without diſtinction; the *Jewiſh Chriſtian*, on the contrary, that has been uſed

A. D. 57. to a reverence for thoſe *laws*, and does not perfectly ſee *Chriſtian* liberty, thinks himſelf yet obliged, at certain times, to eat nothing but *herbs*.

3 Let not him that eateth, deſpiſe him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

3. Do not let the *Gentile Chriſtian* deſpiſe or deride the *Jewiſh one* for his unneceſſary nicety; nor the *Jewiſh* cenſure the *Gentile*, as if his freedom in ſuch matters made him unworthy to be a member of God's *church*. For I tell you it does not.

4 Who art thou that judgeſt another mans ſervant? to his own maſter he ſtandeth or falleth: Yea, he ſhall be holden up: for God is able to make him ſtand.

4. What has any of *you* to do to judge them you have no authority over? You condemn each other, as ready to renounce their *Chriſtianity* by their freedoms or niceties in theſe indifferent caſes. Leave every one to God, our common *Lord* and *Maſter*. If they offend in no greater points than theſe, *he* will hold them up from falling from their profeſſion.

5 One man eſteemeth one day above another: another eſteemeth every day *alike*. Let every man be fully perſuaded in his own mind.

5. Again, The *Jewiſh Chriſtian* thinks ſome days of the *week* have more holineſs in them than others. The *Gentile Chriſtian* thinks them all alike. For peace ſake, let every man *enjoy his own* * *ſentiment*.

6 He that regardeth the day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord

6. He that pays this reſpect to particular *days*, does it out of conſcience towards *God*; and he that pays none, does it out of a full perſuaſion that *God* has freed him

* Ver. 5. Ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω. That I have given the true ſenſe of this phraſe, let the reader ſee *Grotius* upon the place: The London Caſes againſt Diſſenters, p. 190, 193. fol. edit. and Dr. *Sanderſon's* excellent ſermon on ver. 23. In all which paſſages, he will alſo find the paraphraſe of that laſt verſe of this chapter fully and clearly aſſerted.

Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.

him from all obligation to it. A. D. 57. You that eat all foods indifferently, do it out of the ſame principle, and are thankful to God for ſuch a liberty; and you that are ſo nice in your diſtinctions of them, do it becauſe you think that obligation is not yet taken off, and you are thankful for thoſe you think are allowed you. And then where is the harm of all this?

7 For none of us liveth to himſelf, and no man dieth to himſelf.

7. For none of you, I hope, does or omits any of theſe matters, but with ſome reſpect to God and Chriſt, whoſe ſervants you are; not purely from your own humour, and of your own head; for as you hope to be happy in Chriſt when you die, you are now to live with a juſt reſpect to his will and commands.

8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.

8. For it is your indiſpenſable duty and condition to live to his honour, as it is your privilege then to die in his favour; ſo that living and dying, we Chriſtians are his children, of his church and family.

9 For to this end Chriſt both lived and roſe and revived, that he might be Lord both of the dead and living.

9. It being the deſign of Chriſt's living here upon earth, to teach us to live in obedience to God; and of his death and reſurrection, to be the eternal Saviour and Rewarder of all good Chriſtians, as his peculiar people and ſervants.

10 But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? for we ſhall all ſtand before the judgment ſeat of Chriſt. 11 For

10. & 11. And if he is our Lord, and proper Maſter, what has any of you to do to condemn or undervalue his fellow-ſervant? When to him it is that we are all one day to give an account, according

A. D. 57. 11 For it is written, *As* I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.

cording to thoſe words of Iſaiah (chap. liv. 23. *)

12 So then every one of us ſhall give account of himſelf to God.

12. And if we are all to be judged by *him* * alone, it very ill becomes any of us to take his judgment out of his hands.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling-block, or an occaſion to fall in *his* brothers way.

13. Inſtead therefore of cenſuring one another, and being nice and quarrelſome about theſe *indifferent* matters, make it your endeavour to underſtand and practiſe this plain *duty*, *viz.* that no man ought to do any indifferent thing (be it never ſo lawful in itſelf) that he knows before-hand will be an occaſion to prejudice, diſcourage, or miſlead another man againſt his *Chriſtian* profeſſion.

14 I know, and am perſuaded by the Lord Jeſus, that *there is* nothing unclean of itſelf: but to him that eſteemeth any thing to be unclean, to him *it is* unclean.

14. I may be, and indeed am fully ſatisfied the *Chriſtian* religion allows me the uſe of all *meats* alike, and I uſe them accordingly. But a *Jewiſh convert* that is abſolutely perſuaded of the contrary, muſt not do ſo; and it is unreaſonable I ſhould urge a man to act full againſt his own conſcience.

15 But if thy brother be grieved with thy meat, now walkeſt thou not charitably. Deſtroy not him with thy meat, for whom Chriſt died.

15. And tho' you *Gentile Chriſtians* may lawfully enough eat what another thinks he ought to abhor; yet if you plainly ſee your eating before him will *ſhock* and *diſturb*, and bring him into an *ill opinion of you, and your religion*, you ought to forbear it in pure *charity*. You muſt not endanger the ſoul of a *Chriſtian*, which you may prevent by forbearing an *indifferent* thing, when you

* Ver. 11. & 12. See Dr. *Clark's* Scripture Doct. Trin. p. 119. Note in No. 623. and his Anſw. to *Nelſon*, No. 29.

you conſider Chriſt had ſuch a tenderneſs for that very *ſoul*, as to lay down his *own* life for it. A. D. 57.

16 Let not then your good be evil ſpoken of.

16. Your liberty in theſe matters is indeed right and good, but you muſt not uſe it ſo imprudently, as to do miſchief to your *religion* by it.

17 For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt.

17. Eſpecially if you reflect how *needleſs* it is for you to do ſo: For the *eſſence* of the *Chriſtian religion* is no way concerned in your abſtaining or not abſtaining from theſe things; but it is very highly concerned in the practice of piety towards God, in a peaceable and *charitable* temper towards your *fellow Chriſtian*, and in a modeſt joy, and humble ſatisfaction in the gifts and graces of the *Holy Spirit*.

18 For he that in theſe things ſerveth Chriſt, *is* acceptable to God, and approved of men.

18. Such things as *theſe* it is, that will truly recommend you to God, and to all wiſe and truly good *men*.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

19. Make it your utmoſt endeavour then, to order your converſation in this, and all other matters, ſo as to promote the peace of the *church*, and confirm one another in your common profeſſion.

20 For meat deſtroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

20. Do not deſtroy a *Chriſtian* brother who is the workmanſhip of God in Chriſt Jeſus, by urging him to act againſt his conſcience. For though to eat or abſtain from theſe meats, be in itſelf *indifferent*, yet to ſtrain and injure people's conſciences and principles about them, is not ſo, but a very unjuſt thing.

21 *It is* good neither to eat fleſh, nor to

21 Much better is it for you to abſtain from any indifferent

to drink wine, nor *any thing* whereby thy brother ſtumbleth, or is offended, or is made weak.

and lawful gratification, than to endanger another man's *Chriſtian* principles by it.

22 Haſt thou faith? have it to thyſelf before God. Happy *is* he that condemneth not himſelf in that thing which he alloweth.

22. If you know your *Chriſtian* liberty, and are clearly ſatisfied about it, keep your perſuaſion to yourſelf, and do not diſturb other people with it. It is a happineſs, I own, for a man to be clear and ſatisfied in what he does.

23 And he that doubteth is damned if he eat, becauſe *he eateth* not of faith: for whatſoever *is* not of faith, is ſin.

23 But if your caſe were another man's, and you were as *fully* * *perſuaded* you ought not to uſe this liberty, you could not *then* do it, becauſe you would then act open violence to your own conſcience, and ſin againſt the immediate principle of all duty and virtue *.

*See Note on ver. 5.

CHAP. XV.

He ſtill exhorts the Gentile Chriſtians to a prudent Condeſcenſion to the weak Scruples of the Jewiſh Converts, from the example of Chriſt. *Prays for their Unanimity and mutual Peace. Owns himſelf the Apoſtle of the Gentiles; glories in his Succeſs in their Converſion in ſeveral Countries; and profeſſes he wrote this Epiſtle, chiefly to ſatisfy them, they were true Members of the Chriſtian Church. Mentions his intended Journey to Jeruſalem, and his Hopes of ſeeing them ſhortly, for their fuller Satisfaction in the Point he writes about. Deſires the Concurrence of their Prayers for his ſafe Arrival and Succeſs at both Places.*

A. D. 57. 1 WE then that are ſtrong ought

1. I Have ſaid enough in the foregoing chapter, to prove, That

ought to bear the infirmities of the weak, and not to pleaſe ourſelves.

That all thoſe Chriſtians who know and underſtand their religion ſo perfectly, as to ſee their liberties from theſe *indifferent ceremonies*, ought yet to bear with, and be tender to ſuch as have not ſuch right notions of it; and not to indulge their own humours and inclinations, to the diſguſt and prejudice of other fellow Chriſtians. A. D. 57.

2 Let every one of us pleaſe his neighbour, for *his* good to edification.

2. Let every one therefore, as far as he can, conſult and condeſcend to his neighbour's infirmities, in order to maintain the unity, and promote the peace of the church.

3 For even Chriſt pleaſed not himſelf, but as it is written, The reproaches of them that reproached thee, fell on me.

3. By thus doing, you will imitate Chriſt our great and perfect *example*, whoſe life here upon earth was ſpent not in indulging *himſelf*, but in humble condeſcenſion to the weakneſſes and reproaches of mankind, according to thoſe words of the *Pſalmiſt* (*Pſal.* lxix. 9.), which were moſt eminently fulfilled in *him*, our Meſſiah and Saviour.

4 For whatſoever things were written aforehand, were written for our learning, that we through patience and comfort of the ſcriptures might have hope.

4. Now all the remarkable examples, and great expreſſions of patience, humility, and condeſcenſion that are recorded in any Scriptures of the *Old Teſtament*, are left there for *our* imitation; that by following the *ſame* virtues, we might have the ſure hope of the reward annexed to them.

5 Now the God of patience and conſolation, grant you to be like minded one towards another, according to Chriſt Jeſus;

5. And may God, the giver of patience and conſolation, and of every good gift, enable you to attain this unity and peaceableneſs of temper, agreeable to this example of CHRIST JESUS, and to the ſpirit and precepts of his religion.

A. D. 57. 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jeſus Chriſt.

6. That being thus free of all animoſities, and joined in mutual love and affections, you may in your public aſſemblies of divine worſhip, with united hearts and voices, truly glorify God, even the Father of our Lord Jeſus Chriſt.

7 Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God.

7. Be perſuaded therefore, notwithſtanding ſome differences of opinion in theſe *ceremonial matters*, to converſe with each other freely, without any ſhineſs and diſtance, remembering that Chriſt has received us *all* into one communion and fellowſhip, for the ſervice and honour of God.

8 Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes *made* unto the fathers.

8. You *Gentile Chriſtians* ought to be thus tender to your *Jewiſh brethren*, if you conſider, that Jeſus Chriſt was the Meſſiah of the *Jewiſh* nation in a *primary* and peculiar ſenſe, was born of them, lived and preached only among *them* *, in perſon; according to the ſpecial promiſes made to Abraham and the *patriarchs*, from whom that *people* are ſo honourably deſcended.

* Matth. xv. 24.

9 And that the Gentiles might glorify God for his mercy, as it is written, For this † cauſe will I confeſs to thee among the Gentiles, and ſing unto thy name.

10 And again he ſaith, Rejoice ye Gentiles with his people.

11 And again, Praiſe the Lord all ye Gentiles,

9, 10, 11, & 12. And you *Jewiſh Chriſtians* ought by no means to deſpiſe and undervalue the *Gentile* ones, as if the kingdom and religion of Chriſt were appropriated wholly to *your* nation. For, *after you*, *they* are taken in too as true members of his church; and are to bear their part in rendering that glory and praiſe to God, which is due to him for ſuch a great and *univerſal* ſalvation;

† Ver. 9. *For this cauſe will I confeſs to thee*, &c. See the learned Mr. *Peirce's Diſſert.* on this paſſage.

tiles, and laud him all ye people.

12 And again, Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt.

tion; according to thoſe words of Moſes, Deut. xxxii. 43. and of the Pſalmiſt, Pſal. lxvii. 4. xviii. 49. cxvii. 1. and to thoſe of Iſaiah concerning Chriſt, *There ſhall be a root of* Jeſſe, (*i. e.* the Meſſiah) *and he ſhall riſe to reign over the* Gentiles; *in him ſhall the* Gentiles *truſt*, *i. e.* embrace his religion, and enjoy the bleſſings and privileges of it. A. D. 57.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, thro' the power of the Holy Ghoſt.

13. And may God the Fountain of all our religious hope, fill you all with a ſpirit of joy and unanimity in your Chriſtian faith, that your hope and proſpect of future happineſs and glory, may increaſe and ſtrengthen by the gifts of the Holy Ghoſt conferred upon you, as the earneſt and pledge of it *.

14 And I myſelf alſo am perſuaded of you, my brethren, that ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another.

14. And indeed I give myſelf great hopes, that you already have, and will ſtill more endeavour after ſuch a true ſenſe of your Chriſtian profeſſion, as will make you encourage one another in this meek and peaceable diſpoſition.

15 Nevertheleſs, brethren, I have written the more boldly unto you, in ſome † ſort, as putting you in mind, becauſe of the grace that is given to me of God.

15. But yet the better to prevent ſuch diſputes as theſe, I thought it proper to expreſs myſelf thus freely in the points I have handled in this Epiſtle, with a particular regard to you † *Gentile Chriſtians*, to ſatisfy and confirm you in the *right* you have to the *Chriſtian* religion, and the *goſpel* ſalvation, as well as the *Jews*; as became my apoſtolical office that God has beſtowed upon me;

16. Whereby

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* Chap. v. 5. viii. 16, 17. and Eph. iv. 30.

† Ὑμῖν ἀπὸ μέρους.

A. D. 57.

16 That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtering the goſpel of God, that the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt.

16. Whereby I am conſtituted and appointed of Chriſt, the ſpecial *miniſter* of the *Gentiles*, waiting and attending the ſervice of converting *them* to the *goſpel*, as the *prieſts* did upon the ſacrifices of the *altar*. And by thus preſenting *them* to God as members of his true religion, I ſhall offer a much more acceptable ſacrifice than was ever offered in the *temple*; *they* being ſanctified and ſeaſoned, not with *ſalt*, nor purified by *fire*, but with the gifts and graces of the *Holy Ghoſt*.

17 I have therefore whereof I may glory through Jeſus Chriſt, in thoſe things which pertain to God.

17. As a *Chriſtian miniſter* therefore, I have performed a *ſacred office*, whereof I have much more reaſon to boaſt, than any *Jewiſh prieſt* of his external and *ceremonial* prieſthood.

18 For I will not dare to ſpeak of any of thoſe things, which Chriſt hath not wrought by me, to make the Gentiles obedient by word and deed.

19 Through mighty ſigns and wonders, by the power of the Spirit of God; ſo that from Jeruſalem and round about unto Illyricum, I have fully preached the goſpel of Chriſt.

18. & 19. Not to mention my *own* pains, and laborious endeavours towards converting the *Gentile* world to the goſpel religion, I only mention what I have done by virtue of the extraordinary and miraculous endowments of the *Holy Spirit* conferred on me by Chriſt; which enabled me to ſpread and propagate the faith from Jeruſalem to Illyricum, *i. e.* through the whole tracts of Greece and the Leſſer Aſia.

20 Yea, ſo have I ſtrived to preach the goſpel, not where Chriſt was named, leſt I ſhould build upon another mans foundation:

20. & 21. Yet in this long circuit of my miniſtry, I went to no places that had been preached to, and converted by any other apoſtle, or Chriſtian evangeliſt; for that might be called *building upon another man's foundation*. My method

21 But as it is written,

written, To whom he was not ſpoken of, they ſhall ſee: and they that have not heard, ſhall underſtand.

method was agreeable to the prophet's expreſſion, Iſai. lii. 15. A. D. 57.

22 For which cauſe alſo I have been much hindered from coming to you.

22. And theſe travels of mine from one country to another, have hitherto kept me from ſeeing you at Rome.

23 But now having no more place in theſe parts, and having a great deſire theſe many years to come unto you:

24 Whenſoever I take my journey into Spain, I will come to you: for I truſt to ſee you in my journey, and to be brought on my way thither-ward by you, if firſt I be ſomewhat filled with your *company*.

23. & 24. But having now finiſhed my work in theſe parts, and intending ſhortly for Spain, I hope to gratify my long deſire of ſeeing you in my way thither; and do aſſure myſelf, that the ſatisfaction of enjoying your converſation, will make my journey ſeem the ſhorter and more pleaſant.

25 But now I go unto Jeruſalem, to miniſter unto the ſaints.

26 For it hath pleaſed them of Macedonia and Achaia, to make a certain contribution for the poor ſaints which are at Jeruſalem.

25. & 26. At preſent I am going for Jeruſalem, to carry a charitable * collection to the poor Chriſtians there, raiſed by the Chriſtian brethren of Macedonia and Achaia for their ſupport.

27 It hath pleaſed them *verily*, and their debtors they are. For if the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things.

27. Thus bountiful are they to them, and indeed well they may, for from Jeruſalem it was that theſe *Gentiles* firſt received the goſpel; and for ſuch a ſpiritual and eternal bleſſing, they may well, in return, ſupply them with the neceſſary things in this *preſent* life.

28 When therefore I have performed this, and

28. As ſoon as ever, therefore, I have diſcharged this charitable office,

* See Acts xx. and xxi. 2 Cor. viii. 1, 2, 6, 19.

A. D. 57. and have ſealed to them this fruit, I will come by you into Spain.

29 And I am ſure that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt †.

30 Now I beſeech you, brethren, for the Lord Jeſus Chriſts ſake, and for the love of the ‡ Spirit, that ye ſtrive together with me, in your prayers to God for me.

31 That I may be delivered from them that do not believe in Judea, and that my ſervice which I have for Jeruſalem, may be accepted of the ſaints:

32 That I may come unto you with joy by the will of God, and may with you be refreſhed.

33 Now the God of peace be with you all. Amen.

office, *and ſafely* * *delivered the contributions to them*, I will take you in my way to Spain.

29. And I am ſure when I am come, I ſhall impart that to you, that will fully † convince you *all*, how gracious and happy a diſpenſation the *goſpel* religion is.

30. & 31. In the mean while, I beg of you for Chriſt's ſake, and by that love which is the genuine fruit ‡ of his Spirit, to join your prayers with me for my ſafe deliverance from the malice of the obſtinate and unbelieving *Jews* || of Judea. And that our *Jewiſh brethren* at Jeruſalem may duly and thankfully accept the contributions I carry to them, though they come from *Gentile churches*; againſt whom they are too apt to be unreaſonably prejudiced.

32. This will greatly add to the enjoyment of your company.

33. Now the GOD of peace be with you all. *Amen.*

CHAP.

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* Σφραγισάμενος τὸν καρπὸν.

† Ver. 29. *In the fulneſs of the goſpel of Chriſt.* His meaning is, either, with a full impartment of ſpiritual gifts to them (for which ſee chap. i. 11.) or elſe, that he ſhould be able fully to ſatisfy them *all*, that the goſpel was deſigned to juſtify and ſave both *Jew* and *Gentile* (which was the main deſign of this Epiſtle), as Mr. *Locke* ingeniouſly enough ſuppoſes.

‡ Ver. 30. *The love of the Spirit.* Compare Rom. v. 5. 2 Cor. vi. 6. Galat. v. 22. 1 Tim. iv. 12. 2 Tim. i. 7.

|| See Acts xxi.

CHAP. XVI.

He recommends Phebe the Bearer of the Epiſtle. Salutations to and from the Chriſtians of his Acquaintance. In the midſt of them renews his pathetical Deſires of their mutual Care to avoid Diviſions, and the Perſons that foment and ſpread them. Repeats his Aſſurance to the Gentile Chriſtians, that they are the true Church of Chriſt, without the Obſervance of the Jewiſh Law; and concludes with Praiſes to God for his univerſal Mercies to Mankind.

1 I Commend unto you Phebe our ſiſter, which is a ſervant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you: for ſhe hath been a ſuccourer of many, and of myſelf alſo.

1 & 2. I Commend to your care Phebe our ſiſter in Chriſt, A. D. 57. one that has been very ſerviceable in entertaining the Chriſtians at Cenchrea, a haven at Corinth. She has been kind to many, and to *me* in particular. Wherefore receive her with true Chriſtian kindneſs, and ſupply her with whatever ſhe wants.

3 Greet Priſcilla and Aquila my helpers in Chriſt Jeſus.

4 (Who have for my life laid down their own necks; unto whom not only I give thanks, but alſo all the churches of the Gentiles.)

3. & 4. Remember me kindly to Priſcilla and Aquila, who ventured their own lives to ſave mine; a thing that I and all the *Gentile churches* are beholden to them for, for preſerving *their apoſtle.*

5 Likewiſe *greet* the church that is in their houſe. Salute my well-beloved Epenetus, who is the firſt-fruits of Achaia unto Chriſt.

6 Greet Mary, who beſtowed much labour on us.

5. & 6. Salute their whole *Chriſtian family:* As alſo Epenetus, who was one of the firſt Chriſtian converts in Achaia; and Mary, who entertained me and my company with much care.

7 Salute

A. D. 57. 7 Salute Andronicus and Junia my kinſmen, and my fellow-priſoners, who are of note among the apoſtles, who alſo were in Chriſt before me.

7. Salute Andronicus and Junia, my fellow Jewiſh Chriſtians and priſoners, that were converted before me, and had a great reputation among the other *apoſtles*.

8 Greet Amplius my beloved in the Lord.

9 Salute Urbane our helper in Chriſt, and Stachys my beloved.

8. & 9 Greet my dear Chriſtians, Amplius and Stachys; and Urbane for his kind aſſiſtance to me.

10 Salute Apelles approved in Chriſt. Salute them which are of Ariſtobulus houſehold.

11 Salute Herodian my kinſman. Greet them that be of the houſehold of Narciſſus, which are in the Lord.

10, 11. & 12. Salute that *good Chriſtian* Apelles, with the family of Ariſtobulus, Herodian my Jewiſh kinſman and convert, with the *Chriſtian family* of Narciſſus; as alſo Tryphena, Tryphoſa, and Perſis, that have done good ſervice in the church.

12 Salute Tryphena and Tryphoſa, who labour in the Lord. Salute the beloved Perſis, which laboured much in the Lord.

13 Salute Rufus choſen in the Lord, and his mother and mine.

14 Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

13, 14. & 15. Salute the *pious Chriſtian* Rufus, and his and my mother; with Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, Philologus, Julia, Nereus, Olympas, and all their *families*.

15 Salute Philologus and Julia, Nereus, and his ſiſter, and Olympus, and all the ſaints which are with them.

16 Salute one another with an holy kiſs. The churches of Chriſt ſalute you.

16. Salute each other, Jewiſh and *Gentile* Chriſtians, without diſtinction, with the kiſs of charity uſed in your aſſemblies. All the Chriſtian churches hereabout ſalute you.

17 Now I beſeech you, brethren, mark them which cauſe diviſions

17 I once more earneſtly beſeech you, brethren, to watch and mark thoſe perſons that broach any

viſions and offences, contrary to the doctrine which ye have learned, and avoid them.

any notions among you that are not agreeable to, or are over and above what you have been taught by inſpired men, on purpoſe to trouble and divide you. A. D. 57.

18 For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly, and by good words and fair ſpeeches deceive the hearts of the ſimple.

18. Thoſe people have nothing but private and ſiniſter ends, and all their fair and plauſible pretences, are only intended as ſo many deluſions upon honeſt, ignorant, and well-meaning people.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wiſe unto that which is good, and ſimple concerning evil.

19. You embraced the goſpel-religion at firſt, and have kept it hitherto with great credit, which I heartily rejoice at, and ſhould be glad to hear you have none of theſe contentious zealots of the *Jewiſh party* crept in among you. And I write this to prepare your minds with a reſolution to hold to what is true and good, and to keep you perfectly free of theſe malicious cheats and deſigns.

20 And the God of peace ſhall bruiſe Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt be with you. Amen.

20. Obſerve my directions, and God will ſoon defeat theſe inſtruments of Satan that would vex and divide you. And may the love and favour of our Lord Jeſus Chriſt be with you, and enable you to it. *Amen.*

21 Timotheus my work-fellow, and Lucius, and Jaſon, and Soſipater, my kinſmen, ſalute you.

21. Timothy my fellow-traveller, and Lucius, and Jaſon, and Soſipater, my kinſmen in Chriſt, ſalute you.

22 I Tertius, who wrote this epiſtle, ſalute you in the Lord.

22. (So do I Tertius, St. Paul's *ſcribe*, in this epiſtle.)

23 Gaius mine hoſt, and of the whole church, ſaluteth you.

23 Gaius that provides lodgings for me and moſt of the Chriſtians here; Eraſtus the city-cham-

A. D. 57. Eraſtus the chamberlain of the city ſaluteth you, and Quartus a brother.

chamberlain, and Quartus a Chriſtian brother do the ſame.

24 The grace of our Lord Jeſus Chriſt be with you all. Amen.

24. The grace of our Lord Jeſus Chriſt be with you all. *Amen.*

25 Now to him that is of power to ſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt (according to the revelation of the * myſtery, which was kept ſecret ſince the world began.

25. I conclude with my heartY prayers to that God who is both able and willing to ſettle and eſtabliſh you *all* in this my goſpel-doctrine *, *viz. This of calling the* Gentiles *as well as* Jews *into the church and kingdom of Chriſt.* (A doctrine indeed that for a long time has been unknown to the Gentile world, and miſunderſtood and oppoſed by the Jewiſh nation, as if it had never been revealed at all in their *ſcriptures*;

26 But now is made manifeſt, and by the ſcriptures of the prophets, according to the commandment of the everlaſting God made known to all nations for the obedience of faith.

26. But is *now*, by us the *apoſtles* of Chriſt, fully declared and demonſtrated to have been the gracious deſign of God, according to the innumerable expreſſions of the ancient prophets in the Old Teſtament, all unanimouſly foretelling that *the* Gentiles *were to come into the church of Chriſt*; as we now preach to them in every country, by the expreſs authority of GOD.)

27 To God only wiſe, be glory, through Jeſus Chriſt for ever. Amen.

27. To that GOD alone infinitely wiſe, be glory, through JESUS CHRIST for ever. *Amen.*

¶ Written to the Romans from Corinthus, *and ſent* by Phebe, ſervant of the church at Cenchrea.

Written to the Romans from Corinth, and ſent by Phebe, ſervant of the church of Cenchrea, *Anno Dom.* 57. according to Biſhop Pearſon.

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* *The Myſtery.* So the calling of the Gentiles is ſtyled, Epheſ. i. 9. iii. 3, 5, 9. Coloſ. i. 26. Philip. i. 27. ii. 2. iv. 3.

A PARA-

A

PARAPHRASE

ON THE

FIRST EPISTLE OF ST. PAUL.

TO THE

CORINTHIANS.

PREFACE.

THE following obſervations about the *city* and *people* of Corinth, before and after their *converſion*, will give the reader a tolerable taſte of the ſpirit and deſign of both theſe epiſtles.

Corinth was an ancient, rich, and populous merchant-town, the chief city of Achaia or Greece. Its ſituation and trade made it a receptacle of great variety of people; and the quick and inquiſitive genius of its inhabitants, ſoon turned it into a kind of *univerſity*, and ſtocked it with *orators* and *philoſophers*. That there were great numbers of Jews there, is clear from Acts xviii. 4. But that their obſtinacy againſt the goſpel-doctrine, cauſed the greater part of the church planted there, to conſiſt of Gentile believers, is as evident from Acts xviii. and 1 Cor. xii. 2.

The peculiar vice and miſcarriage of theſe *orators* and *philoſophers*, was *pride* and *conceit* in their *human* learning and accompliſhments. That of the Jewiſh *doctors*, was a violent zeal for *circumciſion* and their *ceremonial* law. And the *epidemical* vice of the Corinthian people, was that of *luſt* and *uncleanneſs*. The *Chriſtian* converts, gained over from *each* of theſe people, retained ſtill too

much of the prujudices and practices they had formerly been inured to.

By two years indefatigable pains, St. Paul had planted a conſiderable church in this place. But, by his abſence from them for the ſpace of about two or three years, they were over-run with great diſorders, to the diſparagement of the Chriſtian religion in *general*, and of *his* apoſtolical authority and *perſon* in particular. Several converts of the Gentile part ſet themſelves up for *teachers*, and by mixing their philoſophical *ſpeculations* with the *Chriſtian* doctrine, and ſetting that medley off with flouriſhes of their *oratory*, gained upon the people, drew them into *parties*, and into a contempt of St. Paul their firſt ſpiritual teacher, who had inſtructed them only in the plain and fundamental doctrines of Chriſt as a *crucified Saviour*. On the other hand, ſeveral converts of the Jewiſh part deſpiſed and undervalued him, for making the Gentile believers equally a part of the *Chriſtian* church with *themſelves*. Thus, while the *philoſophical* teachers ſtyled themſelves the followers of Apollos, out of reſpect to his *oratory*: *Theſe* ranked themſelves under Cephas, *i. e.* St. Peter, as the apoſtle of the *circumciſion*; both of them ſtriving to derogate from St. Paul. And amongſt theſe there plainly appears to have been *one* perſon moſt remarkable for ſetting himſelf up as a *falſe apoſtle*, the *head* of the oppoſition againſt St. Paul.

To vindicate himſelf from the aſperſions of both theſe *factions*, and to ſupport his own *apoſtolical* authority, is the purpoſe of the *four firſt* chapters of the *firſt epiſtle*. His ſevere cenſure of the ſcandalous act of *uncleanneſs* in one of the *heads* of the Gentile *faction*; and of their bringing *that*, and other caſes of injuſtice, into *heathen* courts of judicature, makes up the *fifth* and *ſixth* chapters.

The reſt of this *firſt* epiſtle is taken up in anſwering ſeveral *queſtions* propoſed to him, in a *letter* he had lately received, in all probability, from the more ſteady and ſound part of this *church*, concerning the ſeveral undue *liberties*, and licentious *doctrines* of each kind of theſe *new teachers*, both in their public aſſemblies of worſhip, and in their private converſation. All which the apoſ-

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tle anſwers with proper reflections, interſperſed, upon his chief *oppoſers*. The main articles whereof, I ſhall, for the benefit of the common reader, regularly digeſt at the head of each chapter, obſerving thoſe *turns* the apoſtle takes from one argument to another, according to the uſage and temper of the ancient *eaſtern* writings.

CHAP. I.

The Introduction. He congratulates their Converſion to the Chriſtian Religion, and the Gifts conferred upon their Church, to Ver. 10. *Then ſhows the main Deſign of his Epiſtle to be, to cure them of the Diviſions among them, fomented by new and falſe Teachers both of the* Gentile *and* Jewiſh *Part, who ſet themſelves up for Heads and Leaders of Parties. Shows them the Abſurdity and Unreaſonableneſs of it. Clears himſelf of any ſuch Proceeding. Lays down the plain Doctrine of a crucified Saviour as the chief Article of Chriſtianity; and proves the Wiſdom, Power, and Excellency of the Diſpenſation, as far exceeding the Philoſophy of the* Gentiles, *or the worldly and temporal Expectations of the* Jews.

A. D. 57. 1 PAUL called to *be* an apoſtle of Jeſus Chriſt, through the will of God, and Softhenes, *our* brother.

2 Unto the church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to *be* ſaints, with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours.

3 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

1. & 2. PAUL called in a ſpecial * manner to be the apoſtle of Jeſus Chriſt, together with Softhenes our Chriſtian brother, writeth this epiſtle to the church of Corinth, and to all the Chriſtian people of thoſe parts, who worſhip God through Jeſus Chriſt, the Lord and Saviour of us all who embrace and profeſs his true religion.

3. Praying for all divine favours and bleſſings upon you, from God our Father, and the Lord Jeſus Chriſt.

4. And

* See Acts ix. Galat. i. 11, 12.

4 I thank my God always on your behalf, for the grace † of God which is given you by Jeſus Chriſt;

4. And expreſſing my hearty thanks to God for the great bleſſing and happineſs of your converſion to the *Chriſtian* * religion. A. D. 57.

* Χάρις.

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge:

6 Even as the teſtimony of Chriſt was confirmed in you.

5. & 6. A converſion ſo entire, that you are now endowed with thoſe very powers † and graces, both for underſtanding and preaching it, by which you were at firſt brought to the faith of it.

† Χαρις ſupra.

7 So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt:

7. And are inferior to no other Chriſtian churches in any extraordinary endowments of the *Holy Spirit*, which are ſo many pledges to aſſure you, how acceptable you ſhall be to God at the great day of Chriſt's appearance.

8 Who ſhall alſo confirm you unto the end, *that ye may be* blameleſs in the day of our Lord Jeſus Chriſt.

8. Who, if you be not wanting to yourſelves, will enable you ſo to perſevere in his religion, as to be fully acquitted at that ſolemn trial, and reap the bleſſings promiſed in his *goſpel*.

9 God *is* faithful, by whom ye were called unto the fellowſhip of his ſon Jeſus Chriſt our Lord.

9. For, if you do *your* part, you may be confident that God, who has thus redeemed and received you as his true *church* in Jeſus Chriſt, will never fail of performing *his* promiſes.

10 Now I beſeech you, brethren, by the ‡ name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and

10. Now, the chief occaſion of my writing this *epiſtle* to you, dear brethren, is to exhort and beſeech you, as you value your ‡ *Chriſtian* profeſſion, to endeavour after

‡ Ver. 10. Διὰ τῦ ὀνόματος Κυρίυ. By the *name* of our Lord Jeſus Chriſt, emphatically ſet in oppoſition to thoſe under whoſe *names* they ranked themſelves into parties and diviſions, in ver. 11, 12, &c. compared with ver. 15.

A. D. 57. and *that* there be no diviſions among you; but *that* ye be perfectly joined together in the ſame mind, and in the ſame judgment.

after peaceableneſs and unanimity in your religious principles, and to avoid all needleſs diſputes, diviſions and animoſities, in your converſation with one another.

11 For it hath been declared unto me of you, my brethren, by them *which are of the houſe* of Chloe, that there are contentions among you.

11. For I am certainly informed by ſome of Chloe's family, that ſince my preaching among you, you are fallen into factions, and diviſions, ranking yourſelves under different *heads* and *leaders*.

12 Now this I ſay, that every one of you ſaith, I am of Paul, and I of Apollos, and I of Cephas, and I of Chriſt.

12. Some of your Gentile converts call themſelves the diſciples of * Paul (becauſe *I* converted them, and ſtand up for their freedom from the Jewiſh *law*); others of them cry up Apollos (as great admirers of his *eloquence*); ſome of your Jewiſh Chriſtians will own no teacher but Peter (becauſe he was made the apoſtle of the *circumciſion.*) While others ſlight us *all*, and pretend Chriſt * to be their only maſter.

13 Is Chriſt divided? was Paul crucified for you? or were ye baptized in the name of Paul?

13. Now, how irrational and abſurd is all this? Did Chriſt inſtitute more than one religion: or preach different and contrary doctrines: As your different ſects of *philoſophy* are wont to do? Did either *I*, or Apollos, or Peter die for your ſins, and become your Saviour? Or, were any of you baptized into a religion of *our* making? Have you not all one *Saviour*, and one and the ſame articles of religion?

14 I thank God that I baptized none of

14, 15. & 16. To prevent any man from making *me* the *head* of

* Ver. 12. *And I of Chriſt*, *i. e.* Either pretended their doctrines to have been immediately learnt from *Chriſt himſelf*; or elſe were zealous for *circumciſion*, alleging the example of Chriſt who was himſelf *circumciſed*; as Epiphanius and others think.

of you, but Criſpus and Gaius.

15 Leſt any ſhould ſay that I had baptized in my own name.

16 And I baptized alſo the houſehold of Stephanas: beſides I know not whether I baptized any other.

of a *ſect*, or ſo much as pretending he was baptized in my *particular faith*, I am very glad I *perſonally* baptized none of you but Criſpus and Gaius, unleſs it were Stephanus and his family. A. D. 57.

17 For Chriſt ſent me not to baptize, but to preach the goſpel: not with wiſdom of words, leſt the croſs of Chriſt ſhould be made of none effect.

17. And indeed my peculiar office was to *preach* the goſpel, and perſuade men into the faith of the Chriſtian religion: having thoſe *under* me to perform the office of *baptizing*, when they found people fit to receive it. And my method of bringing men to embrace this faith, was not to amuſe them with *philoſophical* niceties, and fine turns of *rhetoric* (the thing perhaps that makes you Gentile converts admire Apollos ſo much.) For this would be to loſe the main ſtreſs of the *Chriſtian* doctrine, which lies in this one *plain* article: *That mankind is to be ſaved by faith in* JESUS CHRIST, *as a Saviour crucified for our ſins.*

18 For the preaching of the croſs is to them that periſh, foolifhneſs: but unto us which are ſaved, it is the power of God.

18. This *plain* and *clear article* of a *crucified Saviour*, looks * indeed to obſtinate unbelievers, men conceited of their philoſophical ſpeculations, and proud of their own learning, like a ridiculous and mean method of ſalvation and happineſs. But to all *Chriſtians* who have duly conſidered and embraced it, it appears the moſt effectual that can be for the honour of God, and the benefit of ſinful mankind.

19 For it is written, I will deſtroy the wiſdom of the wiſe, and

19. And this diſpenſation of God, and the proud behaviour of the *philoſophers* and Jewiſh *rabbins*

* Ver. 18. Τοῖς μὲν ἀπολλυμένοις. To them *indeed* that periſh. So in ver. 23. Ἰουδαίοις μὲν σκάνδαλον. To the Jews *indeed* a ſtumbling-block. For want of which *particle* μὲν, our tranſlation drops the ſtreſs of the antitheſis.

A. D. 57. and will bring to nothing the underſtanding of the prudent.

bins under it, is very agreeable to thoſe words of Iſai. xxix. 14. and xxxiii. 18. Wherein God ſaith, *He would diſpoſe and order things quite otherwiſe than the worldly-wiſe men of that age expected.*

20 Where *is* the wiſe? where *is* the ſcribe? where *is* the diſputer of this world? hath not God made fooliſh the wiſdom of this world?

20. For juſt ſo it is *now*, God having, by this wonderful and unexpected method of man's ſalvation, demonſtrated the vanity of *philoſophical ſchemes*, and *human ſpeculations*; and baffled the learning and traditions of the Jewiſh doctors.

21 For after that, in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe.

21. So that the wiſdom of Providence having permitted men, for a long time, to exerciſe this vain *philoſophy*, which never brought them to any right and practical knowledge of God, and their duty; that *human* learning, I ſay, wherein your new teachers do ſo much pride and exalt themſelves, muſt needs appear a weak thing; ſince by this *one* plain and intelligible doctrine of a *crucified Saviour*, mankind has learned infinitely more of God, and the way to true happineſs, than all the *philoſophers* in the world could ever arrive at.

22 For * the Jews require a ſign, and the Greeks ſeek after wiſdom:

23 But we preach Chriſt crucified, unto the

22. & 23. For the chief notion and expectation the Jewiſh *doctors* had concerning Chriſt the *Meſſiah*, was, that by ſigns and wonders he would declare himſelf a mighty * *temporal* prince, and con-

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* Ver. 22. *The* Jews *require a ſign.*——Note, It is plain, from the goſpel hiſtory, that our Lord wrought many *ſigns*, John xx. 30. Acts xi. 22. Yet the Jews perpetually demanded of him a *ſign*, and *a ſign from heaven*, Matth. xii. 38. xvi. 1. What *ſign* would they particularly have had? Joſephus clearly explains it, *De Bel. Jud. Lib. II. Cap.* 13. 34. and *Antiq. Lib. XX. Cap.* 7. § 6. "The deceivers (falſe Chriſts) "*ſays*

the Jews a ſtumbling-block, and unto the Greeks fooliſhneſs.

conqueror, for advancing the particular grandeur of *their nation*; and the Gentile *philoſophers* look upon nothing in religion ſo much as a deep *ſpeculation*, and refined *eloquence*. Whereas, the true and ſaving religion of the *goſpel* conſiſts mainly in this plain *fact*, of Jeſus Chriſt *being a Savionr crucified for our ſins*. An article which accordingly gives great offence to the Jews, who had quite other notions of their *Meſſiah*; and which the Gentiles diſcredit as a weak and ridiculous thing. A. D. 57.

24 But unto them which are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God.

24. But all thoſe Gentile converts, who have thoroughly conſidered and embraced it, find it more exceeding full of the moſt divine wiſdom and goodneſs toward a loſt and ſinful world, than any former ſyſtem of *philoſophy* could ever teach them; and the Jewiſh believers muſt needs acknowledge the miraculous evidences by which it is confirmed, to exceed all that ever went before, and to be directed to a much nobler purpoſe than that of a *temporal* monarchy.

25 Becauſe the fooliſhneſs of God is wiſer than men: and the weakneſs of God is ſtronger than men.

25. And thus it proves, that thoſe divine diſpenſations which ſenſual and prejudiced men are apt to ſlight and undervalue, become the moſt remarkable and clear inſtances of God's power, wiſdom and mercy toward mankind.

26 For ye ſee your calling brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble *are called*.

26. Accordingly you ſee a plain reaſon, why the philoſophical part of the Gentile world, and the *doctors* among the Jews, are leaſt inclined, of all other men, to believe and embrace the *goſpel* reli-

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" *ſays he*, perſuaded the people to follow them, promiſing " them miracles, and σημεῖα ἐλευθερίας, *ſigns of liberty*," *i. e.* of deliverance from, and victory over, the Romans, to whom they were in ſubjection.

A. D. 57. religion *; and why God has made choice of ſo few of *them*, to be the *miniſters* and preachers of its doctrines, *viz.* it is their inveterate pride and prejudices unqualify them for it.

27 But God hath choſen the fooliſh things of the world, to confound the wiſe, and God hath choſen the weak things of the world, to confound the things which are mighty:

28 And baſe things of the world, and things which are deſpiſed, hath God choſen, *yea*, and things which are not: to bring to nought things that are.

27. & 28. But now, to convince theſe men of the falſity of their pretended *wiſdom*, God has ſhown them, that this one plain point of doctrine, *viz. of a crucified Redeemer*, has more in it for the divine glory, and good of mankind, than all their *ſpeculations* and *traditions* could ever reach to. And by a few illiterate fiſhermen, men of no liberal education, learning, or human eloquence, has declared thoſe truths, and confirmed them by ſuch miracles as are above all human underſtanding to invent, or power to effect. Thus demonſtrating that doctrine to be the beſt and moſt important, which the philoſophers accounted moſt ridiculous and unaccountable; and bringing the Gentile † people into the true *church*, whom the inſulting Jews deſpiſed as abſolutely unfit for any divine favours.

‡ Ἵνα *ſo that.*

29 ‡ That no fleſh ſhould glory in his preſence.

29. Which is enough to ſilence all their further boaſtings in their own learning and accompliſhments.

30 But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs.

30. Such then is the excellent and comfortable diſpenſation you are now under, as the diſciples of Jeſus Chriſt: whoſe life and doctrine

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* Ver. 26. Τὴν κλῆσιν ὑμῶν, *Your calling.* Which may either ſignify their *call* to the *goſpel religion* in general; or the particular *call* of their *miniſters* to their *office.* The *former* ſeems the much more natural ſenſe; but I have expreſſed them *both.*

† Ver. 28. Τὰ ἐξουθενημένα, τὰ μὴ ὄντα.

teouſneſs, and ſanctifi-
cation, and redemp-
tion.

doctrine is the moſt perfect A. D. 57.
ſcheme of ſpiritual knowledge
and wiſdom; and whoſe death
and ſufferings have put you into the trueſt capacity of pardon and reconciliation to God, and made you his peculiar *church* and people.

31 That according as it is written, He that glorieth, let him glory in the Lord.

31. So that by relying no longer upon human *learning* and *eloquence*, nor Jewiſh *traditions*, but upon this principle of a *crucified Saviour*, you will act moſt agreeable to thoſe words of the prophets, (Iſai. lxv. 16. Jer. ix. 23, 24.) *He that glorieth, let him glory in the Lord.*

CHAP. II.

Whereas their new Teachers of the Gentile *Part undervalued the Apoſtle for his Want of deep Speculation and Eloquence; he tells them, the Plainneſs and great Importance of the Chriſtian Doctrine of a crucified Saviour ſtood in no need of ſuch Arts to recommend and ſet it off; but would be diſparaged by the Uſe of them, to ver. 6. Human Philoſophy being utterly unſerviceable for diſcovering Things that are Matters of pure Revelation: Which, as they are dictated only by the Inſpiration, and effected by the Wiſdom aud Power of* God, *can never be attained by the utmoſt Progreſs of mere human Reaſon. If therefore Men would be duly inſtructed in Chriſtianity, they muſt apply themſelves, not to Philoſophy, but Scripture; not to an eloquent Orator, but an inſpired Apoſtle.*

1 AND I, brethren, when I came to you, came not with excellency of ſpeech, or of wiſdom, declaring unto you the teſtimony of God.

1. THE religion of Chriſt then being founded in this great article of a *crucified Saviour*, I did accordingly make *that* the main argument of my firſt preaching to you. Not endeavouring

A. D. 57. deavouring to recommend it to you by any rhetorical flouriſhes, or fine ſpeculations; but as a matter of divine evidence and *revelation*.

2 For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

2. That ſort of learning was no part of my buſineſs with you. All I had to do was to inſtruct you in this fundamental point of Chriſt's *dying for our redemption and ſalvation*.

3 And I was with you * in weakneſs, and in fear, and in much trembling.

3. And becauſe my external qualifications of body, and ſpeech *, were ſuch as would not ſet off my expreſſions to much advantage; and your prejudices, and oppoſitions † were ſo many; I preached this plain doctrine among you not without great concern, and fear of its having no good ſucceſs upon you.

4 And my ſpeech, and my preaching *was* not with enticing words of mans wiſdom, but in demonſtration of the Spirit, and of power.

4. But indeed, would men duly conſider it, there is no manner of occaſion for a doctrine to be dreſſed out in flowers of learning and fine ſpeeches, that is confirmed and demonſtrated by the miraculous *evidences* of the *Holy Ghoſt*.

5 That your faith ſhould not ſtand in the wiſdom of men, but in the power of God.

5. For your faith in the *Chriſtian* religion, is not to be grounded upon the ſlender and uncertain foundation of *human learning*, but upon the ſolid and infallible proofs of *divine miracles*.

6. And

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* Ver. 3. *In weakneſs, and in much fear.* Theſe words have either a reference to thoſe of 2 Cor. x. 10. where he ſays, *His bodily preſence was* (thought) *weak, and his ſpeech contemptible*; or elſe they are meant to expreſs St. Paul's *modeſty*, and *humility* in his conduct toward Chriſtians; qualities directly oppoſite to the *pride* and *vanity* of the *falſe teachers* at Corinth; or elſe, *laſtly*, they may be taken to expreſs the *hardſhips* and *perſecution* St. Paul lay under while at Corinth; of which we read Acts xviii. 6.—11. which laſt Dr. Mills thinks to be the true ſenſe.

† Acts xviii. 6, 9.

6 Howbeit we ſpeak wiſdom among them that are perfect; yet not the wiſdom of this world, nor of the princes of this world, that come to nought.

6. And though you *philoſophers* and Jewiſh doctors may be apt to deſpiſe this plain and undiſguiſed truth; yet let me tell you, all *Chriſtians* that have any clear * underſtanding of the nature and deſign of their religion, ſee it to be a diſpenſation full of the higheſt wiſdom; ſuch as far exceeds their weak ſchemes of *philoſophy*, and baffles, and confounds all the learning, and authority of Jewiſh doctors and councils. A. D. 57.

7 But we ſpeak the wiſdom of God in a myſtery, *even* the hidden *wiſdom* which God ordained before the world unto our glory.

7. Such is the article of a *crucified Saviour* for the redemption of mankind; a diſpenſation foretold indeed by the *prophets*, but not rightly underſtood by the Jewiſh nation, and for many ages not diſcovered at all to the Gentile world; but *now* clearly revealed to all the world, and proved to be the only means of glory and happineſs to all true believers.

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

8. Even the Jewiſh doctors and council, I ſay, who had theſe prophecies before them, but had yet quite wrong conceptions of Chriſt and his religion. For had they any way conſidered and underſtood it, they could never have condemned, and crucified their own Saviour, and glorious *Meſſiah*.

9 But as it is written, Eye hath not ſeen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

9. And thus the *goſpel* diſpenſation, and *their* ſtupid ignorance of the true nature of it, prove very agreeable to thoſe words of the prophet (Iſai. lxiv. 4.) *wherein he deſcribes the bleſſings and privileges of the kingdom of the Meſſiah, as quite different from what the world apprehended and expected them to be.*

10. Theſe

* Ver. 6. Perfect. τελείοις.

A. D. 57.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God.

10. Theſe being matters above the ſphere of *human reaſon*, God has been pleaſed to reveal them to the world by *inſpired* men; firſt by the predictions of his *prophets*, and *now* more *clearly* and expreſsly by us his *apoſtles*, by the communication of that *Holy Spirit*, who knows and is perfectly acquainted with the whole purpoſe and will of GOD.

11 For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of God.

11. For as nobody can tell the inward thoughts and deſigns of any *man*, but the man himſelf; ſo is it infinitely much more beyond the reach of *human* art or wiſdom to find out, or diſcover before-hand the ſecret councils of God toward mankind. It is his own *Holy Spirit* alone that can be acquainted with them, and declare and make them known to mankind, by his inſpirations given to his *apoſtles* and miniſters for that purpoſe.

12 Now we have received, not the ſpirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

12. Wherefore the knowledge that *I*, as a *Chriſtian apoſtle*, pretend myſelf to have, and to inſtruct you in, is quite different from, and ſuperior to, that of *ſecular learning*. It is this *inſpired* knowledge which God has endowed me with for the right underſtanding, and teaching his true and ſaving religion.

13 Which things alſo we ſpeak, not in the words which mans wiſdom teacheth, but which the Holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual.

13. Which religion I preach and perſuade mankind into, without any nicety of *ſpeculation*, or arts of *oratory*; but by the pure *inſpirations* of this *Holy Spirit*; ſhowing and demonſtrating to them, how thoſe prophecies of the *Old Teſtament* are now, by the *ſame Spirit* under the *goſpel*, explained, and perfectly accompliſhed in CHRIST and his religion; and

and by confirming those explanations by the power of *miracles**. A. D. 57.

14 But the natural man receiveth not the things of the Spirit of God: For they are foolishness unto him, neither can he know *them*, because they are spiritually discerned.

14. Now it would have been impossible for you or I to have ever understood those scripture *prophecies*, or to have seen the truth of the gospel-doctrines by the mere help of † natural *reason* and *philosophy*, or Jewish *traditions*; because they are matters of pure *revelation*, and quite wide of all methods of human *sciences*; much less still can a *sensual* † man, a man possessed with the *cares*, *pleasures* and *lusts* of the present life, be supposed to have any true taste or knowledge of the doctrines and virtues of *Christianity*, which can be relished by none but virtuous and sincere minds.

† Ψυχικὸς ἄνθρωπος.

15 But he that is spiritual, judgeth all things, yet he himself is judged of no man.

15. Nor ought any of you, upon those bare *human* principles, to judge, or positively determine who are the best and able *ministers* of the *gospel* religion. It must be a person endowed with true notions of that religion as a *revelation*, that can pass a true judgment upon either its *doctrines* or its *preachers*. And for a man that thinks and acts nothing but upon maxims of *human learning*, to determine about the orthodoxy of a Christian teacher, and an *inspired* apostle, is to act quite out of his sphere, and to meddle with what he cannot understand.

16. For

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* Ver. 13. *Comparing spiritual things with spiritual*, Πνευματικὰ πνευματικοῖς συμκρίνοντες. The πνευματικοῖς, *spiritual*, may signify either spiritual *things*, as in the paraphrase, or spiritual *persons*; the sense then being this, *viz. Declaring or adapting these spiritual doctrines of the gospel to spiritual persons, i. e.* Christians endowed with the *Holy Spirit*, to enable them to understand them, as Le Clerc thinks. But this latter seems to be a very forced interpretation, and not agreeable even to the word, πνευματικοῖς, which is plainly of the same *gender* with πνευματικὰ, and so ought to be rendered, *things, viz.* the *things* mentioned in ver. 9, 10, 11, and 12.

A. D. 57.

16 For who hath known the mind of the Lord, that he may inſtruct him? But we have the mind of Chriſt.

16. For how is it poſſible ſuch a perſon can underſtand the *revealed* will of God, ſo as to be able to inform, and correct *us** who act and preach only by the dictates and power of his *Holy Spirit?* You have no reaſon then to prefer other *teachers* before *me*, upon account of their eloquence, or *philoſophy*, for it is not *that*, but *inſpiration* that denominates a true Chriſtian *apoſtle*.

CHAP. III.

The new Teachers preferred themſelves before St. Paul, *for preaching higher and deeper Points of Chriſtianity than he did. The Apoſtle tells them, their exceſſive Pride in human Learning, and their factious Temper was a juſt Reaſon why he taught them only the firſt and fundamental Points of the Chriſtian Religion, and made their Progreſs ſo ſlow, to* ver. 5. *No Teachers ought to exalt themſelves, for all are but Miniſters of* Chriſt, *and not their own Maſters, to* ver. 10. *They did but build upon the Apoſtle's Foundation, and it behoved them to take Heed what Doctrines they built, for they muſt paſs a ſevere Examination. The Danger of falſe Doctrines, to* ver. 18. *The folly of preferring any Teachers for their mere human Accompliſhments.*

1 AND I, brethren, could not

1. ANother reaſon why you prefer your *new teachers* before

* Ver. 16, Ος συμβιβασει αὐτον. *That he may inſtruct him.* Αὐτον *him*, is thought by ſome to relate to Κυριε the Lord; and then the ſenſe muſt be, *That to pretend to know more of Chriſt than he has revealed, is to pretend to teach Chriſt himſelf.* But the natural conſtruction, and the ſcope of the apoſtle, ſeem plainly to determine it to relate to the πνευματικος, the *inſpired* perſon, as in the paraphraſe.

Ibid. *Who hath known the mind of the Lord?* Theſe words ſeem plainly to be quoted from Jerem. xxiii. 18. where the prophet uſes them in the ſame manner againſt the *falſe prophets*, as St Paul does here againſt the Grecian *philoſophers*.

not ſpeak unto you as unto ſpiritual, but as unto carnal, *even* as unto babes in Chriſt.

before *me*, is, that they teach you further and deeper in the Chriſtian religion than I did. Now, the true cauſe why *I*, at firſt, inſtructed you in none of the higher and more particular points of this faith, was, that I found you unfit for them. Your bigotry to philoſophical learning, and the factious diſputing temper that reigned in you, made you perfect *children* in the knowledge of the true goſpel principles. A. D. 57.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

2. And as ſuch *children* I was forced to treat you, by ſpending the greateſt part of my time with you in the firſt and plain doctrine of the Chriſtian faith, *viz.* That of a *crucified Saviour*, and could hardly bring you to a right apprehenſion of *that*. Nay, I perceive you are not *yet* brought to it.

3 For ye are yet carnal: for whereas *there is* among you envying and ſtrife, and diviſions, are ye not carnal, and walk as men?

4 For while one ſaith, I am of Paul and another, I *am* of Apollos, are ye not carnal?

3. & 4. For had you made any conſiderable progreſs in the Chriſtian religion, and were not ſtill wedded to your old *human* notions; how could there be ſuch differences and contentions, ſuch ranking into leaders and parties, as I find among you?

5 Who then is Paul, and who *is* Apollos, but miniſters in whom ye believed, even as the Lord gave to every man?

5. But, pray, what is Paul, or Apollos, or Peter? What are the moſt powerful *teachers* you ſo much boaſt of, and liſt yourſelves under? The very beſt of us are no *authors* of the religion they preach; they are but Chriſt's *commiſſioners*, endowed with ſeveral ſorts of gifts from *him*; all preaching to you the *ſame* doctrines and principles by which you were at firſt converted.

6 I have planted, Apollos watered: but God gave the increaſe.

6. & 7. For inſtance, I planted the goſpel *firſt* among you; Apollos came afterward and inſtruct-

So

A. D. 57. 7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increaſe.

ed you farther in it, and others perhaps after him carried you on ſtill higher. But was not *mine* and *his* and *their* doctrine all from one and the ſame God, and to the ſame end and purpoſe? Are *we* or *any* of *you* more than *miniſters* of Chriſt, that you ſhould thus value and ſet up one above another, as if *they* were your perfect *maſters* and *Saviours?*

8 Now he that planteth, and he that watereth are one: and every man ſhall receive his own reward, according to his own labour.

8. Our apoſtolical office is all one * and the *ſame*, as derived from the authority of Heaven. And therefore thoſe who would be magnified above *me*, ought to conſider, it is God, not *men*, that is to reward us according to the degrees of diligence and fidelity wherewith every one diſcharges his miniſtry.

9 For we are labourers together with God: ye are Gods huſbandry †, *ye are* Gods building.

9. We are all *equally* the miniſters and ſervants of God, and the beſt of us are no *more;* and you Chriſtian people whom we convert are the *field* † or fabric we work upon; you ſtill are equally God's workmanſhip, let who will of *us* have the hand in cultivating and building you up in his faith.

10 According to the grace of God which is given unto me, as a wiſe maſter-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

10. It was *I* that firſt inſtructed you in this religion, and according to the tenor of my office, and the ſpiritual knowledge and powers beſtowed on me, I did ſincerely, and like a true architect, lay the foundation of your Chriſtian faith, in this plain and ſolid truth of a *crucified Redeemer*. Others came after me and built upon my foundation. But let them have a care what doctrines they build on it; and take you heed

* Ἓν εἰσι, *Are all one.* See 1 John v. 7.
† Γεώργιον, *God's field.*

heed how you magnify and extol *them* above *me* your first and principal teacher. A. D. 57.

11 For other foundation can no man lay, than that is laid, which is Jesus Christ.

11. For as this article is the *first* and only sure foundation of all Christian doctrines, so no doctrines can be true that are not agreeable to, and consistent with it.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble,

13 Every mans work shall be made manifest. For the day *shall declare it, because it shall be revealed by fire; and the fire shall try every mans work, of what sort it is.

12. & 13. And whatever the doctrines be that your new *teachers* raise, whether sound and orthodox, or false and deceitful: Let them know there is a * day a coming that will as perfectly try and distinguish them as the fire does the dross from the silver.

14 If any mans work abide which he hath built thereupon, he shall receive a reward.

14. Whoever teaches what is good and wholesome, and will stand the test, he shall receive a reward proportionable to his diligence and sincerity.

15 If any mans work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so †, as by fire.

15. But whoever broaches and propagates any false and dangerous doctrines, they will prove then like a house of straw that cannot stand the fire, but is immediately burnt and consumed by it. Only if the man preached them through mere *ignorance*, and not from any base and malicious *design*; though his work, *i. e.* his doctrine be condemned, he may *himself* be saved; but then he is saved just as a man is, that is pulled out † of the fire when his house is in flames about his ears, *i. e.* not without great hazard and difficulty.

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* Ver. 13. Ἡ ἡμέρα, *The day.* Either the time of the destruction of Jerusalem, or the day of *judgment*, or else both. But the latter seems principally intended.

† See Jude 23.

A. D. 57. 16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

16. Let your new and falſe *teachers* moreover conſider, that the Chriſtian church is the *temple* of God, in a much higher ſenſe than the Jewiſh *temple* ever was; and that the ſame God who formerly manifeſted himſelf among the Jewiſh people, and was ſaid to *dwell* in their *temple*, does now, in a much more eminent and effectual manner, *dwell* in you as his *Chriſtian church*, by the fuller inſpirations, powers, and evidences of the *Holy Spirit*.

17 If any man defile the temple of God, him ſhall God deſtroy: for the temple of God is holy, which *temple* ye are.

17. Now to teach a falſe doctrine, and thereby to divide and break the peace of the Chriſtian church, eſpecially if it be done *wilfully* and knowingly, is to *defile* the *church* of GOD; a crime much greater than profaning the courts or ſervices of the Jewiſh *temple*. Such a man cannot eſcape a final and moſt dreadful puniſhment.

18 Let no man deceive himſelf: If any man among you ſeemeth to be wiſe in this world, let him become a fool that he may be wiſe.

18. Beware then, and let none of your *teachers* draw you or himſelf into ſo fatal a miſcarriage, by their *philoſophy*, *eloquence*, or vain *traditions*. If they pretend to *wiſdom* above other men, let them ſhow it, by embracing the plain and ſimple truths of *Chriſtianity*, which, as mean and fooliſh as they are now apt to account them, will at laſt prove to be their higheſt *wiſdom*, and their greateſt intereſt and concern.

19 For the wiſdom of this world is fooliſhneſs with God: for it is written; He taketh the wiſe in their own craftineſs.

20 And again, The Lord knoweth the thoughts of the wiſe, that they are vain.

19 & 20. Since, by this *goſpel* diſpenſation, God has plainly demonſtrated the folly and inſufficiency of all *human* learning and ſubtelty for the ſalvation of mankind; agreeable to thoſe words of Job v. 13. and of Pſal. xciv. 11.

21. & 22.

21 Therefore let no man glory in men: for allthings are yours.
22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are yours;

21. & 22. Wherefore do not A. D. 57. any longer divide and diſtinguiſh yourſelves under different *teachers* and parties. All the true *miniſters* of Chriſt, and all that concerns the ſalvation of mankind, belongs equally to you *all*. Paul and Apollos, and Peter are apoſtles to you *all*. The world * was made for you *all*, Gentiles as well Jews. You were *all* deſigned by God to live and die to the ſame happy ends and purpoſes. The comforts and privileges, afflictions and troubles of the *preſent* life, and the future joys of the *next*, are the intended portion of you *all* alike.

23 And ye *are* Chriſts; and Chriſt is Gods.

23. And if ſo, the chief matter of your glorying ought to be, not any new *teachers*, or new *opinions*; but this, that you are members of the church of Chriſt, the common author of all our bleſſings; and that you are all *his* peculiar church and people, as *he* is the Son of God, and by him appointed to be the Redeemer, Saviour; and Governor of mankind.

CHAP. IV.

The Apoſtle again declares he aims at no peculiar reſpect as the Head of a Party. Deſires only to be eſteemed as an Apoſtle, and faithful miniſter of the Goſpel. Is not afraid of the Cenſures caſt upon him; and is ſo far from raſhly judging other Men, that he will not abſolutely juſtify himſelf, though he be not conſcious of any Neglect of his Office.

* Ver. 22. Εἴτε κόσμος, *Or the world.* Note, the Jews vainly imagined the world was created for the ſeed and poſterity of Abraham only. Againſt which fancy this ſeems plainly to be levelled.

fice. Exhorts them to let Christ *judge his own Ministers. He argues with the Heads of their Faction. Represents their Pride and Vain Glory, and his own Labours, Sufferings, and Patience. Recommends himself and his Doctrine to them, for their imitation and practice. Proposes to send* Timothy *to them, to give them still further Assurances how constant he was to himself and them. And threatens those who suggested, he dare not make his personal Appearance among them.*

A. D. 57. 1 LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

1. AS I discourage and discountenance all gospel ministers *, from setting up for *leaders* of *parties*, so do I fully practise this lesson *myself*. For I desire to be called *master* by no people whatever; all I aim at is, to be esteemed and respected as what I really am, *viz.* an *apostle* of Christ, a steward intrusted by *him*, to dispense and preach the gospel doctrine.

2 Moreover, it is required in stewards that a man be found faithful.

2. And as the chief good property of a *steward* is to be faithful in his office, *that* is the only character I desire to have among you.

3 But with me it is a very small thing that I should be judged of you, or of mans judgment: yea, I judge not mine own self.

3. And though some of your ambitious *teachers* would insinuate to you, as if I were not so, it gives me no great pain what they or any other people judge of me, so I be but sincere and true in the sight of God. In the mean time, I shall be so far from imitating their practice, of rashly censuring other men, that I will not presume so much as to an *absolute* justification of *myself*.

4 For I know nothing by myself, yet am not I hereby justified: but he that judgeth me is the Lord.

4. For though I am not conscious, I have any way wilfully neglected or betrayed my trust as an *apostle*, yet I shall not insist upon that, to justify myself to you

* Chap. iii.

you at preſent, but leave it to God to declare my ſince- A. D. 57.
rity at the great day of accounts.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts, and then ſhall every man have praiſe of God.

5. Do you all then follow my example herein, paſs ſentence neither upon me, nor any of your ſpiritual *miniſters*, but wait for that ſolemn day of trial, in which Chriſt will come and lay us all open; and may perhaps ſhow thoſe to be innocent and faithful whom *you* may *now* eſteem otherwiſe; and diſcover abundance of ſecret frauds and hypocritical pretences in ſome perſons you now ſo highly magnify and extol. And as he will *then* ſet an eſtimate upon every one according to his real deſerts, it is to no purpoſe for you to load them with vain applauſes *now*.

6 And theſe things, brethren, I have in a figure transferred to my ſelf, and to Apollos, for your ſakes: that ye might learn in us not to think *of men*, above that which is written that no one of you be puffed up for one againſt another.

6. I have thus made uſe of my *own* name and that of Apollos *, mine and your friend, as the moſt proper inſtances in the preſent argument. I name no *other* of your *heads* and *teachers*, that I may offend and exaſperate none. But I hope ſince *we* diſclaim all titles of diſtinction among you; *others* may well be ſo modeſt as not thus to magnify themſelves any longer.

6 For who maketh thee to differ *from another?* And what haſt thou that thou didſt not receive? now if thou didſt receive it, why doſt thou glory as if thou hadſt not received it?

7. For let me aſk thoſe mighty pretenders a little further. Suppoſe you really had ſuch ſpiritual *gifts* and endowments as exceeded mine; did you not receive them from the ſame *Holy Spirit* that gave mine to *me?* But your inſulting and proud behaviour looks as if you thought them your *own*, attained by your *own* parts and learning, and that you were not beholden to God at all for them.

8. You

* Chap. iii. 5, 6, 7, 8. i. 12, 13.

A. D. 57. 8 Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you.

8. You abound much in your own wiſdom; you eſteem yourſelves rich in knowledge, you have no need (you think) of *my* aſſiſtance in the *miniſtry*; but ſeem to rule and reign in the utmoſt proſperity without me. I only wiſh you were truly proſperous and flouriſhing in the concerns of true religion, that I might come and partake of your happineſs.

9 For I think that God hath ſet forth us the apoſtles, laſt, as it were appointed to death, for we are made a ſpectacle unto the world, and to angels, and to men.

9. But while *you* thus flouriſh and triumph; *my* portion is to be deſpiſed and ſlighted; the true *apoſtles* of Chriſt are the marks of the malice of evil ſpirits, and of evil men; to them *we* are expoſed, like thoſe poor criminals * among the Romans that were wont to be brought *laſt* upon the theatre, either to fight with wild *beaſts*, or with the *gladiators*, or elſe to be thrown naked and diſarmed to their adverſaries; and ſo were ſure to be deſtroyed by them.

10 We *are* fools for Chriſts ſake, but ye *are* wiſe in Chriſt: we *are* weak, but ye *are* ſtrong; ye *are* honourable, but we *are* deſpiſed.

10. I am called *ignorant* and *illiterate* for preaching the *plain* articles of the *Chriſtian faith*; while *you* from your deep ſpeculations, and traditions, glory in the titles of wiſe men and *philoſophers*, *I* am counted a mean imperfect † teacher, am ſubject to reproaches and † ſuffering; *you* are eſteemed conſummate and happy ones; and while you are honoured, I am ſet at nought.

11 Even unto this preſent hour we both hunger and thirſt, and are

11. You live in a rich and plentiful city, while I am forced to travel from place to place, and endure

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* The *gladiators*, called by the Greeks ἐπιθανάτιοι, men devoted to certain death upon the ſtage.

† Ver. 10. Ἀσθενεῖς *weak* Ἀσθένεια, ſignifies either *infirmities*, or *ſuffering*, in St. Paul's epiſtles. It not being certain which it means here, I have expreſſed both ſenſes.

are naked, and are buffeted, and have no certain dwellingplace.

endure hardſhips and reproaches of every kind. A. D. 57.

12 And labour, working with our own hands: being reviled, we bleſs: being perſecuted, we ſuffer it.

12.& 13. I maintain myſelf by my own labour. When I am reviled, I bleſs thoſe that revile me; when perſecuted, I bear it patiently. When I am defeated and ſlandered, I only entreat people to have a more charitable opinion of me; and by ſome I am treated as no better than the moſt vile and impure thing that can be.

13 Being defamed, we entreat: we are made as the filth of the world, and *are* the off-ſcouring of all things unto this day.

14 I write not theſe things to ſhame you, but as my beloved ſons I warn you.

15. Now, I do not mention this ill uſage of yours ſo much to ſhame and vex you, as to draw and perſuade you like *children*, to treat me more like a ſpiritual *father* for the future.

15 For though you have ten thouſand inſtructors in Chriſt, yet *have ye* not many fathers; for in Chriſt Jeſus I have begotten you thro' the goſpel.

16 And ſurely I may *claim* a juſt reſpect from the generality of you Corinthian Chriſtians. For had you ten thouſand new *teachers*, never ſo famous among you, you cannot deny but *I* was the perſon that taught you the goſpel, and *firſt* made you *Chriſtians*.

16 Wherefore I beſeech you be ye followers of me.

16. And let me entreat you all to keep to the ſame rule of faith and doctrine I at firſt inſtructed you in; and particularly your new *teachers*, not to ſet up themſelves any longer againſt others, but to imitate *me* in a meek and uniform behaviour.

17 For this cauſe have I ſent unto you Timotheus, who is my beloved ſon, and faithful in the Lord, who ſhall bring you into remembrance of my ways which be in Chriſt, as I teach every where in every church.

17. To convince them of which behaviour of mine, I now ſend my beloved Timothy to you, who can ſufficiently teſtify my doctrine and practice in every church I am concerned in.

18 Now

A. D. 57. 18 Now ſome are puffed up as though I would not come to you.

18 Some of your new *teachers* perhaps may boaſtingly pretend that I ſend Timothy, becauſe I dare not come and vindicate myſelf in perſon.

19 But I will come to you ſhortly, if the Lord will, and will know, not the ſpeech of them which are puffed up, but the power.

19. But let them be aſſured, I ſhall ſhortly be with them, by God's help; and ſhall not only clear *myſelf*, but take an account of *them* too. I ſhall not examine what *eloquence* and *philoſophy* they are maſters of, but what *ſpiritual* gifts and qualifications they are endowed withal. Thoſe are the things that qualify a true Chriſtian *apoſtle*.

20 For the kingdom of God is not in word, but in power.

20. For the *Chriſtian* religion is not to be underſtood, preached and propagated by the powers of human *learning*, but by the inſpiration and miraculous endowments of the *Holy Ghoſt*.

21 What will ye? ſhall I come unto you with a rod, or in love, and in the ſpirit of meekneſs?

21. And let them take warning, and chooſe how they will be treated by me. For if they will reform and correct this proud and inſolent behaviour, I ſhall treat them with brotherly love and tenderneſs; but if not, I ſhall uſe my *apoſtolical* power, and inflict ſuch ſevere * puniſhment upon them as their carriage deſerves.

CHAP.

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* Ver. 21. Ἐν ῥάβδῳ. *With a rod*, moſt probably ſignifies ſuch *corporal* puniſhments as the apoſtles were enabled by a miraculous power, to inflict upon obſtinate offenders, as in the caſe of Ananias and Sapphira. See chap. v. 4, 5. 2 Cor. xiii. 10. and 1 Tim. i. 20.

CHAP. V.

One of the Faction againſt St. Paul *had married his Mother-in-Law, even while her Huſband lived. Some of the Faction defend him. The Apoſtle ſeverely handles him, and expoſtulates with them. Warning againſt the Sin of Uncleanneſs, and ſo much as converſing with any Chriſtian that was notoriouſly guilty of it. He exhorts the Church to excommunicate and puniſh ſuch Offenders.*

1 IT is reported commonly *that there is* fornication among you, and ſuch* fornication as is not ſo much as named amongſt the Gentiles, that one ſhould have his fathers wife.

1 I Threatened (chap. iv. 19, 21.) to come among you, and take due cognizance of your miſcarriages; and it is time for me ſo to do, for I am certainly informed of *one* moſt ſcandalous crime committed among you at Corinth. One of you, it ſeems, has married his mother-in-law; a thing that many *heathens* are aſhamed of, if it be not expreſsly forbidden in their laws.* A. D. 57.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

2. And yet ſome of *you*, becauſe perhaps the man is of their *party* (and a leading man in it,) ſeem to encourage and glory in him, inſtead of excommunicating and lamenting him as a lewd and profligate perſon.

3 For I verily as abſent in body, but preſent in ſpirit, have judged already, as though

3. Now, though I am not preſent with you, I give you my poſitive *orders* about this man, with the ſame authority and direction of

* Ver. 1. *Fornication*, πορνία, *uncleanneſs*; including all the ſeveral kinds of it. That of *inceſt* here, and the *reſt* in the following chapters, are eaſily diſtinguiſhed by an attentive reader. See Mr. Locke's NOTE on this verſe.

A. D. 57. though I were preſent, *concerning* him that hath ſo done this deed;

of the *Holy Spirit*, as if I were actually among you.

4 In the name of our Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit, with the power of our Lord Jeſus Chriſt.

5 To deliver ſuch an one unto Satan for the deſtruction of the

* See chap. iv. 21. 1 Tim. i. 20.

fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.

4. & 5. That in a full aſſembly of your church, by the authority of our Lord Jeſus Chriſt, and under my ſpiritual direction, you immediately expel this man from the Chriſtian church, and deliver him to Satan, till by ſufficient puniſhment, both of mind and body,* he is brought to a due ſenſe of his crime, and by a true repentance may be reſtored to the church, and at laſt be ſaved.

6 Your glorying *is* not good: know ye not that a little leaven leaveneth the whole lump?

6. Certainly, to defend and boaſt in ſo notorious an offender, is of dreadful conſequence. Such an example thus unpuniſhed, will in a little time, like leaven, corrupt and ſpoil the principles of your whole church.

7 Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us.

7. Remember you are *Chriſtians*; that Chriſt the Son of God, the true Paſchal Lamb, was ſlain for your redemption from ſin and miſery; and that it is impoſſible you can be his true *church*, or perform any acceptable ſervice to him, unleſs you clear and purge yourſelves of ſuch wickedneſs and wicked perſons as *this*, with as much care and concern as the Jews did their houſes of all *leaven*, before they eat their paſſover.

8 Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs, but with the unleavened *bread* of ſincerity and truth.

8. No religious duties, I ſay, but eſpecially that of the holy *ſacrament*, the ſolemn commemoration of his death and ſufferings, can be duly performed by you, till you free yourſelves and your church of ſuch open unclean practices, and vile pretenders; and live up to the *goſpel* purity and ſincerity.

9 & 10.

9 I wrote unto you in an epiſtle, not to company with fornicators.†

9. & 10. I was intended * to write to you before this, to warn you not ſo much as to converſe with any people given to notorious * *uncleanneſs*. I do not mean that you ſhould renounce all converſation with your *heathen* neighbourhood (whoſe very religion and laws allow them in ſome kinds of this vice, and) who are generally addicted to covetouſneſs, extortion, or ſome ſuch immorality, for I know ye cannot well avoid that; and I might as well bid you leave the *world*, as not converſe with the people you live amongſt.

A. D. 57.

* Ἐγραψα.

† Πόρνοις.

See ver. 1.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one, no not to eat.

11. My meaning is (and I now particularly charge you to obſerve it) that you utterly refuſe to converſe with, or take any notice of any *Chriſtian* profeſſor, be he who he will, that is known to be guilty of ſuch notorious practices.

12 For what have I to do to judge them alſo that are without? do not ye judge them that are within? ‡

12. As for *heathens*, I ſay, and the crimes they are guilty of, it is not mine nor your buſineſs to call them to an account, or paſs a judicial ſentence upon them. But it is your buſineſs, and your indiſpenſible duty too, as *Chriſtians*, to condemn and puniſh the ſcandalous members of your *own* religious ſociety.

13 But them that are without, God judgeth.‡ Therefore put

13. Leaving the *heathens* therefore to the judgment of GOD, their juſt and proper Maſter, do your

‡ Ver. 12. 13. *Note*, The true pointing of theſe two verſes is, moſt probably, that which Theophylact obſerves to have been in ſome copies; and the reading ſhould be this, *For what? Have I any thing to do to judge them alſo that are without? No; judge ye them that are within; them that are without God judgeth.*

A. D. 57. put away from among yourſelves that wicked perſon.

your duty as a *Chriſtian* church, and excommunicate that wicked inceſtuous perſon, till he repents and reforms.

CHAP. VI.

It ſeems by this Chapter, as if the Caſe of the inceſtuous Perſon had been tried in the Heathen Courts of Juſtice, at leaſt ſome other Quarrels between the Chriſtians of Corinth *had been ſo, to the great Scandal of the Religion of* Chriſt. *The Apoſtle reprimands them for this great Imprudence; ſhows that Chriſtians may and ought to decide their own Differences among themſelves, and not bring them into Heathen Judicatories; exhorts them to Juſtice, Purity, and Peace. Warns them again from the great Sin of Uncleanneſs. Uncleanneſs is a particular Diſgrace to the body of a Chriſtian, and an Affront to* Chriſt, *whoſe Members we are. Our Bodies are the Temples of the Holy Ghoſt. They are dedicated to the Service of* Chriſt, *and are to partake of the future glory and Happineſs.*

1 DARE any of you, having a matter againſt another, go to law before the unjuſt, and not before the ſaints?

1. IF then it be your privilege and your duty as a *Chriſtian* ſociety, to cenſure and condemn the groſs miſcarriages of your own members, how imprudent and fooliſh is it in you to bring this caſe of the *inceſtuous* perſon, or any other matter of injuſtice and quarrel among *Chriſtians*, before the *heathen* courts of juſtice, and not decide it among *yourſelves?*

2 Do ye not know that the ſaints ſhall judge the world? and if the world ſhall be judged by you, are ye

2. & 3. Have your new *teachers* taught you no better than this? Have they quite forgot the noble privilege foretold by the *prophets*, and promiſed by Chriſt to

ye unworthy to judge the ſmalleſt matters?

3 Know ye not that we ſhall judge angels? how much more things that pertain to this life?

to all good chriſtians, but to us his *apoſtles* in particular, of appearing and ſitting with him in judgment upon the whole * world, and even upon wicked *ſpirits* themſelves? And can you think that perſons ſo highly privileged, as to the *future* ſtate, can be any way unworthy or inſufficient to decide a ſmall controverſy of the *preſent* life; or to determine the cauſe, and puniſh the crime of a *temporal* tranſgreſſor? See and compare Matth. xix. 28. Luke xxii. 30. Dan. vii. 9, 22. Revel. xx. 4. A. D. 57.

4 If then ye have judgment of things pertaining to this life, ſet them to judge who are leaſt eſteemed in the church.

4. Whenever therefore you have any debate about matters of right between man and man, that the parties themſelves cannot ſettle, if you do not think fit to truſt your church *governors* with it, refer it to an arbitration of two or three, of even the meaneſt of your *chriſtian brethren*, rather than bring it before *heathen* judges that do not belong to the church at all, but are the perſecutors and deſtroyers of it.

5 I ſpeak to your ſhame. Is it ſo that there is not a wiſe man amongſt you? no not one that is able to judge between his brethren?

6 But brother goeth to law with brother, and

5. & 6. But now let me, to their ſhame, aſk them that pretend to ſo much wiſdom among you; are none of your philoſophical teachers *wiſe* enough, none of their orators *powerful* enough, none of their doctors *learned* enough, to decide a ſmall caſe of common right between chriſtian

* Ver. 2. Οι ἅγιοι τὸν κόσμον κρινοῦσι, *The ſaints ſhall judge the world.* I here give that ſenſe of theſe words, which ſeems to me the moſt unexceptionable of any. Dr Hammond has ſome ſcripture in the Paraphraſe to ſupport it; whereas thoſe paſſages of Dan vii. 18. and Iſai. xlix. 23. quoted by Dr Lightfoot and Dr Whitby, to prove they ſignify chriſtian *magiſtracy*, are of too general a latitude to be *reſtrained* to *temporal power*.

A. D. 57. and that before the unbelievers?

one another in *heathen* courts, to the ſcandal and diſhonour of the peaceable religion of the *goſpel*?

chriſtian neighbours: But they muſt needs go to law, and expoſe

7 Now therefore there is utterly a fault among you, becauſe ye go to law one with another: why do ye not rather take wrong? why do you not rather ſuffer yourſelves to be defrauded?

7. Certainly you are much to blame in this proceeding. It would be much better for a *chriſtian* to ſubmit to any tolerable injury, than to expoſe his brother in the courts of *infidel* people.

8 Nay, you do wrong and defraud, and that your brethren.

8. But I find many of you are ſo far from this *chriſtian* temper of bearing injuries with patience, that you do injuſtice even to your *chriſtian* brethren, without any ſcruple of conſcience, as it is evident in the caſe of this *inceſtuous* perſon and his abettors.

9 Know ye not that the unrighteous ſhall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind:

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.

9. & 10. Strange! that your admired *teachers* ſhould ſuffer you to imagine, that any unjuſt perſon can inherit the goſpel-bleſſing! If they would keep you ſtill in ignorance, let *me* aſſure you, no unclean perſon, nor idolaters, nor effeminate, nor Sodomite, nor thief, nor greedy defrauder, nor drunkard, nor uncharitable railer, nor extortioner, is fit for *heaven*, or can poſſibly enjoy the happineſs of it.

11 And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the ſpirit of our God.

11. To ſuch vices as theſe, many of you Corinthians were ſubject in your *heathen* ſtate. But by becoming *chriſtians*, and being baptized into the faith of the goſpel, and by having the endowments of the *Holy Ghoſt* conferred on you, you were cleanſed from the guilt,

12 All

and

and received the pardon of them all, and so are indispensably obliged for the future to forsake the practice of them. A. D. 57.

12 All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any.

12, And as to that particular vice of *uncleanness*, (as in the special case of the man that married his mother-in-law) supposing it were not evidently an unlawful thing in itself, (as some of you pretend) yet it would be very imprudent, and unworthy of a *christian* to indulge himself in a *disreputable* thing, and suffer himself to be enslaved to a domineering appetite.

13 Meats for the belly and the belly for meats; but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

13. Even in the case of the promiscuous use of *meats and drinks*; though *meats* are made on purpose for the belly, and the belly to receive them for the nourishment of the body, yet a prudent *christian* would never indulge himself at random; or be unwilling, for good reasons, to debar himself of several of those gratifications that belong merely to this perishing and animal life. If we use our food with prudence, temperance and charity, God will bestow a better life upon us, wherein there will be no want of meats, nor bellies to crave them. But now in the case of our *bodies*, in relation to *women*, the argument is more conclusive; for our *bodies* were not made on purpose for *women*, (much less for *harlots*) but for far nobler purposes, viz. for the service and honour of *Christ*, to be his members, as he is the redeemer, head, and saviour of our *bodies*, as well as of our souls.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

14. For the same divine power that raised up the body of *Jesus Christ*, our *head*, from the grave, will one day raise up the *bodies* of all true *christians*, his members, and will make them partake of the same glories.

15 Know ye not, that our bodies are, the

15. & 16. Are you that pretend to so much knowledge, yet

A. D. 57. the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What, know ye not that he which is joined to an harlot is one body; for two (saith he) shall be one flesh.

ignorant, that the very *bodies* of *christians*, are properly said to be the members of *Christ*, our glorified *head?* And is it fit or decent, think ye, to disparage and degrade *his* members, by making them the members of an *harlot?* God forbid! For this would be to dishonour the state of *matrimony*, instituted in these words, *They two shall be one flesh*, Gen. ii. 24.

17 But he that is joined unto the Lord, is one spirit *.

17. In like manner, every christian, by his baptismal profession, is spiritually united to *Christ*, by the most strict and solemn obligation *.

18 Flee fornication. Every sin that a man doth, is without the body; but he that committeth fornication, sinneth against his own body.

18. Avoid the sin of *uncleanness* therefore, as you value your own *bodies*, and the relation they have to *Christ*. No other sin does such an immediate indignity to our *bodies* as this.

19 What, know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

19. Do ye not consider that the holy spirit dwells in the *bodies* of *christian* people, and that *they* as well as our *souls*, are dedicated to the service of God, as his own right and property?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit which are Gods.

20. And his *own* they may well be, since he has purchased for them a glorious resurrection by the death of his Son. You are bound therefore to serve and honour him with the faculties and powers

* See and compare Ephes. v. 22, 23, to the end.

powers of both body and ſoul, to whom you entirely owe them, both by creation and redemption.

CHAP. VII.

The Church of Corinth, *conſiſting of Converts bred up in different principles of* Gentile philoſophy, *or* Jewiſh traditions, *it was but too natural for them, by mixing thoſe notions with the* Chriſtian *doctrine, to diſagree among themſelves, while ſeveral of their ambitious* Leaders, *united againſt the* Apoſtle. *The more calm and ſober part thereof ſent ſeveral* queſtions *to him, deſirous to be reſolved, and fully bent to acquieſce in his determination. The anſwer of theſe* queſtions *makes up the remaining part of this epiſtle. The firſt whereof is about* marriage, *in this chapter; ſome* Gentile *converts being educated in a philoſophical ſchool, that recommended the promiſcuous uſe* * *of women; others in one that taught them wholly* † *to abſtain from them; while the* Jewiſh *chriſtians had been uſed to hear their* doctors *make it a point of* conſcience *for all to marry by the age of* twenty. *The Apoſtle frames his anſwer with a juſt regard to the preſent ſtate of the* church *in a time of* perſecution, *and to the ſeveral tempers, gifts, and abilities of particular* perſons; *and ſo gives his proper rules, both to* married *and* ſingle *people; to them that actually were, had, or had not yet been in the conjugal ſtate.*

1 NOW concerning the things whereof ye wrote unto

1. I Come now to anſwer the ſeveral *queſtions* propoſed to me in your letter. And firſt, *Whether* A. D 57.

* As Plato and his followers.

† So Pythagoras called them, *The enemies of reaſon and philoſophy.*

A. D. 57. to me: *It is* good for a man not to touch a woman.

Whether it be fit and convenient for chriſtians *to marry or not?* I allow, in general, that the unmarried ſtate, and perfect abſtinence from women is the freeſt and moſt eaſy ſtate of life.

2 Nevertheleſs *to avoid* fornication †, let every man have his own wife, and let every woman have her own huſband.

2. But then, I ſay, where people have not the gift of continency, ſingle perſons ought to † marry, and the married to keep † to their own huſbands and wives, to avoid the ſin of uncleanneſs.

3 Let the huſband render unto the wife due benevolence: and likewiſe alſo the wife unto the huſband.

3. And let all married pairs perform the conjugal duty to each other.

4 The wife hath not power of her own body, but the huſband; and likewiſe alſo the huſband hath not power of his own body, but the wife.

4. For man and wife have a right and property in the bodies of each other, and claim the duties and offices of them.

5 Defraud you not one the other, except *it be* with conſent for a time, that ye may give yourſelves to faſting and prayer; and come together again, that Satan tempt you not for your incontinency.

5. Wherefore, whoever of you are already married, do not deny the duties of the marriage-bed to one another, unleſs it be by mutual conſent, in times ſet apart for ſpecial devotion and ſolemn faſting; and when thoſe devotions are over, return again to your conjugal ſociety, for fear the devil ſhould take advantage of your inclinations, and tempt you to the violation of the marriage-bed.

6 But I ſpeak this by permiſſion, *and* not of commandment.

6. What I ſay, in the next verſe, is not indeed *particularly* determined by any expreſs command

† Ver. 2. γυναῖκα—ἄνδρα ἐχέτω, *Let every many have his own wife.* Ἐχείω may either ſignify to *take*, or to *keep* and *retain* ſtill; and I have expreſſed both acceptations. See Heb. xii. 28.

mand of *Chriſt*; but I adviſe you herein as his *apoſtle*, A. D. 57.
and agreeably to his holy religion, *viz.*

7 For I would that all men were even as I myſelf; but every man hath his proper gift of God, one after this manner, and another after that.

7. As to marriage in general, I could indeed wiſh, for ſeveral reaſons, *at preſent*, that every chriſtian among you could live ſingle, or uſe the conjugal pleaſures with the ſame temperance as I do. But as I know the temper and conſtitution of all are not alike, I muſt leave each of you to conſider his own neceſſities, and manage accordingly.

8 I ſay therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

8. & 9. Thus I adviſe ſingle men and virgins, widowers and widows, to continue as they are, during theſe times of *trouble* and *perſecution* *, becauſe it is the freeſt and much leſs troubleſome condition. But if they cannot contain, by all means let them marry; for the greateſt inconveniencies of a married ſtate, are infinitely preferable to the irregularity of impure and luſtful inclinations.

* Ver. 16.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* huſband:

11 But and if ſhe depart, let her remain unmarried, or be reconciled to *her* huſband: and let not the huſband put away *his* wife.

10. & 11. As to married people, our Lord has left a plain command (Matth. xix. 9.) that no woman ought to be divorced from her huſband but upon account of *adultery*. And if any woman has already left her huſband upon any needleſs ‡ occaſion, let her endeavour to be reconciled to him, and not dare to marry any other man. And the ſame is incumbent upon huſbands towards their wives.

12 But to the reſt ſpeak I, not the Lord; If any brother hath a wife

12. & 13. Then as to thoſe *chriſtians*, be they men or women, that are already married to heathens, though

‡ As the Jewiſh doctors taught they might. Lightfoot Exer. Heb. in Loc. See Matth. xix. 3.

A. D. 57. a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away.

13 And the woman which hath an huſband, that believeth not, and ſhe be pleaſed to dwell with him, let her not leave him.

though *Chriſt* has left no expreſs rule relating to their caſe, yet I his *apoſtle*, who am influenced by his *ſpirit*, (ver. 40.) do moſt earneſtly adviſe, that if the heathen wife or huſband will live peaceably and lovingly with them, the *Chriſtian* ſpouſe do not ſeparate.

14 For the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband: elſe were your children unclean: but now are they holy.

14. It would be a great injury to the *children* of ſuch a couple, for the *chriſtian* parent thus to leave them; for the children being inſtructed in the chriſtian religion, (or at leaſt deſigned to be ſo) may be reckoned as members of the chriſtian church, although one of the parents continue an *heathen*; which they would not be, if the parents were *both* ſo.

(15 But if the unbelieving depart, let him depart. A brother or a ſiſter is not under bondage in ſuch *caſes*: but God hath called us to peace *.)

(15 But if the *heathen* huſband or wife is abſolutely *reſolved* to ſeparate, let it be ſo. A *chriſtian* in ſuch a caſe is not enſlaved and obliged to ſtay. Only remember that *chriſtianity* obliges us to do all we *can* to act agreeably to the duties of our natural and civil *relation* even with *infidels*.

16 For what knoweſt thou, O wife, whether thou ſhalt ſave *thy* huſband? or how knoweſt thou O man, whether

16. And this ought to be done upon *another* account, *viz.* becauſe there is a probability, that a peaceable and a loving *chriſtian* may, by a pious *example*

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* Ver. 15. *Note*, The connection between the 15th and 16th verſes, will be much clearer, if we ſuppoſe this 15th verſe to be a *parentheſis*.

whether thou ſhalt ſave *thy* wife?

example, convert the *heathen* huſband or wife, to the faith of the goſpel, and ſo become the happy inſtrument of the ſpouſe's ſalvation. A. D. 57.

17 But as God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk; and ſo ordain I in all churches.

17. But whatever the ſucceſs, in this reſpect, may be, let every chriſtian continue contentedly in that ſtate and relation he was in at his firſt converſion; and not think that chriſtianity frees him from it. And this is my rule to all churches that I am concerned in.

18 Is any man called, being circumciſed? let him not become uncircumciſed; is any called in uncircumciſion? let him not become circumciſed.

18. If any one were a circumciſed Jew before he was converted, he need not be aſhamed of his circumciſion. If he were an uncircumciſed gentile convert, he has no manner of need to be circumciſed, though the Jewiſh zealots would perſuade him he has.

19 Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God.

19. The Jewiſh law has now nothing to do with mens ſalvation thro' JESUS CHRIST. All that a chriſtian has to do, is to live up to the goſpel doctrine.

20 Let every man abide in the ſame calling † wherein he was called.

20. So again as to civil relations; let every one remain in the † ſtate wherein chriſtianity found him.

21 Art thou called *being* a ſervant? care not for it: but if thou mayeſt be made free, uſe *it* rather.

21. Thus, let him that was a *ſlave* to any maſter at the time of his converſion, be contented to remain ſo, till he can lawfully and honeſtly obtain his *freedom*, which indeed is the better ſtate of the two.

22. But

† Ver. 20. Ἐν τῇ κλήσει μενέτω, abide in the ſame calling—or in the ſame ſtate and capacity.

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22 For he that is called in the Lord, *being* a ſervant, is the Lord's free man: likewiſe alſo he that is called *being* free, is Chriſt's ſervant.

22. But let him not be diſcontented and impatient under his preſent ſervitude; for though he be a *ſlave* to a *man*, yet let him chearfully conſider, that as he is a chriſtian, he is Chriſt's *freeman*,* in the moſt honourable ſenſe of true *freedom*; and the chriſtian that is no man's *ſlave*, is yet a ſervant, and owes an abſolute obedience to CHRIST, our common Lord and Maſter.

23 Ye are bought † with a price, be not ye the ſervants of men.

23. Remember then that *Chriſt* with his own blood, has purchaſed and made you his own ſervants; ſo that though every one ought to diſcharge the duties of his civil relation to every man, yet he ought to regard no man ſo far as to violate his obligations to his divine maſter.†

24 Brethren, let every man, wherein he is called, therein abide with God.

24. But let me warn you again, dear brethren, not to make your converſion to chriſtianity an argument for breaking through any natural or civil obligation. Your religion and thoſe obligations are perfectly conſiſtent.

25 Now concerning virgins, ‡ I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.§

25. As for ‡ people that were never yet married, Chriſt has indeed left no expreſs command about their diſpoſal of themſelves. And I ſhall now give them my thoughts as a faithful apoſtle of his, and with juſt regard to the preſent ſtate of the Chriſtian church.

26. Namely.

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* Ver. 22. John viii. 36.

† Ver. 23. Ye are bought with a price; in the ſame ſenſe as in chap. vi. 20. and the connexion is from the latter clauſe of the foregoing verſe.

‡ Ver. 25. Τῶν παρθένων, *virgins*. I expreſs it as comprehending both ſexes, the apoſtle's argument being equally concerned in both; and the uſe of the word in ver. 37. ſhowing it to be ſo intended.

26 I ſuppoſe therefore, that this is good for the preſent diſtreſs, *I ſay*, that *it is* good for a man ſo to be.

26. Namely, that conſidering the perſecutions the church is now daily ſubject to, it were ſafer for them ſtill to continue *ſingle*. A. D. 57.

27 Art thou bound unto a wife? ſeek not to be looſed. Art thou looſed from a wife? ſeek not a wife.

27. But ſuch as are already married, ought by all means to keep to their wives, let the times be what they will. I only ſay, they that are *ſingle*, if they would make the *preſent* diſtreſſes and trouble ſit eaſier upon them, ſhould not be forward to marry, provided they can live chaſtely without it.

28 But and if thou marry, thou haſt not ſinned; and if a virgin marry, ſhe hath not ſinned; nevertheleſs, ſuch ſhall have trouble in the fleſh; but I ſpare you.

28. But if they cannot, let them marry, (for marriage has no manner of ſin in it) all I ſay is, that it may be a troubleſome ſtate in a time of perſecution, and having ſaid this, I leave them to their own diſcretion.

29 But this I ſay, brethren, the time is ſhort. It remaineth, that both they that have wives, be as tho' they had none;

29. And let me requeſt of you all to remember, the preſent life is but ſhort, and all its bleſſings uncertain, ſo that even a huſband and wife are not ſuch comforts as ſhould make us ſet our hearts too much upon them.

30 And they that weep, as though they wept not; and they that rejoice, as tho' they rejoiced not; and they that buy, as though they poſſeſſed not.

30. The bleſſings of the preſent life, I ſay, are of ſhort continuance, and ſo are its afflictions too: Wherefore let not them that are under affliction be diſcouraged, nor ſuch as are in proſperity be too much exalted; nor the rich and great over-rate their poſſeſſions.

31 And they that uſe this world, as not abuſing it; for the faſhion of this world paſſeth away.

31. In fine, uſe all the enjoyments of life with prudence and moderation, for the beſt of them are but fading and tranſitory things.

32 But

32, & 33. The

A. D. 57. 32 But I would have you without carefulneſs. He that is unmarried, careth for the things that belong to the Lord, how he may pleaſe the Lord:

33 But he that is married, careth for the things that are of the world, how he may pleaſe *his* wife.

34 There is difference alſo between a wife, and a virgin: the unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body, and in ſpirit; but ſhe that is married, careth for the things of the world, how ſhe may pleaſe *her* huſband.

35 And this I ſpeak for your own profit, not that I may caſt a ſnare upon you, but for that which is comely, and that you may attend upon the Lord without diſtraction.

36 But if any man think that he behaveth himſelf uncomely toward his virgin, if ſhe paſs the flower of

32, & 33. The reaſon why I diſcourage *matrimony*, and give the preference to the *ſingle* life, is wholly taken from the preſent ſtate of things, *viz.* that you may attend to the duties of your religion with leſs hindrance and diſtraction; an advantage peculiar to that ſtate; while the married perſon muſt have a great part of his time and care taken up by the regards due to his wife and family.

34. And, in like manner, women will find a conſiderable difference in point of eaſe and advantage, between the two ſtates. A virgin has nothing to do but to attend her religious duties; both her mind and body are entirely devoted to the ſervice of Chriſt. But the married woman will find a great deal of interruption from her care to pleaſe her huſband, in the management of worldly affairs.

35. My only aim therefore is, your ſafer conduct in this troubleſome world. I would neither draw you into the leaſt temptation to luſt and uncleanneſs, by reſtraining you from marriage; nor have you (if it could be helped) diſtracted by the cares and troubles that are likely to attend that eſtate.

36. If any Jewiſh converts therefore think themſelves bound in conſcience to marry themſelves, or their virgin-daughters by ſuch an age, and that it is unlawful to live any longer ſingle (as their doctors *

of *her* age, and need so require, let him do what he will, he sinneth not; let them marry.

doctors * have formerly taught them) there is no harm in such an opinion; let them marry. A. D. 57.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well.

37. But yet whoever, that is at his own disposal, hath firmly resolved to live single, and can innocently and with chastity do it, having a perfect mastery over his affections, such a one has a great advantage above them.

38 So then, he that giveth *her* in marriage doth well; but he that giveth *her* not in marriage, doth better.

38. So then all I say is, that marriage is a lawful and good thing; but as the present circumstances of christians are, the *single* state is the most easy and happiest condition. But let all young persons, and parents that have the disposal of them in marriage, do as reason and the circumstances of things shall direct them.

39 The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

39. Remember, in the mean time, the husband and wife are joined together for life; they are not to be separated upon light and humoursome accounts (as the Jewish converts are apt to imagine.) If either of them die, the other is indeed free to marry again; but it ought to be to a christian, not to a heathen.

40 But she is happier, if she so abide, after my judgment: and I think also that I

40. But, as I have often said in this chapter, it were best and easiest for them to remain single, if they can well do it. And be assured *

* See the contents of the chapter.

A. D. 57. I have the Spirit of God. assured * (whatever your new teachers may think of me) my directions are given by the ſpecial guidance and aſſiſtance of the HOLY SPIRIT.

CHAP. VIII.

The next Queſtion, Whether a Chriſtian *might be preſent at, and partake of an* Idol *Entertainment? The* Gentile *Converts did it, but without any religious Reſpect to the falſe Deities or their* Images, *to which thoſe Feaſts were conſecrated: Yet to the great Scandal and Diſturbance of the Jewiſh Converts, and with Hazard of drawing others into it, who for want of equal Underſtanding, might thereby commit* Idolatry. *The Apoſtle ſtates the Queſtion, and charges them* all *to act with a tender and charitable Regard to the Weakneſſes and Prejudices of their Chriſtian Brethren.*

1 NOW as touching things offered unto idols, we know that we all have knowledge.—Knowledge puffeth up, but charity edifieth.

1. YOUR next queſtion is, Concerning the juſtifiableneſs of a chriſtian's partaking of the feaſts made in honour of idols by the heathens; and eating on thoſe occaſions of what has been offered in ſacrifices unto them. Now, whereas ſome of you Gentile converts pretend to diſtinguiſh in religious points ſo well as to eat at thoſe feaſts, without deſigning to ſhew any manner of reverence to the idols. Yet I muſt tell you,

* Ver. 40. Δοκῶ ἔχειν, I think alſo that I have, is to be rendered *I have.* See Luke viii. 18. Mat. xiii. 12. and in this Epiſt. chap. x. 12. xi. 16. xiv. 37. Or rather thus, Surely I have.—See alſo Luke xvii. 9. And ſee inſtances of the like ſenſe of this word in Glaſſius Philog. de Verbo. Can. xviii.

you, how well ſoever you underſtand your chriſtian li- A. D. 57.
berty, yet if you take no care what offence you give to your fellow-chriſtians, your knowledge ſerves only to ſhow your vanity.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

2. A chriſtian that knows perfectly his liberty in ſuch caſes as theſe, and yet acts without any regard to the good or hurt he may do to others by his example, uſes his knowledge to a very ill purpoſe.

3 But if any man love God, the ſame is known of him.

3. Your knowledge of the true GOD, and love of the religion taught by his Son, are then only acceptably ſhewn when you conſult the welfare of your brethren. The man that knows God, and his duty toward him, rightly and truly, will demonſtrate his love to God, by having regard in his behaviour to the edification of his fellow-chriſtians. And ſuch a man is known of God, i. e. owned, and approved by him, agreeably to Pſal. i. 6. Mat. vii. 23. xxv. 12. (ver. 1.)

4 As concerning therefore the eating of thoſe things that are offered in ſacrifice unto idols, we know that an idol *is* nothing in the world, and *there is* none other God but one.

4. As to your queſtion then, Whether a chriſtian may eat as aforeſaid, at an entertainment made in honour of an idol, having at the ſame time no reverence for the idol, but doing it in a mere civil way? I ſay, we know, as well as your new teachers, that the heathen dæmons or their images, have no manner of divinity in them, nor does any thing dedicated to them receive any ſanctity thereby; and that there is but one true God.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)

6 But to us *there is but* one God, the Father, of whom *are* all

5, & 6. For though the heathens believe there are ſeveral celeſtial deities, and ſeveral inferior ones under them, as Lords, or agents, preſiding over earthly things, and mediators for us men; yet the chriſtian religion has aſſured us there is but one ſupreme

A. D. 57. all things, and we in him; and one Lord Jeſus Chriſt, by whom *are* all things, and we by him.

ſupreme God, the Father, the author of all things, to whom we owe our being, and are ultimately to direct all our ſervices. And but one Lord and mediator, even his Son Jeſus Chriſt, by whom he created us, and conveys all his bleſſings to us; and through whom we are to addreſs ourſelves to him.

7 Howbeit *there is* not in every man that knowledge: for ſome with conſcience of the idol unto this hour, eat it as a thing offered unto an idol; and their conſcience being weak, is defiled.

7. Truſting in this true principle, many of you Gentile converts go to theſe entertainments, and eat of the things that have been offered to idols, as common and *ordinary* meats. Grant now there were, in itſelf, no harm in this; yet you ſhould conſider, there are ſeveral among you newly converted, that may not yet have ſhaken off all their heathen notions. They may be apt to think there may be ſomething divine in theſe dæmons. And when by your example, they are encouraged to partake of feaſts made to their honour, they may do it with ſome ſort of reverence to them, and ſo commit an act of idolatry by your means.

8 But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not, are we the worſe.

8. Now, what need you give your weaker and more ignorant brethren this occaſion? You have no manner of reaſon to go to thoſe feaſts; it does you no good to be at them, and no manner of harm to keep from them.

9 But take heed leſt by any means this liberty of yours become a ſtumbling-block to them that are weak.

9. Be it ever ſo lawful then, to go to theſe feaſts, yet conſider, that even innocent liberties in indifferent matters are not to be taken, where you ſee they are like to be occaſions of drawing ignorant people into any thing contrary to your holy religion.

10. Thus

10 For if any man ſee thee which haſt knowledge, ſit at meat in the idols temple, ſhall not the conſcience of him which is weak be emboldened to eat thoſe things which are offered to idols:

10. Thus in the preſent caſe. A. D. 57. While *you* may eat of theſe entertainments in a mere friendly and *civil* way, without any honour paid to the falſe deity, the younger convert, not ſo well able to diſtinguiſh as you are, may take you to do it in a *religious* manner, and by your example do ſo himſelf, and commit *idolatry*.

11 And through thy knowledge ſhall the weak brother periſh, for whom Chriſt died?

11. And ſo, by your imprudent uſe of your knowledge, your ignorant brother is emboldened to commit a ruinous act of ſin, and a ſoul that Chriſt died to ſave and redeem, put into a hazard of being deſtroyed *.

12 But when ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt.

12. Conſider, your thus miſleading the conſciences, and endangering the eſtate of any *Chriſtian* brother, is a very great ſin againſt Chriſt himſelf their Maſter and Saviour.

13 Wherefore if meat make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to offend.

13. Wherefore it were infinitely better for any *Chriſtian* man never to indulge himſelf in any of theſe gratifications, than to hazard the principles and conſcience of a *fellow Chriſtian* by his unwary example.

* See Rom. xiv——upon much the ſame argument, eſpecially ver. 19, 20.

CHAP. IX.

St. Paul, upon ſeveral prudential Conſiderations, would not receive Maintenance *from the Corinthian Chriſtians, but lived either upon his own Labour, or Contributions from other Churches. The Heads of the* Faction *raiſe Reflections upon this, to the Diſparagement of the Apoſtle; nay, inſinuated it to be a tacit Confeſſion, he was indeed no true* Apoſtle *at all. The well-affected Part of the Church ſeem plainly to have deſired ſome Account of his Conduct in this matter. The Apoſtle's Anſwer. He claims a* Right *to a Maintenance from them as much as ony other Apoſtle could do; and proves it. Gives his Reaſons why he did not make Uſe of that* Right *in the Corinthian Church. His great Condeſcenſion to the Weakneſs and Prejudices of all Sorts of* Chriſtian *People; illuſtrated by a familiar Compariſon, and recommended to their Imitation.*

A. D. 57. 1 AM I not an apoſtle *? am I not free? have not I ſeen Jeſus Chriſt our Lord? are not you my work in the Lord?

1. YOU deſire in the next place to be reſolved, *Why I refuſed to take my maintainance from your church while I preached among you?* Which inſtance of my conduct, among others, ſome of your factious *teachers* would inſinuate to be a kind of confeſſion, that I am not indeed a *true apoſtle*, and would perſuade you not to own me as ſuch. Say they ſo? Is not the miraculous viſion of Jeſus Chriſt * in perſon, receiving my commiſſion actually from *him*; nay, is not *your* converſion to Chriſtianity by *my* miracles and doctrine, a ſufficient evidence of a true *apoſtleſhip?* And if it be, why am not I at liberty to manage my own way of *maintenance* † as well as any *other* apoſtle.

2. What

* Ver. 1. Acts ix. and xxii. and xxvi. Gal. i. 12. 1 Cor. xv. 8.

† Ibid [Οὐκ εἰμὶ ἐλεύθερος; Am I not free?] i. e. To maintain *myſelf*, or to be maintained by *others*.

2 If I be not an apoſtle unto others, yet doubtleſs I am to you: for the ſeal of mine apoſtleſhip are ye in the Lord.

2. Whatever *other* churches may ſay of me, *you*, I am ſure, have ſeen and had that of me that muſt be a ſufficient teſtimony of my apoſtical commiſſion. A. D. 57.

3 Mine anſwer to them that do examine me, is this,

4 Have we not power to eat and to drink?

3. & 4. But to anſwer your inquiry. Let them that raiſe theſe malicious inſinuations from this part of my conduct know *, that I claim the ſame *right* to be maintained by the people I preach to, as the *other* apoſtles do.

5 Have we not power to lead about a ſiſter, a wife, as well as other apoſtles, and *as* the brethren of the Lord, and Cephas.

5. And that I and my fellow-traveller Barnabas have the ſame privilege of carrying along with us any neceſſary Chriſtian attendants, be they *men* or *women*, *wife* or *ſervants*, that Peter or James the Lord's brother †, or any apoſtle has, and the ſame *right* to have them *maintained* along with us too.

6 Or I only and Barnabas, have not we power to forbear working?

6. Unleſs you can ſuppoſe *us two* to be particularly excluded from the privileges of the reſt of Chriſt's apoſtles. Which you have no manner of ground for.

7 Who goeth a warfare any time at his own charges? who planteth

7. For to deny us this *right*, would be as unreaſonable as for a prince to deny his ſoldier his pay; a planter

* Ver. 4. [Have we not power, &c.] Note, It was one branch of the *eaſtern* ſtyle to *aſſert* things for truths, by way of *interrogation* of their *contraries*. Which in Engliſh, are beſt anſwered by *affirmative* aſſeverations. Which I accordingly do in ſeveral paſſages of this chapter, and in the reſt of the epiſtolary writings.

† Ver. 5. [The Lord's brethren,] or ἀδελφοὶ τῷ κυρίῳ, the Lord's *kinſmen*. So James is called, Gal. i. 19. and *he* is here pointed at. And ſo, perhaps, ἀδελφὴν γυναῖκα may here ſignify, any *Chriſtian* relation or *kinſwoman*.

A. D. 57. planteth a vineyard, and eateth not of the fruit thereof; or who feedeth a flock, and eateth not of the milk of his flock?

a planter to taſte of his own fruit, or a ſhepherd to eat of the milk of his own flock.

8 Say I theſe things as a man *? or ſaith not the law the ſame alſo?

8. Nay I need not appeal only to common *reaſon*; the very law of Moſes will confute thoſe * *Jewiſh zealots* that queſtion this in terms plain enough.

9 For it is written in the law of Moſes, Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

9. It is there commanded (*Deut.* xxv. 4) *That the very ox that labours in treading the corn, ſhould be ſuffered to eat of the corn while he was at that labour.* Now, it is abſurd to ſuppoſe a *divine law* ſhould be made on purpoſe for the privilege of a *beaſt*. The *law* has a further meaning therefore, viz. *That if a juſt regard ought to be had to the very* beaſts *for their labours, how much more to* men, *eſpecially when employed in the ſervices of religion.*

10 Or ſaith he it altogether for our ſakes? for our ſakes, no doubt, *this* is written: that he that ploweth ſhould plow in hope: and that he that threſheth in hope, ſhould be partaker of his hope.

10. So that the application of it to *all* that are Chriſtian *apoſtles* and *miniſters*, is moſt natural, to prove that every one in that ſacred office muſt have a right to be maintained by the people he preaches to, as the huſbandman has to be from the fruits that he ſows, and reaps, and threſhes.

11. Nor

* Ver. 8. [Or ſaith not the law the ſame?] Note, This paſſage ſhows the apoſtle's anſwer to be directed both to the *Gentile* and *Jewiſh* part of the *Corinthian faction*. And the prudence of his apology conſiſts in this, viz. the *Jewiſh* zealots being of opinion, that no Chriſtian *apoſtle* ought to receive maintenance from *uncircumciſed* converts, and the *Gentile* Chriſtians taking it ill that he did not; to ſatisfy the *former*, he *wrought for his maintenance*; but to content the *latter*, he claimed it as his due; though he did actually make *uſe* of it.

11 If we have ſown unto you ſpiritual things, *is it* a great thing if we ſhall reap your carnal things?

11. Nor can any reaſonable men think much to ſupply us with neceſſaries for the preſent life, for the kindneſs we do him by putting him into a capacity of *eternal* life and happineſs. A. D. 57.

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheleſs, we have not uſed this power, but ſuffer all things, leſt we ſhould hinder the goſpel of Chriſt.

12. If therefore *any other* apoſtle may inſiſt upon maintenance from his own converts, *I* that firſt converted *you*, cannot be debarred it. But, however, to cut off all objections from *ſome* of you, and to ſhow myſelf clear of all private intereſt among you *all*, I have not made uſe of my privilege, and had rather be in want of ſome neceſſaries, than inſiſt upon it.

13 Do ye not know that they which miniſter about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar?

13. But did I inſiſt upon, and make *uſe* of it too, the *Jewiſh* converts could make no objection to it, if they would but duly conſider how agreeable it is to their own *law*, by which you know the prieſts and Levites that attended the ſervice and ſacrifices of the temple, were expreſsly appointed to be maintained out of thoſe ſacrifices and oblations of the people.

14 Even ſo hath the Lord alſo ordained, that they which preach the goſpel, ſhould live of the goſpel.

14. In like manner in the *goſpel* diſpenſation, our Lord Chriſt has as early given to his *apoſtles* and miniſters this privilege, when he ſays, *The labourer is worthy of his hire*, Matth. x. 10. Luke x. 7.

15 But I have uſed none of theſe things, neither have I written theſe things, that it ſhould be ſo done unto me: for *it were* better for me to die, than that any man ſhould

15. But though I have thus proved my *right* to it, yet I have not made *uſe* of it; nor do I now allege it with any intent to uſe it whenever I come among you again. Nay, I had almoſt rather die for want of neceſſaries, than loſe the opportunity of doing

A. D. 57. ſhould make my glorying void.

what I may really value myſelf upon, and glory in, viz. preaching the goſpel of *free-coſt*.

16 For though I preach the goſpel, I have nothing to glory of: for neceſſity is laid upon me; yea, wo is unto me, if I preach not the goſpel.

16. Glory in, I ſay. For my bare preaching the goſpel, as others do, is nothing but my indiſpenſible *duty*, which I cannot and dare not but perform: And there is no boaſting in doing what a man is *abſolutely obliged* to.

17 For if I do this thing willingly, I have a reward: but if againſt my will, a diſpenſation *of the goſpel* is committed unto me.

17. Indeed * if I cheerfully perform and execute my bare *commiſſion*, I ſhall as ſurely be rewarded for it, as I ſhall be puniſhed for neglecting it. But if, for the better promotion of the goſpel, I * freely chooſe to wave a privilege I have a right to, I expect a *ſpecial* reward for ſo *free* a ſervice.

18 What is my reward then? verily that when I preach the goſpel, I may take the goſpel of Chriſt without charge, that I abuſe not my power in the goſpel.

18. And this is my aim in not uſing † my goſpel privilege of maintenance among *you*, but excuſing you of all charges by my own labour for my livelihood.

19 For though I be free from all men, yet

19. For in ſeveral caſes, wherein I am not ſtrictly *obliged*, I make

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* Ver. 17. [Ἐι γὰρ ἑκὼν τοῦτο πράσσω, For if I do this thing willingly.] The τοῦτο, *this thing*, may refer either to his preaching the goſpel in *general*, or to his preaching it of *free-coſt*; and ſo may ἄκων, *unwillingly*, be applied to either. I think the *latter* ſenſe is moſt agreeable to the tenor of the apoſtle's words. But I have expreſſed them both.

† Ver. 18. Εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου. So as not to *uſe* (not *abuſe*) my privilege. Thus the word is ſometimes taken in the ſame ſenſe with the ſimple verb, χράομαι. As in Plato, Epit. 8. [ἐκ ὀρθῶς κατακέχρηται δωρεᾷ, he did not uſe the gift rightly.] Or if the word muſt ſignify *abuſe*, then the phraſe ἐξουσία, muſt mean the power he had over *himſelf*, not over thoſe he preached to, as in chap. vii. 37.

yet I have made myſelf ſervant unto all, that I might gain the more.

make it my buſineſs, upon this view, to condeſcend and comply, as much as ever I can, with all ſorts of people, the better to win and gain them over to the goſpel religion. A. D. 57.

20 And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

20. Thus, to ſilence the clamours of the *unconverted*, and to fix the minds of the *converted* Jews, I conform to the *Moſaical* law as far as is poſſibly conſiſtent with the *goſpel* religion, to gain their good opinion of me and my doctrine. *Thus I circumciſed Timothy for their ſakes*, Acts xvi. 3. *and purified myſelf in the temple to avoid their prejudices*, Acts xx. 21---26.

21 To them that are without law, as without law (being not without law to God, but under the law to Chriſt), that I might gain them that are without law.

21. On the other ſide, with the *unbelieving* * Gentiles, I argue in their own way from principles of *reaſon* † owned by them. And for the *converted* Gentiles, who were never under any obligation to the *Moſaical* ceremonies, I ſtrenuouſly maintain, againſt the Jews, that they are under none ſtill, but bound only to the faith and practice of the *goſpel* religion; that ſo by vindicating them from that load of *ceremonies*, I may keep them ſteady to their *Chriſtian* profeſſion.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome.

22. For the ſake of ſuch Chriſtians as are weak in underſtanding, or in danger to be prejudiced and miſled, in the caſes of indifferent things, I voluntarily refrain the uſe of ſuch things, for fear of vexing their conſciences,

* See Acts xvii. 22. to the end.

† Ver. 21. [Τοῖς ἀνόμοις, To them that are without law.] Ἄνομος, may here ſignify either an *unconverted* Gentile living without the belief of *any* true revelation; or a *converted* one that lived without the Jewiſh law. I thought it requiſite to expreſs both ſenſes.

A. D. 57. ences, or diſcouraging them in their main principles. Thus by a prudent and juſt compliance with *all*, I ſtrive to gain upon as many as I poſſibly can.

23 And this I do for the goſpels ſake, that I might be partaker thereof with *you*.

23. And all this I do for the better promotion of the goſpel religion, in hopes, and for a more abſolute aſſurance of enjoying the great and ſpecial promiſes of its future rewards.

24 Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

24. In which practice I endeavour to imitate the *racers* in the *Grecian* games celebrated among you. For they, you know, run with the utmoſt vigour, every one hoping to come firſt at the goal, and win the prize. Follow you my example, and be as earneſt in your Chriſtian duty, as if but *one* of you could obtain the promiſed reward; though you are *all* ſure of it, upon your ſincere endeavours.

25 And every man that ſtriveth for the maſtery, is temperate in all things: now, they *do it* to obtain a corruptible crown, but we an incorruptible *.

25. In thoſe games, you know alſo, the *wreſtlers* and *cuffers* prepare their bodies beforehand for the combat, by ſtrict diet and diſcipline, and at laſt get nothing but a crown of *bays* or *olive*, with popular applauſes, for their pains. How much more then ſhould Chriſtians exerciſe all prudent ſelf-denial and mortification, upon the motive of an *eternal* crown of glory and happineſs *?

26. This

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* Ver. 25. Seneca has a famous paſſage very much like this of St. Paul. "Athletæ quantum plagarum ore, quantum toto corpore excipiunt? Ferunt tamen omne tormentum gloriæ cupiditate: Nec tantum quia pugnant, iſta patiuntur, ſed ut pugnent. Exercitatio ipſa tormentum eſt. Nos quoque evincamus omnia, quorum præmium non corona, nec palma eſt, nec tubicen prædicationi nominis noſtri, ſilentium faciens; ſed virtus, & firmitas animi, & pax in cæterum parta, ſi ſemel in aliquo certamine debellata fortuna eſt." Epiſt. 78. Edit. Lipſii.

26 I therefore ſo run, not as uncertainly: ſo fight I, not as one that beateth the air:

26. This is *my* practice: I run the courſe of my *apoſtleſhip* with the ſame caution and earneſtneſs as your *racers* keep their line, and ſtretch toward the prize. Thus I fight againſt all oppoſition, not in *jeſt*, as your combatants are wont to do beforehand for mere trial and *exerciſe*; but I am always in *earneſt*. A. D. 57.

27 But I keep under my body, and bring it into ſubjection: leſt that by any means when I have preached to others, I myſelf ſhould be a caſt-away *.

27. Striving to maſter all *adverſaries*, and get the entire conqueſt over *myſelf*, that while I teach others the way to true happineſs, I may be the more abſolutely ſure myſelf not to come ſhort of it.

CHAP X.

The Apoſtle returns to the Queſtion of Chap. viii. *about the partaking of Idol Entertainments. Anſwers the Plea of ſuch as frequented them, ſhowing the Danger of it from the Example of divine Puniſhments upon the Jewiſh Church for the like Practices; and the Inconſiſtency of paying any Reſpect to Idols, with the Sacrament and Worſhip of the Chriſtian Religion. Meats conſecrated to Idols were often feaſted on at private Entertainments, and even ſold in the Markets. Some Jewiſh Converts made great Scruples of eating ſuch Meats. The Apoſtle ſolves thoſe Doubts, and gives them Rules of Behaviour in ſuch Caſes.*

1 MOreover, brethren, I would not that ye ſhould be ignorant, how that all our

1. BUT to return to the queſtion about the lawfulneſs or fitneſs of Chriſtians being preſent at *idol* entertainments. I perceive

* Ver. 27. [A caſt-away—ἀδόκιμος, not proof,] not agreeable to the meaſure or ſtandard I am to be *proved* by.

A. D. 57. our fathers were under the cloud, and all paſſed through the ſea;

perceive ſome would perſuade you, that as you are Chriſtians, and are now the true *church* and peculiar *people* of God, God will diſpenſe with you for it, and you need not fear his diſpleaſure. Whereas you ought to conclude the quite *contrary*, from the very caſe of the ancient Iſraelites, who were once the *true church*, owned and declared by GOD to be ſo, by their deliverance from Egypt under the cover of his *cloud of glory*, and their miraculous paſſage through the Red Sea.

2 And were all baptized unto Moſes in the cloud, and in the ſea;

2. For that miracle of the *cloud* and the *ſea*, as it was a token of God's receiving that people into his peculiar ſervice and protection, and an occaſion of *their* believing in, and profeſſing *him* as their God and Saviour; was the ſame thing *then* to *them*, as our baptiſm *now* is to us.

3 And did all eat the ſame * ſpiritual meat;

4 And did all drink the ſame ſpiritual drink: (For they drank of that ſpiritual rock † that followed them: and that rock was Chriſt.)

3. & 4. In like manner, the water that came out of the rock, and the manna that deſcended from heaven, may be ſaid to be * figures of Chriſt; that is, they ſaved the Iſraelites from the perils of hunger and thirſt, and miraculouſly confirmed and aſſured them of their being God's choſen people: As, on the other ſide, we Chriſtians, by embracing the doctrine and religion of Chriſt, are ſaid to partake of the *true manna*, *the bread of life*, and to drink of the *living water*, John vi. 33, 35, 48, 51.

5 But with many of them God was not well

5. And notwithſtanding they were thus the *covenanted people* of God

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* See the note on ver. 11.

† See John vi. where the ſenſe in which Chriſt calls himſelf the *bread of life*, &c. is moſt rightly paraphraſed by Dr. Clarke, according to the explications of the judicious Dr. Jackſon, and the excellent Dr. Claget, who have ſufficiently demonſtrated, that theſe kind of expreſſions cannot be taken in a *ſacramental* ſenſe, but are intended to ſignify in *general*, the *religion* of Chriſt, and *mens faith* in it.

well pleaſed: for they were overthrown in the wilderneſs.

God (and in ſome degree of Chriſt too); yet had they no diſpenſation to *ſin*. For the very perſons thus received into the divine covenant, were, for their tranſgreſſions, deſtroyed in the wilderneſs, and never ſaw the promiſed land. A. D. 57.

6 Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted.

6. A plain warning to us *Chriſtians*, that if *they* were ſo ſeverely puniſhed for their ſinful and ungoverned inclinations, *we* can never expect to be indulged in any ſuch irregularities.

7 Neither be ye idolaters, as *were* ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play.

7. Have a care then of ſhowing the leaſt religious reſpect to *heathen idols*, or of drawing others into it: remember how the Iſraelites were ſerved for eating of the feaſt of the *golden calf*, and then riſing up * and dancing to the honour of it, (Exod. xxii.) and committing fornication among one another.

8 Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand.

8. And take heed, leſt by your forward and unwary compliance, you be not drawn into thoſe *unclean practices* that accompany theſe *heathen feaſts*. Remember what befel the Iſraelites for their lewdneſs at the ſacrifices of Baal-Peor, (Numb. xxv. 3. 9. 18.) *when a thouſand of them were ſlain by the judges* †, *and twenty-three thouſand more by the revenging hand of* GOD.

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* Ver 7. [Παίζειν—And roſe up to play,] i. e. to dance to it; feaſting and dancing being the ancient uſages in idolatrous worſhip. But the word alſo directly ſignifies *fornication*, which was ſo much practiſed in idolatrous worſhip.

† Ver. 8. Note, The paraphraſe reconciles this verſe with that of Numb. xxv. 9. agreeably to the opinion of all the moſt judicious interpreter. See my paraphraſe *upon that place*.

A. D. 57. 9 Neither let us tempt Chriſt as ſome of them alſo tempted, and were deſtroyed of ſerpents.

9. Do not therefore provoke CHRIST, as they provoked the Lord, and were abundance of them deſtroyed by ſerpents. (Numb. xxi. 5. 6.)

10 Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.

10. Nor murmur againſt the true *apoſtles* of CHRIST, for debarring you from theſe needleſs gratifications, as they murmured againſt Moſes and Aaron, and were many of them cut off by the *deſtroying angel* (Numb. xiv.)

11 Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom * the ends of the world are come.

11. Theſe are ſufficient examples from God's dealings with his former church of the Jews, to warn *us* his church now under the laſt * and great diſpenſation of the *goſpel* from any the like miſcarriages.

12 Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.

12. Wherefore let no Chriſtian preſume, that his being of the true church, and in covenant with God, will ſecure him from the puniſhment of theſe ſins. He may fall into theſe crimes without due care, and then he is ſure of the puniſhment due to them, for all this privilege.

13 There hath no temptation taken you, but

13. & 14. And though you may be hard preſt, and ill treated, to make

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* Ver. 11. [Τὰ τέλη τῶν αἰώνων, The ends of the world,] i. e. the end of the *ages*, the laſt age and diſpenſation; or elſe the *completion* of the *types* and *figures* of fomer ages. The *firſt* ſeems the moſt natural ſenſe. For though the things here ſpoken of, are ſaid to be τύποι, *types*, yet they are not ſo in the ſame ſenſe as the *ceremonials* of the *law*, or many other *tranſactions* recorded in the Old Teſtament, are underſtood to be. They are here meant only as bearing ſome *reſemblance* in ſome certain determinate point, viz. "That "diſobedient *Chriſtians* under the *goſpel*, will as ſurely "be puniſhed, as were the diſobedient Iſraelites under the "*law*.

but ſuch as is common to man: but God *is* faithful who will not ſuffer you to be tempted above what ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear *it*.

make you comply with theſe *heathen* cuſtoms, yet conſider it is no more than what *is* natural for you to expect from people bigotted to contrary principles, and ſupported by a powerful majority. But ſtand to your profeſſion, and keep a good conſcience, and God will enable you to go through all thoſe difficulties. Stand out then courageouſly againſt their temptations to ſo vile a ſin. A. D. 57.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I ſpeak as to wiſe men: judge ye what I ſay.

15. Thoſe new *teachers* that encourage you to theſe dangerous practices, make great pretences to *wiſdom* and *reaſon*. If then they be indeed good *reaſoners*, let them weigh the following argument againſt them, viz.

16 The cup of bleſſing, which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?

16. You all allow, that the reception of the bread and wine in the *Chriſtian* ſacrament is a token and profeſſion of our faith in, and communion with Jeſus Chriſt, as our Lord and Saviour, whoſe body was broken, and his blood ſhed for our redemption and ſalvation; and in *commemoration* of which we thus eat and drink.

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

17. And that by our eating all of one loaf of bread, and drinking all of the ſame ſacred cup, we own and acknowledge ourſelves members of his church, united into one Chriſtian ſociety, the *body* whereof he is the *head*, in memorial of whom, and to whoſe honour, we perform this duty.

18 Behold Iſrael after the fleſh: are not they which eat of the ſacrifices partakers of the altar?

18. In like manner, under the *Jewiſh* church, the prieſts and thoſe people that eat of the peace-offerings that were firſt conſecrated to God at the altar, did

A.D. 57. thereby declare themſelves to be in *communion* with God, as his church and worſhippers, whoſe altar it was. By the ſame reaſon therefore, your partaking of an *idol feaſt*, ſuppoſes or will be ſuppoſed, and interpreted by others, that you hold a *communion* with the *falſe god*, and with thoſe that worſhip him.

19 What ſay I then? that the idol is any thing, or that which is offered in ſacrifice to idols is any thing?

20 But I *ſay*, that the things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould have fellowſhip with devils.

19. & 20. Not that any of thoſe heathen *deities* have the leaſt *divinity* in them; for it is certain they have none, being only imaginary *demons*, or the deluſions of evil ſpirits; nor can any thing conſecrated to them be, in itſelf, of any virtue to benefit their worſhippers, or defile *you*. I only ſay, that *all* kind of feaſting upon ſacrifices, ſuppoſes a fellowſhip and *communion* with him they are conſecrated to, be it a *true* or *falſe* god. And I would not for the world have you hold communion with *demons* or wicked *ſpirits*, nor give occaſion to others to think that you do ſo.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords table, and of the table of devils.

21. So that it is impoſſible you can be worthy communicants in the *Chriſtian* ſacrament, and partake of ſacrifices offered to *heathen* demons at the ſame time. For the very deſign of *Chriſtianity* was to aboliſh and deſtroy all *demon* and idolatrous worſhip.

22 Do we provoke the Lord to jealouſy? are we ſtronger than he?

22. Take heed how you provoke God, who is jealous of his honour, and irreſiſtible in his power.

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

23. And as to that plea, that if you have no religious reſpect at all to the heathen *idol*, there can then be no harm in it; conſider that though, with ſuch a circumſtance, it had no abſolute

evil in it to *yourſelves*, yet in reſpect to *others*, it may be very inconvenient and dangerous; it may embolden the more ignorant Gentile converts to keep their remains of veneration to *idols*; and it may vex and prejudice the *Jewiſh* Chriſtians againſt *you*, and the Chriſtian *religion* for your ſakes, and ſo do miſchief to the whole *church*. A. D. 57.

24 Let no man ſeek his own: but every man anothers wealth.

24. No Chriſtians, in things never ſo indifferent, ought to conſult barely their own humour and gratification, but to be tender toward the weakneſs, and conſult the good of their fellow Chriſtians.

25 Whatſoever is ſold in the ſhambles, that eat, aſking no queſtion for conſcience ſake.

26 For the earth *is* the Lords, and the fulneſs thereof.

25. & 26. Farther, it is uſual, I know, for ſome of the meats that are conſecrated in heathen *temples*, to be afterward ſold in the *markets*. And the *Jewiſh* Chriſtians may be very ſcrupulous about buying or eating them. Now, as they cannot know *theſe* from any *other* meats, they are not bound to aſk ſcrupulous queſtions about them, but may buy and eat them as the ordinary food that Providence has provided for mankind.

27 If any of them that believe not, bid you *to a feaſt*, and ye be diſpoſed to go, whatſoever is ſet before you, eat, aſking no queſtion for conſcience ſake.

27. And whenever a heathen neighbour invites you to an entertainment at his *houſe*, never inquire, out of conſcience, whether any part of his entertainment had been dedicated to an *idol*, but eat like others, without any ſcruple.

28 But if any man ſay unto you, This is offered in ſacrifice unto idols, eat not, for his ſake that ſhowed it, and for conſcience ſake. The earth is the Lords, and the fulneſs thereof.

28. But if he that invites you, gives you notice beforehand, that ſuch or ſuch a *diſh* has been conſecrated to an *idol*, and ſo expects, that if you eat of it, you in ſome meaſure own the falſe god, and countenance his *worſhip*; then you muſt not by any means touch it; your *conſcience* is

A. D. 57. is concerned to ſhow him your utter averſion to all heathen worſhip. Nor *need* you eat of it, ſince Providence has furniſhed out ſufficient to ſatisfy your appetite without it.

29 Conſcience, I ſay, not thine own, but of the others: for why is my liberty judged of another mans conſcience?

30 For, if I by grace be a partaker, why am I evil ſpoken of for that, for which I give thanks?

29. & 30. When I ſay your *conſcience* is concerned, I do not mean it ſo much of your *own*, as that of the perſon that invited you, and of your fellow Chriſtians, who may be either preſent with you at the table, or may hear of your behaviour there. For I may allow, if it were not for prejudicing and offending *them*, the thing *itſelf* might have no evil in it. For if you thankfully fed upon it, only like other common food provided by Providence for us, there is no true reaſon you ſhould be cenſured and condemned for it *.

31 Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.

31. But as the caſe is, it is your duty to uſe your liberties in theſe, and all other matters, ſo prudently and tenderly, as to ſhow you have the common intereſt and credit of your Chriſtian religion always and moſt at heart.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

32. Endeavour not any way to vex and prejudice the Jewiſh Chriſtians, who you know have ſo utter an averſion to any thing that can be poſſibly conſtrued into *idol* worſhip; and give not the leaſt encouragement to the young Gentile converts to retain any regard to heathen *idols*; nor, finally, do any thing whatever, that may be a means to pervert or diſcourage any member of the church from their Chriſtian profeſſion.

33. But

* Ver. 30. I take this to be the intended ſenſe and connexion of theſe two verſes, though interpreters generally give it another turn, viz. [For why ſhould I uſe my liberty in eating ſo imprudently, as to be liable to the cenſure and prejudice of others?] Let the critical reader take his choice.

33 Even as I pleaſe all men in all things, not ſeeking mine own profit, but the profit of many that they may be ſaved.

33. But imitate my example, A. D. 57. who, as far as ever I can, reſtrain my own humour, and conform myſelf to all perſons, to keep them the ſteadier to their religion.

CHAP. XI.

The next Queſtion propoſed to the Apoſtle, viz. About the decent and modeſt Behaviour of Women that were at any Time inſpired to pray, or ſing divine Hymns in the public Aſſemblies of Worſhip. It ſeems they took the Freedom at ſuch Times to appear uncovered, by laying aſide their Veils, which in thoſe Countries were worn as a Token of the Modeſty and Subjection of that Sex. The Apoſtle confirms the natural Superiority of the one, and the Subjection of the other Sex; and the Fitneſs and Decency of preſerving the external Signs and Tokens of both; but eſpecially in the public Aſſemblies. This Chapter alſo contains a ſevere Reproof of their partial and irreverent Manner of celebrating their Love Feaſts at the Holy-Sacrament; by which they deſpiſed the Poor, ſcandalized the Church, and prophaned the holy Ordinance. He ſhows them the End and Deſign of its original Inſtitution, and the Danger of ſo irreverent and unworthy a manner of communicating in it.

1 BE ye followers of me, even as I alſo am of Chriſt.

1. FOllow my example * then, in condeſcending to the weakneſſes of your fellow Chriſtians; wherein I imitate no leſs pattern than that of Jeſus Chriſt himſelf.

* Chap. x. 33. And note, that this *verſe* plainly belongs to that *laſt* verſe of the foregoing *chapter*, and ought by no means to be ſeparated from it.

A. D. 57. 2 Now I praiſe you, brethren, that you, remember me in all things, and keep the ordinances, as I delivered them to you.

2. I am always ready to commend and praiſe you, dear brethren, for every inſtance in which you obſerve the rules and directions I give you, relating to your conduct in the public *aſſemblies* for divine worſhip.

3 But I would have you know, that the head of every man is Chriſt: and the head of the woman is the man, and the head of Chriſt is God.

3. And as to your *queſtion* about the behaviour of women that are ſometimes inſpired to pray, or ſing divine *hymns* in your aſſemblies, *Whether they ought to keep their veil on at thoſe, as well as other times, as a token of their ſubmiſſion to the better ſex*: let me obſerve to you, that as Chriſt himſelf acts in ſubordination to God the Father, and all mankind is ſubject to Chriſt as their Head and immediate Governor; ſo was it the original deſign of God, that women ſhould be ſubject to men, and own them as their *heads* and ſuperiors.

4 Every man praying or propheſying, having his head covered, diſhonoureth his head.

4. Now, you know, the man's going with his head open and unveiled, and the woman's wearing a veil, is an external ſign of the ſubordination of the one to the other. So that for a man to perform any ſacred office in public, in a garb that betokens *ſubjection*, would be a diſhonour to CHRIST his head, by whoſe authority he is made the chief creature and lord of this lower world.

5 But every woman that prayeth or propheſieth with her head uncovered, diſhonoureth her head: for that is even all one as if ſhe were ſhaven.

5. On the other ſide, for a woman to perform any thing in public, with her head *unveiled*, is a kind of diſreſpect to man, her proper head and lord under Chriſt, by throwing off the tokens of her ſubjection. And ſhe might as well cut off her hair, or wear it *ſhort*, which you know is the proper dreſs of the *ſuperior* ſex in your country.

6. And

6 For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.

6. And as it would be a ridiculous and immodeſt thing to do that at *this*, as well as any *other* juncture; for the ſame reaſon ſhe ought to conſider her *ſex*, and be veiled. A. D. 57.

7 For a man indeed ought not to cover his head; foraſmuch as he is the image and glory of God: but the woman is the glory of the man.

7. Whereas for a man to be open-faced at a public performance, is needful, as a ſign of his being the honourable image and repreſentative of God, in his dominion over this lower world; and has the female *ſex* put under him, as his image and repreſentative, from whom ſhe was at firſt derived *.

8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman: but the woman for the man.

8. & 9. For man was not taken from the rib of the *woman*, but ſhe from *his* rib. Nor was *he* made for a help-meet for *her*, but ſhe for *him*; and ſo was intended of God to be in *ſubjection* to him.

10 For this cauſe ought the woman to have power on *her* head †, becauſe of the angels.

10. And beſide the argument drawn from the original *creation* of both *ſexes*, if you know and allow that the angels, good and bad, are inviſibly preſent in your Chriſtian aſſemblies of worſhip; and therefore women ought carefully to preſerve every part of a modeſt and humble behaviour there, out of reverence to the *one*, and for fear of the wicked ſuggeſtions and temptations of the *other* †. Moreover, the preſence of the

* Ver. 7. [Δόξα ἀνδρὸς, The glory of the man, i. e. his *image*, whereof man is the *original*. The ſame as δόξα τοῦ εἰκὼν, in the preceding words.

† Ver. 10. [Διὰ ἀγγέλους——Becauſe of the angels.] Whether of the two, viz. the *good* or *wicked* angels the apoſtle means in this paſſage; or whether indeed he meant angels, *properly* ſo called, as preſent at Chriſtian aſſemblies, at all, is

A. D. 57. biſhops and paſtors in the congregation ought to cauſe the women to be veiled, out of reverence to *them;* for they are called *the angels of the churches*, Revel. ii. 1, 8, 12, 18. and iii. 1, 7, 14.

11 Nevertheleſs, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman *is* of the man, even ſo *is* the man alſo by the woman: but all things of God.

11. & 12. But what I have ſaid about the natural reaſons for ſubjection of women to men, I would not have interpreted into any right of an *imperious* dominion of the *one*, or any ſlaviſh or *baſe* ſubjection of the *other*. No, by the wiſe appointment of God, they were both made for a mutual comfort, love, and bleſſing; as women was firſt taken out of man, ſo man was ever after propagated by woman. GOD has rendered them reciprocal inſtruments of each others production; and they ought to pay their reciprocal duties and affections cheerfully and kindly.

13 Judge in yourſelves: is it comely that a woman pray unto God uncovered?

13. To return then to the main argument. Conſider with yourſelves, whether it be any way decent for a woman, becauſe God may ſometimes pleaſe to inſpire her to pray or ſing in public, to take upon her to throw off her *veil*, and as it were to diſown her *ſubjection* to mankind.

14 Doth not even nature itſelf teach you, that if a man have long hair, it is a ſhame unto him?

14. Is there not ſomething in the conſtant cuſtom of all nations, agreeable to the very deſign of *nature;* for men to dreſs in a diſtinct manner from women? And for them to do otherwiſe, is it not an effeminate and ſhameful thing?

15 But if a woman have long hair, it is a glory to her: for her

15. As this therefore would be *unmanly* in the *one* ſex, ſo for *women* to appear in the garb of *men*,

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is a moſt difficult point abſolutely to determine. I have therefore given the two ſenſes which are moſt commonly received by the beſt interpreters, and ſo leave it.

her hair is given her for a covering.

men, would be *bold* and aſſuming. A. D. 57.
Her *hair* and her *veil* are the tokens of her modeſty and *ſubjection*; nature and cuſtom require the diſtinction, and you ought by no means to ſuffer the breach of any natural decency in your *religious* aſſemblies eſpecially.

16 But if any man ſeem to be contentious, we have no ſuch cuſtom, neither the churches of God.

16. And if any of your new teachers are reſolved to be contentious, and defend theſe practices, all I ſhall further ſay to them at preſent is, that they encourage what is contrary to the practice of all the Chriſtian churches that I have ſeen or heard of.

17 Now in this that I declare *unto you*, I praiſe *you* not, that you come together not for the better, but for the worſe.

17. To come therefore to another point, in which I am ſorry to ſay, I cannot commend, but muſt highly blame you, for a very groſs irregularity; I mean in your *love-feaſts* at the *holy ſacrament*.

18 For firſt of all, when ye come together in the church, I hear that there be diviſions among you; and I partly believe it.

18. I am informed, that at your aſſemblies, even for this moſt ſacred and ſolemn celebration, you fall into parties and diſtinctions.

19 For there muſt be alſo hereſies among you, that they which are approved, may be made manifeſt among you.

19. It is true, indeed, GOD is pleaſed for wiſe and good reaſons to * ſuffer theſe effects of wicked, and deſigning, and factious men in his church: and there is this advantage * from it among others, that they ſerve as a foil to make the

* Ver. 19. [Δεῖ γὰρ ἵνα οἱ δόκιμοι——For there muſt be hereſies, that they, &c.] That δεῖ γὰρ εἶναι, ought to be rendered *there will be*, is clear from abundant paſſages, Matth. xxiv. 6. xxvi. 54. Mark viii. 3. Acts i. 16. and elſewhere. And then ἵνα muſt not be rendered *caſually* but *eventually*—[And ſo by them, they that are approved will be made more manifeſt.]

A. D. 57. virtues of all truly pious and peaceable Chriſtians to ſhine the brighter and more diſtinguiſhing.

20 When ye come together therefore into one place, *this* is not to eat the Lord's ſupper.

20. But you ought all to conſider, how contrary ſuch a temper and practice is to the deſign and end of this holy inſtitution.

21 For in eating every one taketh before *other* his own ſupper: and one is hungry, and another is drunken.

21. For whereas it is a cuſtom among you, for every one according to his abilities, to bring proviſions along with him for a common entertainment; I find now the richer and better ſort of you are wont to get thoſe of their own party together, and fall upon their proviſions, feaſting even to exceſs, while the mean and poorer ſort are neglected, and return home hungry and thirſty as they came; directly contrary to the very deſign of your *feaſt*, which was chiefly to feed the poor; and to the very nature of the Chriſtian *ſacrament*, which is to promote Chriſtian communion, love, and unity.

22 What, have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe *you* not.

22. If *feaſting* be your buſineſs, your private houſes are the proper places for it. And to pretend to meet in public, at a feaſt of religious love and charity, and then to cabal, fall upon your own proviſions, and neglect the poor, that have an equal right with yourſelves, is a diſhonour to the Chriſtian church, and a profanation of its holy ſacrament; and which I am bound moſt ſeverely to reprove.

23 For I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus, the *ſame* night in which he was betrayed, took bread;

23, 24. & 25. And if you remember the account I gave you of our Saviour's *own* inſtitution of this ſacrament, and compare it at the leaſt with your preſent practice, you will ſoon be convinced how diſagreeable the one is to the other. I told you, that

24 And

he

24 And when he had given thanks, he brake *it*, and said, Take, eat; This is my body, which is broken for you: this do in remembrance of me.

he took bread and wine, and in A. D. 57. a most solemn manner consecrated them into the symbols and representations of his own body and blood that redeemed us, and were the seals and tokens of his new and gracious covenant with mankind; distributing them to each of his apostles, and appointing this as a standing institution in his church, for a religious memorial of his death and sufferings for us.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink *this* cup, ye do show the Lord's death till he come.

26. For as the paschal lamb was eaten by the Jews as a memorial and representation of their deliverance from Egyptian bondage: So by eating this bread, and drinking of this cup, you Christians do devoutly * commemorate your deliverance from sin and death, by the death and sufferings of CHRIST, and profess * your solemn belief and confidence in it; which is to continue a constant institution of his church, till his last appearance to the future judgment.

27 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

27. And therefore whoever of you thus uses it to purposes of *feasting* and *faction*, abuses the very design, and is guilty of profaning so sacred and solemn an institution.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

28. Let every man therefore duly consider the true purposes it was intended for, and compare them with his own temper and beha-

* Ver. 26. Καταγγέλλετε, Ye do show forth, or represent and declare the Lord's death.

A. D. 57 behaviour, before he preſumes to attend ſo religious a celebration.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body.

29. For whoever uſes it otherwiſe, deſerves a ſevere puniſhment, as a contemptuous profaner of the Lord's body and blood, by handling the holy ſymbols of it as common and ordinary meats.

30 For this cauſe many *are* weak and ſickly among you, and many ſleep.

30. And indeed God has already ſhown he will puniſh ſuch profaners; for ſome of you are already ſtruck with ſickneſs for it, of which ſeveral have died.

31 For if we would judge ourſelves, we ſhould not be judged.

31. And if any of you, that are not yet puniſhed in ſo remarkable a manner, would avoid the ſtroke, let them timely conſider, and reform their practice.

32 But when we are judged, we are chaſtened of the Lord, * that we ſhould not be condemned with the world.

32. And let thoſe that lie under their preſent puniſhment, remember that God lays it on them for a fatherly and merciful correction, to bring them to a ſenſe of their duty, and by their reformation to prevent their final * condemnation with obſtinate unbelievers at the day of judgment.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

33. Let what I have ſaid then, perſuade you all to eat this ſolemn feaſt, in a ſober, unanimous, and charitable manner.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

34. Eat for hunger, or for mere pleaſure, at home, but do not do thus in the church-aſſemblies, for fear of a juſt judgment upon you. As to your other queſtions

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* Ver. 32. [Ινα μὴ κατακριθῶμεν, That we ſhould not be condemned with the world.] This is a demonſtration that the word κρίμα, in the 29th verſe, does not ſignify *eternal* and *certain* damnation.

queſtions about this matter, I will decide them when I A.
ſee you.

CHAP. XII.

The next Thing the Corinthians deſired to be reſolved in, was the Caſe of ſpiritual Gifts, and of Perſons extraordinarily endowed with them. The Jewiſh Zealots, retaining ſtill too great a Veneration for the Moſaical Law, concluded no Gifts of the Holy Spirit were ever conferred upon any Gentile Chriſtian, ſo long as he continued uncircumciſed. On the other Hand, the Gentile as well as Jewiſh Converts were too apt to magnify their own Gifts, and deſpiſe thoſe of others. The Apoſtle corrects theſe Miſtakes. Lays it down as a Rule, that whatever extraordinary Gift was exerciſed, or Miracle wrought, for a Teſtimony of the true Chriſtian Religion, and for promoting and advancing its heavenly Doctrines, was a true Miracle, and a truly divine Gift, be the Chriſtian that exerciſed it, Jewiſh or Gentile. On the coutrary, whatever was wrought or ſaid to invalidate the Chriſtian Faith, could be no better than a falſe and diabolical Deluſion. He ſhows all ſpiritual Gifts to be derived from one and the ſame Holy Spirit, directed all to one and the ſame End, viz. the Good of the Chriſtian Church; all ſpiritual Perſons being uſeful and beneficial in their ſeveral Kinds, and therefore none are to be undervalued or deſpiſed. This Argumeut is illuſtrated from an apt Compariſon taken from the human Body, and its Members.

1 NOW concerning ſpiritual *gifts*, brethren, I would not have you ignorant.

1. YOUR next inquiry is about the true nature of ſpiritual *gifts*, and the due behaviour of ſuch *perſons* as are endowed with them. In which, becauſe I find there are great debates among your

5 *Jewiſh*

A.D. 57. *Jewiſh* and *Gentile* converts, I ſhall lay down ſome rules for your right information in that point.

2 Ye know that ye were Gentiles carried away unto theſe dumb idols, even as ye were led.

2. That the *Gentile* Chriſtians, then, may have a juſt and modeſt eſteem of the gifts they are qualified withal, they ought to remember themſelves but juſt recovered from the ſtate of *heathen* ignorance and idolatry, newly made the people of God, and ſo ought by no means to undervalue the *Jewiſh* Chriſtians, who have all along been his peculiar church.

3 Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed: and *that* no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.

3. And whereas the *Jewiſh zealots* are wont to aſſume all ſpiritual gifts to *themſelves*, and would conclude, no Chriſtian, while he remains *uncircumciſed*, to be worthy of any ſuch endowment, I now aſſure you, that whatever Jew denies Chriſt to be the true Meſſiah, and would denounce him a *falſe prophet*, let him pretend to what *gifts* and *miracles* he will, they are no better than diabolical deluſions * and conjurations. And whatever *Gentile* convert truly embraces the *Chriſtian faith*, and confirms it by *miracles*, thoſe miracles could never be wrought but by the *Spirit* of God, whoſe true religion it is; it being abſolutely inconſiſtent to imagine the devil would lend *his* power toward confirming a *religion* ſo oppoſite to his own *kingdom* †.

4 Now there are diverſities of gifts, but the ſame Spirit.

4. Then, as to the prudent and modeſt *behaviour* of all gifted *perſons*, for preventing all diſorder and diviſions, let them conſider, that though ſome endowments may be greater than others, yet they are all equally derived from the ſame original, viz. the *Holy Spirit*.

5. And

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* He ſpeaks of the exorciſts or conjurers among the Jews, of which ſee Acts xix. 11. and Dr. Lightfoot Heb. & Talmud. Exerc. on this place.

† See Matth. xii. 25, 26. See alſo and compare 1 John v. 1, 2, 3.

5 And there are differences of administrations, but the same Lord.

5. And though there be a variety of *offices* in the church, whereof some are superior to others, yet all officers act under one and the same Lord Jesus Christ, and receive their commissions equally from *him* only. A. D. 57.

6 And there are diversities of operations, but it is the same God, which worketh all in all.

6. And so again, all the several degrees of *endowments* that qualify them for their several functions, are owing to the same God, for whose service they are bestowed.

7 But the manifestation of the Spirit is given to every man to profit withal.

7. For none of these extraordinary *gifts* are conferred upon any of you for his *own* private advantage, honour, or applause, but for the good and benefit of the whole *church*.

8 For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit:

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues.

8. 9. & 10. Thus for instance, some are endowed with an exact understanding of the true nature and design of the *Christian religion* * in general; others with the true sense of several particular *prophecies* of the Old Testament, for explaining that religion. Some are blest with a very high degree of *faith*, as a qualification for performing several extraordinary things at particular junctures, or such a full and firm *persuasion* of *mind*, as to the *truth* of what they preached, as to enable them to deliver it with *authority*, and without hesitation; others with the special power of miraculously curing *diseases*. Some are enabled to work miracles of *several kinds*; others are in-

* As the apostles especially were, ver. 28, 29. and are therefore placed in the *first* order of *spiritual* officers.

A. D. 57. ſpired to foretel *future* * *things*, to explain ſcripture * doctrines, and ſing divine * hymns. Some are empowered to diſcern the very *hearts* of other men, and to diſtinguiſh between *true* and *falſe* prophets; others to ſpeak *languages* they never learned; and others to *interpret* thoſe *languages* to the people, as faſt, and as readily as *they* ſpeak them.

11 But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

11. And thus theſe various endowments come all from the *ſame* Holy Spirit, given to ſuch *perſons*, and in ſuch *meaſures* as he ſees them beſt capable to improve to the *churches* benefit; and therefore are not to be uſed as arguments of pride, and ſelf-eſteem, by either *Jewiſh* or *Gentile* Chriſtians.

12 For as the body is one, and hath many, members, and all the members of that one body, being many, are one body: ſo alſo is Chriſt.

12 For the church of Chriſt, like the body *natural*, is compoſed of divers members, all uſeful and neceſſary in their kinds.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

13. And as the ſeveral members of the body *natural*, are all actuated by one and the ſame *ſoul*, which makes up the *man*, ſo by our baptiſmal profeſſion we are all united into one Chriſtian *church*; and, whoever of us have any extraordinary *gifts* and *graces*, are endowed and actuated by *one* and the ſame divine *Spirit*, as waters flow from a fountain; nouriſhed by the ſame *doctrine*; and both Jews and Gentiles, maſter and ſervant, all ranks and degrees of Chriſtians, made into one *ſpiritual* body under Chriſt our common Head.

14 For the body is not one member, but many.

14. 15. & 16. For ſome of us therefore to diſtinguiſh *themſelves*, and deſpiſe and undervalue their otherwiſe

15 If

* Which are the three ſeveral notions of the word *prophecy* in the ſcripture writings.

15 If the foot ſhall ſay, Becauſe I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear ſhall ſay, Becauſe I am not the eye, I am not of the body; is it therefore not of the body?

otherwiſe gifted *brethren*, looks as if they thought there was but *one* member (at leaſt but one valuable one) in the church's *body*. And it is abſurd, as if becauſe the *hand* cannot *walk*, nor the *ear* ſee, that therefore neither *hand* nor *ear* had their uſes and functions as good and neceſſary to the body of man, as either the *foot* or the *eye*. A. D. 57.

17 If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the ſmelling?

18 But now hath God ſet the members, every one of them in the body, as it hath pleaſed him.

17. & 18. As therefore the *natural* body would have been very defective, had it but *one* of the *ſenſes* inſtead of the *five*; ſo were there no other ſpiritual *gifts*, but thoſe particular ones upon which ſome of your *teachers* ſo magnify and extol themſelves, the Chriſtian *church* would be a very lame and imperfect *ſociety*. Againſt which God has now moſt wiſely provided, by ſuch a proper and perfect *variety* of his ſpiritual endowments.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

19. & 20. So that it is *variety* that completes the human *body*, and ſo it does the Chriſtian *church*; one member can claim its uſefulneſs and due reſpect as well as another, becauſe there is none but what would be defective without it.

21 And the eye cannot ſay unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

21. And as there is no one member of the human *body*, but what receives benefit and ſupport from every one of the reſt; ſo none of your teachers, with their particular *gifts*, could ever keep up and promote the Chriſtian *church*, without others to act in conſort with them.

22. And,

A. D. 57. 22 Nay, much more those members of the body which seem to be more feeble, are necessary.

22. And, to make the parallel perfectly complete; as in the *human* body there is not the least vein, muscle, vessel, or ligament, but is in its proper place as useful as the biggest limb we have.

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely *parts* have more abundant comeliness.

23. Nay, though some of its parts be called less honourable, as not being fit to be exposed, as the rest are, to common view; yet even *that* is abundantly supplied by the care we take to cover them; and so *indeed* they may be said to have more *regard* and *respect* paid them than any others.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

24. & 25. [Nature and Providence having thus provided for them all with an equal care, by a just supply given to some, of what others have no want, so as to leave no disagreement or partiality between them.]

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it.

26. Then again, as no member of our bodies can be afflicted with pain, but the whole is out of order, the harm or dishonour of the one affecting the whole frame:

27 Now ye are the body of Christ, and members in particular.

27. So in like manner is it with *you* and your several *gifts* and *graces*. You all make up one *church*, the mystical body of CHRIST; you grow or decay, prosper or suffer with one another.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly

28. This *body* Christ has composed of variety of members, officers, and ministers, as *apostles*, *prophets*, *teachers*, workers of

thirdly teachers, after that miracles, then gifts of healing, helps, governments, diverſities of tongues.

of *miracles*, healers of diſeaſes, governors of ſeveral kinds, with *aſſiſtants* under them, for diſtribution of *charities* to the poor, or for helping them in the work of the *goſpel* by any ſpecial *gifts* or peculiar *talents* for which they are remarkable, and ſpeakers of divers *languages*. (See ver. 8, 9, 10.) A. D. 57.

29 *Are* all apoſtles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all ſpeak with tongues? do all interpret?

29. & 30. Now, it would be no way proper to the nature of ſuch a *body*, for *all* theſe to exerciſe the *ſame* functions; ſome are fitted for *one*, ſome for *another*; ſome to *govern*, others to be *governed*; and theſe are *all* excellent and uſeful in their way; and for *any* to neglect or deſpiſe another, is to act againſt the intereſt and conſtitution of this *body* of Chriſt.

31 But covet earneſtly the beſt gifts: and yet ſhow I unto you a more excellent way.

31. Wherefore although you may * endeavour each of you to be qualified for the higheſt degrees of theſe ſpiritual *gifts* and offices of the *church*; yet remember the only true way of improving them to their moſt worthy and proper purpoſes, is not to value *yourſelves* upon them, but to uſe them to the benefit and advantage of your fellow *Chriſtians*; as I ſhall now further ſhow you.

CHAP.

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* Ver. 31. Ζηλοῦτε δὲ, But covet earneſtly, or ye do covet, or affect zealouſly.

CHAP. XIII.

Charity recommended. Its excellent Acts and Properties, which render it the true End and Life of all ſpiritual endowments, and ſhows it to be, in itſelf, preferable to them; and even to excel the Graces of Faith *and* Hope.

A.D. 57. 1 THOUGH I ſpeak with the tongues of men and of angels, and have not charity, I am become *as* ſounding braſs, or a tinkling cymbal.

1. THE true way * then to render your ſpiritual endowments good and valuable, is to uſe them with *charity*, i. e. with a conſtant and ſincere regard to God the giver of them, and the good of your *fellow-Chriſtians*, and the benefit of the *church*. For if, for inſtance, I could ſpeak all the *languages* of the earth, nay, could ſpeak like an *angel*, and yet had no regard to God, and to the good of *others* in theſe improvements, they would be nothing but empty noiſe and oſtentation.

2 And though I have *the gift of* prophecy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing.

2. And if I had never ſo clear a knowledge in the *ſcripture-prophecies*, and in the doctrines of the *Chriſtian religion*, and could work never ſo many *miracles* † to confirm the truth of them; yet if I improve theſe to my own *private* applauſe, without a main eye to the *church's* benefit, and the good of others, purſuant to the ends for which God beſtowed his power upon me; I become an inſignificant perſon.

3 And though I beſtow all my goods to

3. Nay, though I ſhould perform never ſo many *external* acts of

* Chap. xii. 31. † Matth. vii. 22, 23.

to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing.

of *charity* to the poor, and even become a *martyr* for my religion, yet if these be done out of *vanity* and *ostentation*, and not from a pure principle of the love of GOD and of *mankind*, I shall receive no advantage from them. A D. 57.

4 Charity suffereth long, *and* is kind: charity envieth not: charity vanteth not itself, is not puffed up.

4. This *Christian charity* is a most comprehensive and fruitful principle. It takes in all our duty towards men, founded in a conscientious regard to *God*, whose image man is. It obliges us to be gentle and benign, without all emulation or uneasiness at one another's advantages and perfections; without pride, or ambition of dignity and pre-eminence.

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked; thinketh no evil,

5. It suffers us not to insult, or be sharp upon the weakness of our brethren, or to seek our own credit at the expence of another man's; keeps us from disgust and violent resentments at ill usage, and from putting the worst construction upon words or actions.

6 Rejoiceth not in iniquity, but rejoiceth in the truth.

6. It permits us not to take pleasure in the slips and failings, the vices and frauds of our neighbours; but makes us rejoice in all their good and sincere behaviour.

7 Beareth all things, believeth all things hopeth all things, endureth all things.

7. It teacheth us to bear injuries, to cover rather than expose failings; to believe and hope the best of every one, as long as there is any room left for a favourable opinion.

8 Charity never faileth: but whether *there be* prophecies, they shall fail: whether *there be* tongues, they shall cease; whether

8. And as this virtue thus gives life and efficacy to all your spiritual *gifts*, so consider how much it excels *them* in point of *duration*. Your inspired *knowledge* of the *scriptures*, your talents of speaking

A. D. 57. ther *there be* knowledge, it ſhall vaniſh away.

ſpeaking unlearned *languages*, and ſuch like *preſent* endowments, will one day be laid aſide and ceaſe, as no further uſeful. But the love of *doing good* will be a grace that will adorn you to all *eternity*.

9 For we know in part, and we prophecy in part.

9. For theſe preſent *gifts* of the Spirit, are only fuited and adapted to the *preſent* imperfect ſtate of the church, and of mankind. Our beſt knowledge and abilities are but ſhort and temporary.

10 But when that which is perfect is come, then that which is in part ſhall be done away.

10. Whereas, in the *future* ſtate of happineſs and perfection, there will be an end of theſe more imperfect ways of information, and gradual means of knowledge.

11 When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child: but when I became a man, I put away childiſh things.

11. And there is as much difference between the preſent and future accompliſhments of the *mind*, as there is between the notions and behaviour of a *child* and a *man*.

12 For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as I am known.

12. Our very beſt attainments and gifts *here*, being but a narrow and cloudy apprehenſion of things: But that of the *heavenly* ſtate will be direct, clear, and full, like that of the *angels* and bleſſed *ſpirits*.

13 And now abideth faith, hope, charity; theſe three; but the greateſt of theſe *is* charity.

13. Nay, and when thoſe two admirable graces of *faith* and *hope* (which are indeed needful for us while we continue in this imperfect ſtate), ſhall *then* ceaſe; the one being turned into perfect *viſion*, the other into *enjoyment*; this love of GOD, and of our fellow *ſaints*, being, indeed, the ſum and ſubſtance of all real virtue, of eſſential obligation, and of eternal uſefulneſs, will continue for ever even in *heaven* itſelf.

CHAP.

CHAP XIV.

The Apoſtle continues his Advice to the gifted *perſons in their Church, particularly with reſpect to their inſpired performances in the public* Aſſemblies *of divine Worſhip. He inſtances in ſuch as prayed, ſung, or propheſied in ſtrange Languages. Orders all parts of public* Worſhip *or* Teaching, *to be performed in a language* known *to the Congregation, or elſe* interpreted *to them. Shows the Vanity of ſpeaking a ſtrange Language for mere Oſtentation. Gives Rules for the more edifying and orderly Management of their public Performances. Forbids* Women *to teach in the public Aſſemblies, and exhorts them* all *to obſerve his Directions.*

1 FOllow after charity, and deſire ſpiritual *gifts*, but rather that ye may prophecy.

1. LET the good and edification of the church then* be your chief aim in the exerciſe of your ſpiritual *gift*; and be not forward to uſe them in your public *aſſemblies* of worſhip, but in ſuch a manner as the people may underſtand and profit by them. A. D. 57. *Chap. xiii.

2 For he that ſpeaketh in an *unknown* tongue, ſpeaketh not unto men, but unto God: for no man underſtandeth *him*; howbeit, in the ſpirit he ſpeaketh myſteries.

2. I ſhall inſtance particularly in the *gift* of ſpeaking ſtrange *language*, which ſome of your new *teachers* are apt to do for mere oſtentation, and without any good effect. For though ſuch people may ſpeak very good and great things, yet it is all between *God* and *themſelves*; for the *people*, that do not underſtand them, are not a whit the better for it.

3 But he that propheſieth, ſpeaketh unto men to edification and exhortation, and comfort.

4 He that ſpeaketh

3. & 4. Whereas to ſpeak or pray in a *known language*, is to do ſome good toward the further inſtruction of ſome, and the confirmation and comfort of others: But to ſpeak in an *unknown*

A. D. 57. eth, in an *unknown* tongue, edifieth himſelf: but he that propheſieth, edifieth the church.

tongue, is to inſtruct nobody but yourſelf.

5 I would that ye all ſpake with tongues, but rather that ye propheſied: for greater *is* he that propheſieth, than he that ſpeaketh with tongues, except he interpret, that the church may receive edifying.

5. To be able to ſpeak divers languages, is a *gift* very deſireable and uſeful to the church, for ſpreading the goſpel doctrine the farther and wider. But in a *particular* congregation, the moſt uſeful ſpeaker is *he* that ſpeaks ſo as to be underſtood by the *people*.

6 Now, brethren, if I come unto you, ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine?

6. For ſuppoſe I *myſelf*, or any other *teacher* whatever, were to come among you, to declare ſomething to you that God had *ſpecially revealed* to me, or to explain any *propheſies of the Old Teſtament* relating to the *Chriſtian* religion, or to teach any doctrine of *faith* and *manners*, would it do you any ſervice, unleſs I delivered it ſo as you could underſtand me?

7 And even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?

7. & 8. Certainly it would ſignify no more to you, than a confuſed noiſe of a muſical inſtrument would direct a *dancer*, or the trumpet a *ſoldier*, when it ſounded no point of war.

8 For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battle?

9 So likewiſe you, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air.

9. And thus, if your *teachers*, that are gifted with divers languages, take not care that the *people* they ſpeak amongſt, underſtand what they ſay, their prayers or diſcourſes are nothing but empty air and ſound to them.

10. & 11.

10 There are, it may be, ſo many kinds of voices in the world, and none of them are without ſignification.

11 Therefore if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh a Barbarian, and he that ſpeaketh ſhall be a Barbarian unto me.

10. & 11. There are, indeed, great variety of languages in the world, and each of them have their proper ſignification. But for any two ſtrangers to converſe together, and know nothing of one another's meaning, is to talk *gibberiſh* to no purpoſe. A. D. 57.

12 Even ſo ye, foraſmuch as ye are zealous of ſpiritual gifts, ſeek that ye may excel, to the edifying of the church.

12. Wherefore, let not any of you affect to ſhow and diſplay his *gifts* with any other deſign but to inform the underſtandings of the people. Deſire not to excel, but in endeavours after the *church*'s benefit.

13 Wherefore let him that ſpeaketh in an unknown tongue, pray that he may interpret.

13. Let none pray in a ſtrange language, unleſs he be ſure what he ſays will be interpreted to the aſſembly.

14 For if I pray in an *unknown* tongue, my ſpirit prayeth, but my underſtanding is unfruitful.

14. For to pray unintelligibly to others, may indeed be to exerciſe your *gift*, and perform your *own* devotion, but nobody elſe can be the better for it.

15 What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo: I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.

15. The ſum is this then. All public *prayers*, *preaching*, and *divine hymns*, compoſed by inſpiration, ought to be performed in a language known or interpreted to the congregation;

16 Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen at thy giving of thanks, ſeeing

16. & 17. Becauſe otherwiſe, whatever petitions or thankſgivings any inſpired man may offer up to God, the *people* that know nothing of the language he ſpeaks in, can never join with him in them,

A. D. 57 ing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than you all:

19 Yet in the church I had rather speak five words with my understanding; that by my voice I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

21 In the law it is written, with *men of* other tongues and other lips, will I speak unto this people: and yet for all that, will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them that believe.

them. The man may pray very well as to *himself*, but the *auditory* is nothing the better for such prayers.

18. & 19. I bless GOD I have the *gift* of language beyond any of your *teachers;* but I am so far from valuing myself upon mere *talking*, and showing my *talent*, that I think it much more credit and advantage, to speak five words that are intelligible and useful, than to make a thousand fine discourses that nobody understands but *myself*.

20. Brethren, be not like children, affected with novelties, and valuing things that appear *great*, but are worth *little*. Act like *men* of understanding, and imitate *children* in nothing but their innocent, undesigning, and harmless disposition.

21. You remember those prophetic words of the Old Testament (Isa. xxviii. 11, 12.) *Foretelling the Jewish nation, That God would one day send prophets to them, inspired with variety of languages for their conviction and reformation, but all to little purpose.*

22. Where you cannot but observe, that the natural design of God's bestowing the gift of *languages* upon any person, is to be a miraculous evidence for converting *unbelievers:* but those that are already Christians, are to be instructed and edified in languages they do understand.

23. And

23 If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are unlearned, or unbelievers, will they not ſay that ye are mad?

23. And verily, you ought to be cautious how you exerciſe theſe gifts in public, for your *own* and the *church*'s credit. For ſuppoſe a *heathen* ſtranger ſhould come into any of your congregations, and hear you teaching and praying, what neither he nor your own people underſtand a word of; would not the man take *you* to be mad, and think your *religion* ridiculous and enthuſiaſtical? A. D. 57.

24 But if all prophecy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all.

25 And thus are the ſecrets of his heart made manifeſt; and ſo falling down on *his* face, he will worſhip God, and report that God is in you of a truth.

24. & 25. Whereas if you took care to have all ſuch inſpired diſcourſes underſtood or interpreted, the man might be ſo affected and ſtruck by the power and prevalency of them, as to be *converted*, and own and declare your religion to be undoubtedly true.

26 How is it then, brethren? when ye come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

26. In fine, therefore, to prevent all inconveniences, and to attain the true ends of your ſpiritual endowments, I adviſe you, that when you aſſemble together, one prepared with one kind of *gift*, another with another, you do not exerciſe them in a confuſed or vain-glorious manner; but obſerve the particular rules I now give you, viz.

27 If any man ſpeak in an *unknown* tongue, *let it be* by two, or at the moſt *by* three, and that by courſe; and let one interpret.

27. Let not above two or three perſons ſpeak in an unknown language at one meeting; let them ſpeak each in his turn, and each have an interpreter to explain his meaning to the congregation.

A. D. 57.

28 But if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf, and to God.

28. And he that has nobody preſent able to interpret his language for him, ought to be ſilent for that time; let him utter himſelf privately between God and himſelf.

29 Let the prophets ſpeak two or three, and let the other judge.

29. Of ſuch as are inſpired to expound any *prophetical paſſages*, let not above two or three expound at one meeting; and let the reſt that are ſo inſpired, fit to judge and examine what they ſay.

30 If *any thing* be revealed to another that ſitteth by, let the firſt hold his peace.

30. And if any of them be inſpired with a ſtill more full and complete ſenſe of the paſſage the preacher is ſpeaking upon; yet let him ſtay* till the other has finiſhed his diſcourſe.

31 For ye may all prophecy one by one, that all may learn, and all may be comforted.

31 And thus you may all regularly take your turns, and the church will loſe none of your inſtructions and exhortations.

32 And the ſpirits of the prophets are ſubject to the prophets.

32. A method you may eaſily conform to; for the inſpirations of the *Holy Ghoſt* are not like thoſe diabolical poſſeſſions of the *heathen prieſts*, raging, enthuſiaſtic, and ungovernable; but calm and ſober, and capable of a regular reſtraint by ſuch as are actuated by them.

33 For God is not *the author* of confuſion, but of peace, as in all churches of the ſaints.

33. (For the ſpirit that inſpires *you*, is the Spirit of that God who is the God of peace and order, but never the author of confuſion) and that *you may* exerciſe his gifts in this *orderly* manner, is plain from the like exerciſe

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* Ver. 30. [Ὁ πρῶτος σιγάτω, Let the firſt hold his peace, *i. e.* Let him *finiſh* before the *new* prophet *begin*, which ſeems a much more agreeable ſenſe than what our tranſlation ſeems to ſuggeſt to the reader. And the following verſe confirms it.

ercise of them in all *other** Christian churches, as I have accordingly appointed them to do. A. D. 57.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

34. Let your *women* be permitted only to† sing inspired *hymns*, or utter *inspired prayers* in the assemblies of worship, and not *preach* or *dispute* with any body there by way of instruction; for that is not agreeable to their state of *subjection* by the law of ‡ God and Nature.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

35. And if they have a mind to argue upon any thing that is spoken in public, for their further information, let them do it with their husbands or teachers at home, for it is very indecent for a *woman* to usurp the office of *men* in the public congregation. ‡ Gen. iii. 16.

36 What? came the word of God out from you? or came it unto you only?

36. And I would have those among you that practise contrary to these my injunctions, and to the methods of other churches, remember *they* are no *standards* to the rest of the Christian world; the rest of the churches were not beholden to *Corinthian* teachers for their *Christianity*, but they to some of *them*, viz. to the churches of Judea.

37 If any man think himself to be a prophet,

37. Let all your teachers therefore that pretend to spiritual *gifts*, and

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* Ver. 33. [Ὡς ἐν πάσαις ταῖς ἐκκλησίαις, As in all churches of the saints,] i. e. as may be seen (viz. That God is the God of order) in all churches——or else, Thus I appoint in all other churches.] I choose the second rather than the first; but I choose to express both in the Paraphrase. And if the former be the sense, it is most natural to refer it to the 32d verse, and include the first branch of this verse in a parenthesis.

† Ver. 34. See chap. xi. 5, 13. which is reconciled to this place by the Paraphrase.

A. D. 57. phet, or ſpiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

and would prefer themſelves to others, be tried by this rule, *Whether or no they will own my advice to be the true will of Chriſt.*

38 But if any man be ignorant, let him be ignorant.

38. He that will not, I have no more to ſay to him; let him take the effects of his obſtinate and wilful ignorance.

39 Wherefore, brethren, covet to prophecy, and forbid not to ſpeak with tongues.

39. To conclude my argument, then, Remember that though I value all ſpiritual *gifts* very much, and this of ſpeaking divers *languages* among the reſt; yet, I ſay, the only way to make it *uſeful* is, to explain and *interpret* your diſcourſes to the people.

40 Let all things be done decently, and in order.

40. Take my advice, and perform all your public offices with decency, order, and regularity.

CHAP. XV.

The next Query, *concerning the abſolute Certainty of the* future State, *and of the* Reſurrection of the Body. *Some* Jewiſh *Converts were perplexed with Objections againſt the* former *by their Teachers, that had been of the* Sadducaical *Part. The* Gentile *Converts were attacked with Difficulties about the* latter, *by the Speculations of their* philoſophical *Teachers. The Apoſtle eſtabliſhes the Truth of both theſe Points upon the* Fact *of* Chriſt's Reſurrection, *laying down the Evidences that prove it. The Diſbelief of a* future State, *utterly inconſiſtent with the Belief of* Chriſt's Reſurrection, *and with the Nature and Deſign of our* Baptiſmal *Profeſſion; and diſannuls the Faith, and fruſtrates all the Sufferings of* Chriſtian *People. This againſt the* Sadducaical *Chriſtians, to verſe* 35. *Then he anſwers*

anſwers the philoſophical *Objections againſt the reſurrection of the* Body, *to verſe* 45. *where he returns to the* Jewiſh *Objectors again, ſhowing the Neceſſity of believing this Point, from the Analogy between the* firſt *and* ſecond *Adam, to verſe* 51. *Then declares the glorious Change the Bodies of good Chriſtians ſhall undergo at the Reſurrection, in order to qualify them for the heavenly and immortal State.*

1 MOREOVER, brethren, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand;

1. AS to the diſputes among you about the certainty of the *future ſtate*, and the reſurrection of the *body*, I muſt deſire you to recollect and conſider the main points of *Chriſtianity* I firſt inſtructed you in, on the proof whereof you were at firſt converted, and muſt yet rely upon for ſalvation. A. D. 57.

2 By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs * ye have believed in vain.

2. Which if you have forgotten, or now diſbelieve, you have loſt the chief foundation of your *Chriſtian* faith.

3 For I delivered unto you firſt † of all, that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures:

3. & 4. Now thoſe chief † articles were thoſe of the *death* of Chriſt for our redemption from ſin and death; his *burial* and *reſurrection* according to the ſcripture *prophecies* concerning the MESSIAH ‡.

4 And that he was buried, and that he roſe again the third day according to the ſcriptures:

5 And that he was ſeen of Cephas, then of the twelve.

5. & 6. For demonſtration of which *laſt* article, I appealed to thoſe *eye*-witneſſes that ſaw him

6 After

after

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* Ver. 2. [Unleſs ye have believed in vain. Ἐκτὸς εἰ μή— But if not, ye have believed in vain.]

† [Ἐν πρώτοις, Firſt of all, or as the chief and principal points.]

‡ Ver. 4. [The third day according to the ſcriptures.] See Biſhop Chandler's Defence of Chriſtianity, &c. p. 370.

A. D. 57. 6 After that, he was ſeen of above five hundred brethren at once: of whom the greater part remain unto this preſent, but ſome are fallen aſleep.

after his reſurrection. Firſt Peter (Luke xxiv. 34.) then the whole college of apoſtles (John xx. 19, 26.) and then the five hundred diſciples in a body, in Galilee, before his aſcenſion (Matth. xxvi. 32.) of whom the major part are ſtill alive to teſtify it, though ſome of them be dead.

7 After that, he was ſeen of James, then of all the apoſtles.

7. That moreover he was ſeen by James (the Lord's brother, called James the Juſt) and by all his diſciples again, at his aſcenſion into heaven at the Mount of Olives.

8 And laſt of all he was ſeen of me alſo, as of one born out of due time.

9 For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God.

8. & 9. And laſtly, That about two * years after his aſcenſion, (and ſeveral times after that) he appeared in a miraculous manner to *me* alſo; a perſon by the fury of my former prejudices and paſſions, not fit for an earlier diſcovery of him; and like an *abortive*, am, in † *that reſpect*, below the dimenſions of the reſt of the apoſtles, and ſcarce worthy of that honourable name.

10 But by the grace of God I am what I am: and his grace which *was beſtowed* upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.

10. But by the divine ‡ favour I am called to this great *office*: and as I was the leaſt worthy of it, of all the other apoſtles, ſo I have ſtrived to make up that defect by uncommon labour and diligence in the execution of it; the ſucceſs whereof *I* do no way aſcribe to *myſelf*, but all to the *gifts* of his *Holy Spirit* beſtowed on me for that purpoſe.

11 Now

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* Ver. 8. Acts ix. and afterwards in Acts xxii. which was about *five* years after the aſcenſion.

† Ib. See 2 Cor. ii. 5. which is reconciled to this verſe by the Paraphraſe.

‡ Ver. 10. See Rom. xv. 17, 18, 19.

11 Therefore whether *it were* I or they, ſo we preach, and ſo ye believed.

11. Now whether * you were converted by *me* or Peter, or any other *apoſtle* whatever, the doctrine taught you, and on which you are to depend for ſalvation, is the ſame, viz. that of a *crucified and a riſen Saviour*. A. D. 57.

12 Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

12. But I find ſome of your *new teachers* have endeavoured to perſuade you, that a *future ſtate*, and a † reſurrection of the *body*, are weak and abſurd notions. But if their ſuggeſtions be of any weight, what becomes of that fundamental article of your *Chriſtian* faith, viz. *the reſurrection of Chriſt?*

13 But if there be no reſurrection of the dead, then is Chriſt not riſen.

13. For, to ſay there *can* be *no reſurrection*, and yet to hold that Chriſt is *actually* riſen, is a contradiction.

14 And if Chriſt be not riſen, then *is* our preaching vain ‡, and your faith *is* alſo vain.

14. And, on the other ſide, to deny that Chriſt is *actually riſen*, is to deſtroy the main ‡ evidence of our *Chriſtian* religion; ſo I have *preached*, and you have *believed* it without any ground and foundation:

15 Yea, and we are found falſe witneſſes of God; becauſe we have teſtified of

15. Nay, we his *apoſtles* in particular, who pretend to give a divine evidence, and appeal to the truth of God, that he did raiſe

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* Ver 11. [Whether it were I or they]—i. e. who converted you: Or elſe, whether I or they *laboured moſt*.

† Ver. 12. [No reſurrection of the dead.] Though the word Ἀνάστασις does indeed in the New Teſtament moſtly ſignify the *future ſtate*, yet by attending to the method and turns of this chapter, the judicious reader will find the apoſtle here uſes it in both its acceptations, viz. that of the *future ſtate* in general, againſt the *Sadducaical* objectors and that of the reſurrection of the *body* againſt the *Gentile* philoſophers. See the contents of this chapter.

‡ Ver. 14. See Acts i. 22. Rom. i. 3. iv. 25. Acts xvii. 31. 1 Pet. iii. 21. Rom. vii. 4.

A. D. 57. of God that he raiſed up Chriſt: whom he raiſed not up, if ſo be that the dead riſe not.

raiſe up Jeſus from the dead, muſt be guilty of the moſt impious forgery and falſehood.

16 For if the dead riſe not, then is not Chriſt raiſed:

17 And if Chriſt be not raiſed, your faith *is* vain; ye are yet in your ſins.

16. & 17. Conſider therefore the wretched conſequences of ſuch an opinion; it deſtroys the poſſibility of Chriſt's reſurrection, which is the main proof of the truth of your whole religion; it diſannuls all the benefits of his death and ſufferings, by virtue of which alone a *Chriſtian* can hope for the pardon of his ſins. For if *he* be dead for ever *himſelf*, it is impoſſible his death can avail any thing to our pardon and future happineſs. (See Rom. iv. 21.)

18 Then they alſo which are fallen aſleep in Chriſt, are periſhed.

18. So that all that have died in the *Chriſtian faith*, are loſt, and diſappointed of all their hopes and promiſes.

19 If in this life only we have hope in Chriſt, we are of all men moſt miſerable.

19. For, if all our proſpect of happineſs were terminated in the *preſent* life, a Chriſtian, and eſpecially an *apoſtle* of Chriſt, who is thus expoſed to ſufferings and perſecution, would have the worſt and hardeſt condition of all mankind.

20 But now is Chriſt riſen from the dead, *and* become the firſt-fruits of them that ſlept.

20. But be not miſled with ſpeculative and vain notions. The *fact* is certain and abſolute, that Chriſt our Saviour is *riſen*; and *our* reſurrection is as certain a conſequence of our bleſſed *Maſter's*, as the whole *Jewiſh harveſt* was of being accepted and bleſſed by the offering of the *firſt-fruits*.

21 For ſince by man *came* death, by man *came* alſo the reſurrection of the dead.

22 For

21. & 22. Nor can your *Jewiſh* objectors, viz. of the *Sadducaical* party, deny this *great truth* without deſtroying all that analogy between

22 For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

between the firſt and * ſecond Adam, which themſelves allow from their own ſcriptures. For if all true *believers* are not reſtored to *life* by the Meſſiah, the *ſecond* Adam, as all *mankind* were made ſubject to *death* by the ſin of the firſt Adam, the main inſtance of the analogy is loſt. Whereas, by ſuppoſing this contrary truth, the agreement is kept whole and entire. A. D. 57.

23 But every man in his own order: Chriſt the firſt-fruits, afterwards they that are Chriſts, at his coming.

23. And thus Chriſt's reſurrection is an aſſurance and pledge of the reſurrection of all good and ſincere *Chriſtians* at the laſt day † of his appearance to judgment.

24 Then *cometh* the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority and power.

24. At that day, I ſay, which ſhall put an end to the *mediatorial* kingdom and government of Chriſt, and finiſh the whole diſpenſation of God with mankind, in *this* world; when Chriſt ſhall have gained a complete conqueſt over ſin and death, wicked angels and wicked men, and ſhall reſign the government of all things to God the *Father*.

25 For he muſt reign till he hath put all enemies under his feet ‡.

25. For the diſpenſation and government of mankind in this world, muſt continue *immediately* under Chriſt the Meſſiah, till all the enemies of GOD and his church be ſubdued.

26 The laſt enemy *that* ſhall be deſtroyed *is* death.

26. Now *death* being *one* and the *laſt* of thoſe enemies, it is abſolutely

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* Ver. 21, 22. See Rom. v. where the apoſtle uſes the *ſame* argument to *another* purpoſe, and both there and here uſes it as an argument *ad hominem* againſt the *Jewiſh* notions, *viz.* of the *Sadducees*. Without ſuppoſal thereof, neither of the paſſages ſeem to carry any reaſon in them.

† Ver. 23. 1 Theſſ. iv. 16. The dead in Chriſt (*i. e.* good Chriſtians) ſhall riſe *firſt*.

‡ Ver. 25. [Till he hath put.] See note on Rom. v. 13.

A. D. 57. abſolutely neceſſary for completing this divine and glorious conqueſt, to have *that* alſo deſtroyed, which can never be but by a *reſurrection* to a future *life*.

27 For he hath put all things under his feet. But when he ſaith all things are put under *him*, *it is* manifeſt that he is excepted which did put all things under him.

27. When I ſay, Chriſt has the government and ſuperiority over *all things* given to *him*, you muſt naturally ſuppoſe I except God the *Father*, who committed this government to him.

28 And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.

28. And thus even when Chriſt ſhall have ſubdued all the enemies of God, and finiſhed the whole diſpenſation with mankind upon earth, and his *mediatorial* government ſhall ceaſe, he ſhall reſign himſelf, his church, and all its members, to God the *Father*; who ſhall then either *himſelf* be for ever the *immediate* Governor, Lord, and Diſpoſer of all things; or elſe will continue Chriſt, his Son, the glorious, and triumphant Lord over the church he has ſo graciouſly redeemed; though ſtill in ſubordination to himſelf the ſupreme *Father*, who firſt *committed all power unto him*. [Compare Dan. vii 14, 27.]

29 Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead †?

29. But to return to the main * argument. The denial of the *future ſtate* and *reſurrection* diſannuls all the purpoſes and effects of your Chriſtian *baptiſm*. It is the belief of the *reſurrection* you are baptized into; and to ſay that Chriſtians *die* and *live* no *more*, is to make your *baptiſmal*

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29 * Main argument, which was left off at ver. 23. not at the 20th, as Mr. Locke, and others, by a plain miſtake, ſuppoſe.

† Ver. 29. [Υπὲρ τῶν νεκρῶν——Baptized for the dead?] i. e. who would be ſo weak as to be baptized in the faith of a *reſurrection* that give *themſelves* up for *eternally dead* after this life? I have given the undoubted *ſenſe* and *deſign* of the phraſe, but how the Greek of it is preciſely to be *conſtrued*, muſt ſtill be left to the critics. See Dr. Mills upon this place.

tiſmal profeſſion an inſignificant and fruitleſs thing; a thing that involves them in preſent miſeries and inconveniencies, without the leaſt proſpect of recompence or advantage. A. D. 57.

30 And why ſtand we in jeopardy every hour?

30. And then, what a weak thing is it for *Chriſtian* people to expoſe themſelves to ſuch dangers and perſecutions, in defence of a religion that leaves them at laſt without all hopes of any future recompence!

31 * I proteſt by your rejoicing which I have in Chriſt Jeſus our Lord, I die daily.

31. Eſpecially *I* * that am an *apoſtle* of this religion, muſt *then* be ſtill more fooliſh and unaccountable; for I may ſafely proteſt by all that joyous hope which *you* and *I* have in our *Chriſtian profeſſion*, that I hardly paſs a *day* but in danger of *death* for the ſake of it.

* Ἐγὼ, I, emphatically.

32 If after the manner of men † I have fought with beaſts at Epheſus, what advantageth me, if the dead riſe not? let us eat and drink, for to morrow we die.

32. And ſhould not I have acted a wiſe part, think you †, *in expoſing* myſelf to the wild beaſts upon the *theatre* at Epheſus, if it be true, that *death* makes a *final* end of us? Verily, if it be ſo, the Epicureans are in the right, whoſe maxim is, *Life is ſhort, let us take as much of the pleaſures of it as ever we can.*

33 Be not deceived: evil communications corrupt good manners.

33. Take heed then of being miſled by ſuch inſinuations as theſe, that tend to the corruption of all Chriſtian morals and practices.

† Ver. 32. [Ἐθηριομάχησα—I have fought with beaſts at Epheſus.] A latitude of the *tenſe* ſo natural to the Hebrew and Helleniſtic languages; and making the conſtruction *if I had fought*, ſaves the critics all their needleſs pains of recurring to *another* fight and miraculous *deliverance* of St. Paul at Epheſus, grounded only on uncertain traditions; and ſhows this paſſage *plainly* to refer to Acts xix. 30, 31. See abundant inſtances of this change of *tenſes* in Glaſſius, Lib. 3. Tract 3. de Verbo, page 642, &c.

A. D 57. 34 Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God: I ſpeak this to your ſhame.

34. Rouſe up your faculties to a more juſt and exact way * of reaſon and conſideration, and avoid ſuch principles as tend only to a ſenſual and debauched life. For I muſt tell theſe your *new teachers*, to their ſhame, they argue as if they knew nothing of God † and religion.

35 But ſome man will ſay, How are the dead raiſed up? and with what body do they come?

35. Your *philoſophical* teachers, I know, have been uſed to think the reſurrection of the *body* an abſurd, needleſs, and impoſſible thing; and are apt to aſk, how a corrupted, periſhed, and ſcattered maſs of matter, can ever be raiſed into a body fine and beauteous enough for a glorified *ſoul?* Or what ſort of bodies (ſay they) is it that we can expect at the reſurrection?

36 Thou fool, that which thou ſoweſt is not quickened, except it die.

36. Thou fool of a *philoſopher* that canſt argue thus! Is this ſo abſurd and incomprehenſible a thing, which the very appearances of *nature* are able to account for? The *grain* you ſow in the earth is rotten, and putrified ſoon after it comes there, and yet it afterwards ſprings up into perfect *corn*.

37 And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other *grain*.

38 But God giveth

37. & 38. You throw in nothing but *naked* grain, ſuppoſe *wheat* or *barley*. But out of that very corrupted little maſs, doth the divine Power produce a full-grown corn, with *ſtalk*, and *ear*, and *ſeeds*; and ſo from every other

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* Ver. 34. [Awake to righteouſneſs, and ſin not:] Δικαίως here is very hardly to be conſtrued *to righteouſneſs*; and though μὴ ἁμαρτάνετε may be rendered *ſin not*, that is but the *ſecondary* ſenſe of that word, [Awake to right reaſon, and do not ſo groſsly miſtake,] ſeems to be the natural conſtruction. And as the 33d verſe countenances our tranſlation, ſo the latter part of this verſe ſeems to favour this latter rendering of the whole period.

† Ib. See Matth. xxii. 29.

eth it a body as it hath pleaſed him, and to every ſeed his own body.

ther ſeed, a *plant* in its proper ſize and figure. Though you are no more able to know *how*, than how God can raiſe the *dead*. A. D. 57.

39 All fleſh *is* not the ſame fleſh: but there is one *kind of* fleſh of men, another fleſh of beaſts, another of fiſhes, *and* another of birds.

39. Look into the make and contexture of *animals*; that of men, fiſhes, beaſts, and birds, what a vaſt *variety* there is in them; and yet they all proceed from one and the ſame original *matter**.

40 *There are* alſo celeſtial bodies, and bodies terreſtial: but the glorify of the celeſtial *is* one, and the *glory* of the terreſtrial *is* another.

40. Look and compare the *heavenly* and *earthly* bodies with each other. There is as much difference between a clod of *earth*, and the glorious bodies of the *ſun* and *ſtars*, as there can be between the *corruptible* and the *glorified* bodies of *men*.

41 There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for *one* ſtar differeth from *another* ſtar in glory.

41. Nay, there is as much difference in ſome of the *heavenly* bodies from one another, the *ſun* and *moon*, *planets*, and *fixed ſtars*; ſome whereof ſhine by a borrowed and *reflexed* light, others by an innate light of their *own*; and are of as different a *kind* as can be, yet out of the ſame original matter did God compoſe them all.

42 So alſo *is* the reſurrection of the dead. It is ſown in corruption, it is raiſed in incorruption;

43 It is ſown in diſhonour, it is raiſed in glory: it is ſown in weakneſs, it is raiſed in power:

42. & 43 Now, apply this to the *reſurrection*, and ſee if the ſame divine Power that could thus bring fleſh, fiſh, plants, ſun, earth, planets, and fixed ſtars, out of one and the ſame *maſs*, and all originally out of *nothing*, cannot be able to raiſe an incorruptible out of a corruptible body,

* See Gen. i. 2.

A. D. 57. dy, and turn a *weak* and *decaying* one into one that ſhall be *glorious* and *powerful**.

44 It is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body.

44. The bodies indeed we now live in, and that die here, are mere *animal* bodies, ſubject to decays, ſickneſs, and death; and this makes your *philoſophical teachers* conclude, that when we have thrown them off, and once got rid of them, we ſhall never be joined to *bodies* more. But this concluſion proceeds from their ignorance of this *great truth*, that the God who has inveſted us at preſent with theſe *animal* bodies, will one day clothe us with *ſpiritual* and heavenly ones.

45 And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam *was made* a quickening ſpirit.

45. † And as we read (Gen. ii. 7.), That Adam the *firſt* man, from whom we all received our weak and animal bodies, was made a *living ſoul*; ſo is it as true that Chriſt the *ſecond* Adam, has not only *life*, *but life in himſelf*, and a *power to raiſe others to life*. (See John i. 4. and verſe 21, 26.)

46 Howbeit, that *was* not firſt which is ſpiritual, but that which is natural; and afterward that which is ſpiritual.

46. As therefore the *firſt* man Adam was made before CHRIST was ſent to be our *Saviour*, ſo muſt *we*, in order of time, be clothed with our *animal* and mortal bodies derived from the *one*, before we can be inveſted with our *ſpiritual* and immortal ones from the *other*.

47 The firſt man *is* of the earth, earthy: the ſecond man *is* the Lord from heaven.

48 As *is* the earthy, ſuch *are* they alſo that are earthy: and as *is* the heavenly, ſuch *are* they

47, 48, & 49. Weak and mortal we muſt needs be *here*, being extracted from one that was *himſelf* ſo. But when we ſhall be begotten again from the dead by Chriſt, the ſecond Adam, our heavenly Saviour, our *bodies* ſhall alſo

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* See Philip. iii. 21.

† Ver. 45. See ver. 21. 22, &c.

they alſo that are heavenly.

49 And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly.

alſo partake of the heavenly and immortal qualities of *his* and live eternally without ſickneſs, decay, or death. A. D. 57.

50 Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

50. To thoſe then who ſcoffingly demand what ſort of bodies good Chriſtians ſhall have at the reſurrection? the ſum of my anſwer is, that I allow they cannot be ſuch mortal and crazy carcaſes as we *now* carry about with us; for a corruptible *body* can no way ſuit with an incorruptible *ſtate*.

51 Behold, I ſhow you a myſtery; We ſhall not all ſleep, but we ſhall all be changed.

51 But the bodies of all true Chriſtians, whether of ſuch as are alive at CHRIST's coming to judgment (as ſome will be) or of ſuch as are dead before it, ſhall undergo, at that time, a glorious change; which is a thing you ſeem to have had yet no notion at all of.

52 In a moment, in the twinkling of an eye, at the laſt trump (for the laſt trumpet ſhall ſound) and the dead ſhall be raiſed incorruptible, and we ſhall be changed.

52 A change, I ſay, at this grand ſummons, that will be as ſudden and quick, as it will be great and happy; when the dead bodies of the ſaints ſhall be raiſed up to a glorious and immortal conſtitution; and thoſe that are then alive, ſhall be transformed into the ſame brightneſs and immortality.

53 For this corruptible muſt put on incorruption, and this mortal *muſt* put on immortality.

53. For, as I before obſerved, it is abſolutely neceſſary, that theſe * corruptible and mortal bodies ſhould be changed for in-

* Ver. 53. [This corruptible muſt put on incorruption. Τὸ Φθαρτὸν τοῦτο, &c. And ſo Juſtin Martyr in Epiſt. 2. § 10. Καὶ μὴ λεγέτω τις ὑμῶν ὅτι αὐτὴ σὰρξ ἡ κρίνεται, ἤδη ἀνίσταται—ὃν τρόπον γαρ ἐν τῃ σαρκὶ ἐκλήθητε, ἐν τῇ σαρκὶ ἐλύσισθε—ὕτως καὶ ἡμεις ἐν ταύτῃ τῇ σαρκὶ ἀπολημψόμεθα τον μισθὸν.

A. D. 57. corruptible and immortal ones, before they can be fit to be joined again to our glorified and happy ſouls.

54 So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.

54. And thus by our attainment to this happy and immortal ſtate, will thoſe prophetical words be fulfilled in the moſt eminent acceptation, *death ſhall be ſwallowed up of life, and conquered for ever,* (Iſai. xxxv. 8.)

55 O death, where *is* thy ſting? O grave where *is* thy victory?

55. Then may every good Chriſtian ſing the triumph over death in the language of another prophet (Hoſ. xxiii. 10.) *O death where is thy ſting to hurt us! O grave, where is thy victory over us!*

56 The ſting of death *is* ſin; and the ſtrength of ſin *is* the law.

56. *Sin* was the firſt and baneful *cauſe*, and is the only *terror* of *death*; and the malignancy of *ſin* is from this, that it is the tranſgreſſion of a juſt and righteous law of God.

57 But thanks *be* to God, which giveth us the victory, thro' our Lord Jeſus Chriſt.

57. But, bleſſed be GOD! our *Chriſtian* religion ſets us eternally free from them *both*.

58 Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

58. Wherefore, dear brethren, be ſtedfaſt in this grand article; ſtrive to *excel* in your faith in it; and live ſo as to enjoy the bleſſings of it; remembering what a glorious recompence it will be for all your Chriſtian labours and endeavours.*

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* Ver. 58. [Always abounding——περισσευοντες always excelling.

CHAP. XVI.

Their laſt Inquiry about collecting Contributions for the poor Chriſtians of Judea. He gives directions how to do it. Promiſes again to come and ſee them. Recommends Timothy to them. Repeats his Exhortations to Unity and Peaceableneſs. Recommends Stephanus, Fortunatus, Achaicus, to them. Concludes with Salutations.

1 NOW concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye.

1. AS to your laſt inquiry about the collection deſired of you for the poor Chriſtians of Judea, I would have you obſerve the ſame method I preſcribe to the Galatian churches, viz. A. D. 57.

2 Upon the firſt *day* of the week, let every one of you lay by him in ſtore, as *God* hath proſpered him, that there be no gatherings when I come.

2. That every Sunday, each of you put what he can ſpare into a common * ſtock, that ſo when I come I may find it altogether. * Θησαυρ-ίζων.

3 And when I come, whomſoever you ſhall approve by *your* letters, them will I ſend to bring your liberality unto Jeruſalem.

4 And if it be meet that I go alſo, they ſhall go with me.

3. & 4. And when I am with you, I ſhall ſend ſuch perſons with it as you ſhall recommend, and will write letters by them to Jeruſalem; and, if it be requiſite, I will go with them myſelf, to make your liberality the more acceptable.

5 Now I will come unto you, when I ſhall paſs through Macedonia; (for I do paſs through Macedonia.)

5. In the meanwhile, aſſure yourſelves, I ſhall certainly ſee you, when I am arrived at Macedonia, which place I muſt take in my way.

A. D. 57.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.

6. And it is very probable I may not only just call upon you, but stay out the winter with you, and accept of provisions and assistance from you for my further travels.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

7. & 8. Intending you therefore a good long visit, I would not have you to think me tedious, if I stay here at Ephesus till Pentecost, i. e. Whitsuntide.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

9. For I find I am likely to have a good large (and I hope a successful) work * of preaching, and converting here, though my adversaries (especially those of the Jewish party,) are very numerous.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

10. If Timothy comes to you beforehand, pray treat him respectfully, and make him easy. Let him have no disturbance from your *factions*; for he comes upon the same work, and with the same authority as *myself*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come

† Tim. iv. 12.

11. Let none of your new teachers despise him for his † *youth*; but be thou all ready to supply him with necessaries for his

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* Ver. 9. Θύρα ἀνέωγε, & ἀντικείμενοι πολλοὶ, [A door opened, and many adversaries.]

He seems plainly to allude to the *Ostia Circus Maximi*; from whence the race horses and chariots were wont to be started. And this is very much countenanced by the phrase ἀντικείμενοι, those *adversaries* answering to the *antagonists* in the *races*, against whom the apostle was to *run*, as it were, and strive to outdo.

This it not taken notice of by Faber or Dr. Hammond, but is handsomely explained by Jacobus Lydius, in his *Agonistica Sacra*, cap. 30.

come unto me: for I look for him with the brethren.

his return back to me; for I, and all my * company, ſhall earneſtly expect him, and thoſe that are to come with him hither. A. D. 57.

12 As touching *our* brother Apollos, I greatly deſired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he ſhall have convenient time.

12. We would fain have had brother Apollos come with this letter to you, but he excuſed himſelf at this juncture, and promiſes to ſee you at a more proper ſeaſon.

13 Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.

13. And now to conclude my advices to you: Be upon your guard againſt all the deſigning heads of your *factions;* ſtand firm to the doctrines at firſt delivered to you, and behave yourſelves with manly courage and reſolution.

14 Let all your things be done with charity.

14. Let all your behaviour, both in your public aſſemblies, and in private converſation, be with a conſtant eye to the good of your brethren, and the church's peace.

15 I beſeech you, brethren (ye know the houſe of Stephanus, that it is the firſt fruits of Achaia, and that they have addicted themſelves to the miniſtry of the ſaints,)

15. I deſire you to pay a particular † regard to Stephanus and his family. They were (you know) the firſt ‡ converts I made in Greece, and have ever ſince been induſtrious in inſtructing || and managing your church, and in ſupporting and maintaining its miniſters.

16. Where-

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* Ver. 11. Ἐκδέχομαι αὐτὸν μετὰ τῶν ἀδελφῶν, or, I and the brethren expect him. So in ver. 12.

† Ver. 15. Οἴδατε, Ye know, or rather [know,] i. e. reſpect the houſe of Stephanus.

‡ Chap. i. 15.

|| [Εἰς διακονίαν τοῖς ἁγίοις, To the miniſtry of the ſaints.] I ſhould chooſe to interpret this of *teaching* and *governing*, rather than in any other ſenſe of *miniſtring*, becauſe the following

A. D. 57. 16 That ye ſubmit yourſelves unto ſuch, and to every one that helpeth with *us*, and laboureth.

16. Wherefore hearken to, and be guided by them; and inſtead of *new teachers*, let *them*, and all my fellow-preachers, be your Chriſtian leaders.

17 I am glad of the coming of Stephanus, and Fortunatus, and Achaicus: for that which was lacking on your part, they have ſupplied.

18 For they have refreſhed my ſpirit and yours: therefore acknowledge ye them that are ſuch.

17. & 18. I am very glad you ſent *him*, and Fortunatus, and Achaicus, with your letter of inquiries to me; for they have given me a much fuller account of the ſtate and diſpoſition of your church, than I ſhould otherwiſe have had; and prevented a great many jealouſies and ſuſpicions between you and me, to the ſatisfaction of us both: Reſpect and value ſuch men therefore as give ſo favourable a character of you.

19 The churches of Aſia ſalute you. Aquila and Priſcilla ſalute you much in the Lord, with the church that is in their houſe.

19. The churches of the Leſſer Aſia ſalute you; ſo does Aquila, his wife, and Chriſtian family, with all good Chriſtian wiſhes.

20 All the brethren greet you. Greet ye one another with an holy kiſs.

20. All the Chriſtians here ſalute you. Salute each other, for my ſake, with the kiſs of love in your aſſemblies.

21 The ſalutation of *me* Paul with mine own hand.

21. I here ſalute you with my own hand-writing.*

22. Whoever

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lowing words ſeem plainly to favour it, verſe 16. But indeed διακονία τοῖς ἁγίοις, is properly ſupplying the ſaints by way of *charity*, as διακονία τῶν ἁγίων, is doing it by way of *teaching*. However I thought it not inconvenient to expreſs both ſenſes.

* Ver. 21. [With my own hand]——The reſt of the epiſtle being written by his amanuenſis. See Rom. xvi. 26. 2 Theſſ. iii. 17.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

22. Whoever among you maliciously and obstinately breaks the peace and credit of the Christian church, by wicked *factions*, or scandalous *vices*, let him be excommunicated, and *left to the terrible judgment of God* *, till he repents and reforms. (See chap. v. 5. and 2 Cor. ii. 6, 7, 8.) A. D. 57.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

23. & 24. May the love and favour of our Lord Jesus Christ be ever with you. My own hearty love and Christian good wishes to you all. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi, by Stephanus, and Fortunatus, and Achaicus, and Timotheus.

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* Ver. 22. Maranatha is a Syriac phrase, and signifies as much as *The Lord cometh*, to punish him.

A

PARAPHRASE

ON THE

SECOND EPISTLE OF ST. PAUL

TO THE

CORINTHIANS.

PREFACE.

THIS *epiſtle* was written upon the ſame occaſion, and follows the ſame argument with the former. A conſiderable part of it refers to the ſucceſs his *firſt* epiſtle had in the Corinthian church; which appears to be different according to the tempers of the perſons concerned in it. The more ſound and well affected were duly moved by it, and ſhowed a ready compliance to the apoſtle's directions, which he here glories in and commends them for; while ſeveral both of the *Gentile* and *Jewiſh* faction remained ſtiff in their oppoſition to him, both in doctrines and practices. With theſe *latter* the apoſtle renews his argument, moſt prudently mixed up of calm reaſonings, kind perſuaſions, and threatnings of ſeverity toward the perverſe and incurable. Whatever incidental arguments or exhortations are interſperſed with theſe, the *reader* ſhall be methodically adverti-ſed of at the entrance of the ſeveral chapters.

CHAP.

CHAP. I.

The Apoſtle preſents himſelf to them as a deſpiſed and ſuffering Apoſtle. He bleſſeth God for his ſupport under, and Deliverance from his Afflictions, as being of great Benefit both to himſelf and them. Comforts himſelf under the divine Protection, and his own Sincerity. Returns upon their factious Teachers for miſinterpreting his not coming to Corinth ſo ſoon as he propoſed. Shows himſelf conſiſtent in what he ſaid and taught, and gives the true Reaſon of his not ſeeing them at the time appointed.

1 PAUL an apoſtle of Jeſus Chriſt by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the ſaints which are in all Achaia:

2 Grace be to you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 Bleſſed *be* God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort:

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourſelves are comforted of God.

1. & 2. PAUL an apoſtle of Jeſus Chriſt, called to that great office by an expreſs and * particular revelation of God; and Timothy my Chriſtian brother; to the Corinthian church, and to all the Chriſtians of Achaia; wiſhing you all divine favours and bleſſings from God our Father, and Jeſus Chriſt our Lord and Saviour. Written A. D. 57. the latter end of the year.

* Acts ix. and xxvi.

3. & 4. Firſt expreſſing my hearty thanks to God the Father of our Lord Jeſus Chriſt, the ſupreme Author of all our mercies and comforts, for ſo aſſiſting and ſupporting me under all my ſufferings and diſtreſſes, that I am enabled to make *others* partake of the comforts he beſtows on *me*.

5. For

A. D 57. 5 For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.

5. For I muſt thankfully acknowledge that Chriſt has never laid any ſufferings upon me for the ſake of his religion, but what has given ſome proportionable bleſſing to ſweeten and countervail.

6 And whether we be afflicted *it is* for your conſolation and ſalvation, which is effectual in the enduring of the ſame ſufferings which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſalvation.

6 Whereof *your* church is a very ſatisfactory inſtance: for my ſufferings and afflictions have had this good effect upon *you*, to encourage you to ſuffer patiently after *my* example; and my bleſſings and comforts are ſo many arguments to *you* to depend ſteadily and joyfully upon the ſame infinite Power and Wiſdom as *I* do.

7 And our hope of you *is* ſtedfaſt, knowing that as you are partakers of the ſufferings, ſo *ſhall ye be* alſo of the conſolation.

7. Being fully aſſured, that as you partake with *me* in the ſufferings for your religion, you ſhall not fail of a proportionable ſhare in its preſent and future bleſſings.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life:

8. My *own* ſufferings I ſpeak of, are thoſe I lately underwent in the *leſſer* * Aſia, where I was ſo ſore and ſo hardly uſed, that I had ſcarce any expectation to outlive them.

9 But we had the ſentence of death in ourſelves, that we ſhould

9. But I make uſe of the deſperate condition I was then in, as an argument for an entire con-

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* Ver. 8. & 10. [Εν τῇ Ἀσίᾳ, in Aſia, and ἐκ τηλικούτου θανάτου, From ſo great a death.] See Acts xiv. the xvi. and xix. chapters. To which of theſe conflicts the apoſtle particularly refers, is not certain; moſt probably he reſpects them *all*, for ſeveral good Greek and Latin copies read it, ἐκ τηλικούτων θανάτων, and ἐκ τηλικούτων κινδύνων, a tantis periculis. From *ſuch* and ſo *many deaths* or *dangers*.

ſhould not truſt in ourſelves, but in God which raiſeth the dead.

confidence in God, without whom no human ſtrength can avail anything; but *by* whoſe power even the dead ſhall be raiſed to life again. A. D. 57.

10 Who delivered us from ſo great a death, and doth deliver: in whom we truſt that he will yet deliver *us*.

10. And I reſt fully ſatisfied, that the ſame good Providence that has already delivered me from ſuch and ſo many diſtreſſes, will not fail to protect me in the future courſe of my miniſtry in his ſervice.

11 You alſo helping together by prayer for us, that for the gift *beſtowed* upon us by the means of many perſons, thanks may be given by many on our behalf.

11. For which I have had, and truſt ſhall ſtill have, the concurrence of *your* prayers with my *own*; and then as you *all* contribute toward my ſafety and protection, you may *all* have the pleaſure of rejoicing and giving thanks for it along with me.

12 For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards.

12. As to *myſelf*, whatever the diſpenſations of Providence toward me, or the ill opinion ſome men may have of me, be, this inward comfort I always enjoy, and will glory in, that I have performed my *Chriſtian miniſtry* in every place, agreeably to the abilities God has beſtowed on me, preaching the goſpel-doctrine † free of any ſiniſter or private deſigns; and exerciſing my *ſpiritual* ‡ *gifts* without any mixture of oſtentation or

† Ver. 12. [In ſimplicity, not with fleſhly wiſdom, &c.] He plainly ſtrikes at the cunning inſinuations of their *philoſophical* and *rhetorical teachers*. Οὐκ ἐν πανουργίᾳ, οὐδὲ πονηρίᾳ, οὐδὲ ἐν δεινότητι λόγων, ἢ ἐν συμπλοκῇ σοφισμάτων. Chryſoſt.

‡ Ib. [But by the grace of God,] i. e. by exerciſing his ſpiritual gifts. Ἀλλ' ἐν τοῖς σημείοις καὶ τέρασιν οἷς χάρις ἦσαν. Theophylact.

A. D. 57. or human artifices to ſet them off. And eſpecially among you Corinthians.

13 For we write none other things unto you, than what you read or acknowledge, and I truſt you ſhall acknowledge even to the end.

13. And this *ſincerity* of mine, is what you have always read in my *writings*, and heard from me in my *preaching*; you were *all* very ſenſible of, and free to acknowledge it when I was with you; and I hope you are ſo ſtill, and always will be.

14 As alſo you have acknowledged us in part, that we are your rejoicing, even as ye alſo *are* ours in the day of the Lord Jeſus.

14. A great *many* of you, I can ſafely and gladly ſay, have owned and gloried in *me* as your true apoſtle and teacher; and *I* will accordingly glory and rejoice in *them* at the great day of Chriſt's judgment, as diſciples converted and ſaved by *my* doctrine and miniſtry.

15 And in this confidence I was minded to come unto you before, that you might have a ſecond benefit:

15. And with this full confidence and ſatisfaction in ſuch of you as do thus reſpect and eſteem me, was I fully intended to come * and viſit your church a ſecond time, for your further inſtruction and confirmation in the Chriſtian religion.

* Acts xx.

17 And to paſs by † you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

† See 1 Cor. xvi. 6, 7.

16. Deſigning not † to call upon you in my way to *Macedonia*, but to come to you from thence, and to take proviſions of you for my voyage * to Jeruſalem.

17 When I therefore was thus minded, did I uſe lightneſs? or the things that I purpoſe, do I purpoſe according to the fleſh, that

17. And what if I did not actually come according to my firſt purpoſe? Have any of your *new factions* any reaſon from thence to ſay I am an uncertain, fickle, and deceitful man ‡, acted purely by

‡ Ver. 17. In the Hebrew and Helleniſtic languages *yea* is as much as to *affirm*, *nay* to *deny*. For a man to have his *yea*, *yea*,

that with me there should be yea, yea, and nay, nay?

by self-interest, and have no regard to my word? A. D. 67.

18 But *as* God *is* true, our word toward you was not yea and nay.

18. GOD can testify my preaching and conversation among you has shown me to be quite another sort of person, always uniform in my conduct, and consistent with myself.

19 For the Son of God, Jesus Christ who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

19. As to the christian doctrine delivered to you by myself and by *Timothy* *, and *Silvanus* under me (especially that principal point of CHRIST's being *a crucified* †† *and risen Saviour*) you know it was *one and the same* from us all. †† Acts xviii. 5.

20 For all the promises of God in him *are* yea, and in him amen, unto the glory of God by us.

20. For I founded the certainty of all the gracious promises in the dispensation of the gospel preached by us the apostles of Christ, on his being * a *crucified redeemer*, and a *risen Saviour*.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God:

21. The truth of which Christian doctrine *God* has sufficiently demonstrated both to you and me, and confirmed us in the belief of it, by the miraculous gifts of his *holy spirit*.

22 Who hath also sealed us, and given the earnest of the spirit in our hearts.

22. Which gifts are as perfect a *ratification* of his promises in Christ, as the *seal* set to a *deed* or *covenant*; and are a *pledge* of our future enjoyment of them, if we perform the conditions annexed to them. It is very unjust therefore, for a per-

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yea, and his *nay*, *nay*, is to be *true* and *faithful*; but to be *yea* and *nay* at the same time, is to be *false* and *contradictious*. Wherefore the Rev. Dr Mill has well observed the true reading of this place to be τὸ ναὶ καὶ τὸ οὔ, *yea and nay*, according to the antient copy of Beza. For to double the phrases, makes the sense directly contrary to the scope of the apostle.

* Ver. 19, 20. See 1 Cor. i. 23. ii. 2. v. 1, 2, &c.

A. D. 57. ſon thus qualified with all the marks of a true *apoſtle*, and ſo conſtant and conſiſtent in his doctrine as *I* am, to be accounted an *inconſtant* and a *ſelfiſh* man.

23 Moreover, I call God for a record * upon my ſoul, that to ſpare you I came not as yet unto Corinth.

23. But to tell you the true reaſon of my not coming at the time appointed, I call God to witneſs, it was neither out of diſregard to my *friends*, nor fear of my *enemies*, but purely out of tenderneſs to the *obſtinate* and *offending* part of you; to ſuſpend for a while the puniſhment I threatened, in a charitable hope of their amendment.

24. Not for that we have dominion over your faith, but are helpers of your joy: For by faith ye ſtand †.

24. When I ſpeak of *threatening* and *ſparing* offenders *I* would not be underſtood to challenge any *abſolute power* over you or your religious principles; no, I am only your *aſſiſtant* in *chriſtianity*; it is *Jeſus Chriſt* not *I*, in whom you believe as your *Lord* and *Maſter*.

CHAP. II.

He proceeds to ſhew the reaſon of his not coming to Corinth *ſo ſoon as he intended, to be his clemency towards the ſcandalous offenders. Expreſſeth his tenderneſs toward them all. Deſires that even the* inceſtuous *perſon ſhould be received into the* church *again upon his repentance. Declares his own ſincerity, and the difficult charge of the apoſtolical office: With a reflection upon their new teachers that oppoſed him.*

1 BUT I determined this with myſelf,

1. THE love I have for you, was indeed the reaſon why I

* Ver. 23. *Upon my ſoul*—Ψυχήν—*Upon my life*—As much as to ſay, *May I die if it be not true.*

† Ver. 24. Τῇ γὰρ πίστει ἑστήκατε.—*For ye have ſtood in the faith*, i. e. *of Jeſus Chriſt* not of *me*.

ſelf, that I would not come again to you in heavineſs.

I came not to Corinth at the appointed time, when I found my preſence would be a matter of A. D. 57. grief to your church on account of the ſeverities I ſhould have been obliged to exerciſe.

2 For if I make you ſorry, who is he then that maketh me glad, but the ſame which is made ſorry by me?

2. And had I done it, what comfort could I have had among a people I ſo much love, and yet am forced to puniſh ſome in ſo ſevere a degree? Nothing but their repentance could have alleviated my grief.

3 And I wrote this ſame unto you, leſt when I came, I ſhould have ſorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is *the joy* of you all.

3. I have therefore written to you and told you my mind beforehand, that by a timely reformation of the diſorders in your church, I might not have the vexation of puniſhing inſtead of the pleaſure of congratulating, when I come to viſit you. And I hope you have a regard to *my* peace and ſatisfaction, as if it were your *own*.

4 For out of much affliction and anguiſh of heart, I wrote unto you with many tears; not that you ſhould be grieved, but that ye might know the love which I have more abundantly unto you.

4. When I wrote to you ſuch ſevere orders for the excommunicating * your obſtinate tranſgreſſors, I was ſo far from having any *delight* in puniſhing, that on the contrary, that direction came from me with the deepeſt ſorrow, and aroſe from the neceſſary regard I have to the good of your whole church, by procuring their reformation.

5 But if any have cauſed grief, he hath not grieved me, but in part: that I may not overcharge you all.

5. If the *inceſtuous perſon* in particular, has, by his crime and puniſhment, become a ſcandal and an occaſion of grief, *you* have your ſhare in it as well as *I*. I will not take it to myſelf in particu-

* See 1 Cor. v. 4. 5. and xvi. 22.

A. D. 67 lar, becauſe I am unwilling any way to bear too hard upon *you* or *him*.

6 Sufficient to ſuch a man *is*, this puniſhment, which *was inflicted* of many.

6. And ſince I find you have purſuant to my direction, unanimouſly excommunicated him, that's enough; if he will repent, we will no further aggravate either his ſin or puniſhment.

7 So that contrarywiſe, *ye ought* rather to forgive *him*, and comfort *him*, leſt perhaps ſuch a one ſhould be ſwallowed up with over much ſorrow.

7. On the contrary, upon his giving ſigns of true reformation, I adviſe you to be tender to him, and reſtore him again to the communion of the church, leſt by excluding him too long, you cauſe him to deſpair.

8 Wherefore I beſeech you, that ye would confirm *your* love towards him.

8. Wherefore I earneſtly deſire of you to ſhow him, that the puniſhment of him proceeded from a hatred of his *crime*, not of his *perſon*, and was only intended for his benefit.

9 For to this end alſo did I write, that I might know the proof of you, whether ye be obedient in all things.

9. And then when I ſhall have reformed and reſtored the offender to the church, and at the ſame time proved *your* obedient temper toward me, I ſhall have attained the main purpoſe of my firſt epiſtle.

10 To whom ye forgive any thing, I *forgive* alſo; *for* if I forgave any thing, to whom I forgave *it*, for your ſakes *forgave* I *it* in the perſon of Chriſt;

11 Leſt Satan ſhould get an advantage of us; for we are not ignorant of his devices.

10. & 11. Be aſſured therefore that whatever notorious offender you ſhall, upon his repentance, unanimouſly receive again into communion, he has *my* pardon, which I give him by my apoſtolical authority derived from Jeſus Chriſt, and out of a tender regard to you; leſt the *devil* ſhould take occaſion from the ſeverity wherewith ſuch a one hath been treated, to drive him to deſpair. For I am well aware, *that* it is one of his devices for the ruin of mankind. It was he that hurried *Judas* into *deſpair*. after having firſt tempted him to be treacherous and diſhoneſt.

12. & 13. And

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

12. & 13. And to give you a further instance of the real concern I have for you, to shew you that my not coming to you at the time prefixed was not the effect of any disrespect: I tell you, that as soon as I came to Troas, in my way to you, and found there sufficient work to detain me, and Titus not being there to give me an account of the success of my last letter, and of your welfare, I was under the utmost uneasiness, left the place, and went immediately into Macedonia in search of him. A. D. 57.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

14. At which place I found him, and received of him a very comfortable account of your church in general; wherefore I bless God for the success he is pleased to bestow on my labours, in propagating the comfortable knowledge of the christian religion.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

15. And, indeed, whatever the success of my ministry be, though some (nay the greater part of) men refuse to hearken to the evidence offered for the truth of the gospel, and perish by their obstinacy, while others embraced it and are saved; yet are my sincere endeavours acceptable to *God* in respect to all.

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life; and who *is* sufficient for these things?

16. It is true, some people are of ingenuous and well-disposed minds, capable of being easily led into the true faith and means of salvation; while the majority are so obstinate and corrupt, that our utmost endeavours, and the clearest evidences we can lay before them, will not prevail with them to love truth, or keep them from destruction. The gospel ministry is therefore a difficult and laborious

A. D. 57. charge; take heed what *leaders* you follow, for it is not every *pretender* that is equal to so great a work *.

17 For † we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

17 But rely upon *me* and my fellow apostles, who do not, like † your *new teachers*, adulterate and pervert the gospel-doctrines to make ourselves *heads of parties*, regarding private ‡ gain and applause; but preach them in the same plainness and purity, in which CHRIST himself delivered them to us; always remembering, that God's all-seeing eye is upon all our ways; and that to him we must give an account of our behaviour in our christian ministry.

CHAP. III.

What the apostle says of himself *and his* own *sincerity, is to be only taken as a* vindication *from the aspersion of their* false teachers, *and not as any needful* recommendation *of himself to theirs, or any other churches. Their conversion to christianity by his preaching and* miracles, *was a sufficient recommendation. Plain and undisguised preaching best becomes*

* Ver. 16. *And who is sufficient for these things?* Beside the paraphrase, which I take to be most agreeable to the main scope of the apostle, there is another way of supplying the sense of this clause, viz. *None can answer all the ends and desired effects of his preaching; but still our sincerity of endeavours renders us acceptable to God, as if we had attained them with all men alike.*

† Ver. 17. *For we are not as many.* Ως οἱ πολλοὶ the *many*, the *generality*, the *major part*. Which shows that the principles of these *factions* St Paul wrote against, had spread themselves to a very formidable degree.

Note, The word πολλοὶ is used with the *article* but *four* or *five* times in the *New Testament*, and is then very emphatical, alway denoting, the *many*, the *major part*, or *all mankind*.

‡ Καπηλεύοντες, *Mixing, selling, bartering for gain.* See note upon Chap. iv. 2.

comes the gospel *dispensation; shewn from a comparison be-* A. D. 57.
tween it *and the* Jewish *law, in respect of the obscurity and figurative nature of the* one, *and the plainness and perspicuity of the other. The* gospel *ministry more honourable than that of the* law.

1 DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

1. BY thus insisting upon my own sincerity (Ch. ii. 17.) I would not have any of you imagine I wanted any recommendations to *your* church, or needed *your* good word to set me off to any *other* christian churches; as I find some of your *new* teachers get themselves recommended to *you*.

2 Ye are our epistle written in our hearts, know and read of all men.

2. My own mind satisfies me, and I appeal to the world, whether *your* conversion to the christian religion, by *my* doctrine and miracles, be not a sufficient recommendation of me as a true *apostle*.

3 For as much *as ye are* manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not * in tables of stone, but in fleshly tables of the heart.

3. Those evidences, by which you were fully convinced of the truth of Christ's religion, are beyond the applause of any tongue or pen; and are as clear a demonstration of a divine hand, as that of the *Ten Commandments* written upon the tables of stone * (Exod. xxxi. 18.) And the efficacy of the *gospel* is as much greater than that of the *law*, as can be expressed by comparing that which is written in a *book*, with that which is imprinted inwardly in the very *heart and soul itself*.

* Ver. 3. *Not in tables of stone.* By the comparison here made use of between the *legal* and *gospel* dispensation, it appears that the apostle's argument for vindicating his apostolical ministry in this chapter, was levelled at their teachers of the *Judaizing* faction, and is continued on through the ivth and vth chapters.

A. D. 57.

4 And ſuch truſt have we thro' Chriſt to God-ward:

4. And I am aſſured from thence, that God will not only juſtify my ſincerity, but will conſtantly aſſiſt me, and ſtill give ſucceſs to my *chriſtian* miniſtry.

5 Not that we are ſufficient of ourſelves to think any thing as of ourſelves; but our ſufficiency *is* of God.

5. It is upon *him*, and the power of his *ſpirit*, and the doctrines of his *revelation*, that I rely; not upon any ſufficiency of my *own* reaſoning and abilities, for converting mankind to the belief of the *goſpel* religion.

6 Who alſo hath made us able miniſters of the new teſtament, not of the letter but of the ſpirit: for the letter killeth, but the ſpirit giveth life.

6. *His* help vouchſafed to me, not my *own* qualifications, enables me to propagate the doctrines of the new covenant with ſucceſs; a covenant far exceeding the *Moſaic* in its doctrines and privileges. For while our breaches of the *moral*†, and the natural inſufficiency of the *ceremonial* law, leave us ſtill *ſinners*, and obnoxious to death and punihment, the *ſpritual* and powerful religion of the *goſpel* reſtores us to divine favour, *life*, and happineſs.

‡ *But if,* εἰ δὲ *and if.*

7 But ‡ if the miniſtration of death written *and* engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which *glory* was to be done away.

8 How ſhall not the miniſtration of the ſpirit be rather glorious?

7. & 8. ‡ And as the diſpenſation itſelf is more excellent, ſo the chriſtian *miniſtry* is proportionably more honourable than the *moſaical prieſthood*. For if God was pleaſed to ſhew a teſtimony of reſpect to Moſes, the miniſter of an imperfect and temporary diſpenſation, by giving a ſupernatural brightneſs to his face, at its firſt delivery at Mount *Sinai*; (which brightneſs, like the *law* he gave, laſted but for a while) how much more honourable do you think God intends *Chriſt* and *his apoſtles* to be eſteemed, who deliver a diſpenſation *eſſentially* good, pure, and *ſpiritual*?

† See Jer. xxxi. 31, &c. Heb. viii. Rom. vi. 4, 15,

9 For if the miniſtration of condemnation *be* glory, much more doth the *miniſtration of righteouſneſs exceed in glory.

9. If, I ſay, ſuch tokens of divine regard attended that law which was defective, and but preparatory to a future and perfect method of ſalvation; much more honourably muſt the chriſtian religion and its miniſtry be eſteemed, which ſupplies all the defects of the other, and gives full pardon, life,* and happineſs, to all true believers; while the Jewiſh law left all that were ſubject to it under guilt, and liable to puniſhment. A. D. 57.

10 For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

10, & 11. Indeed the difference is ſo great as to admit of no compariſon between a religion and a miniſtry that is ſhort and temporary, and one that carries ſuch internal excellency, as to make it conſtant and unchangeable to the end of the world.

12 Seeing then that we have ſuch hope, we uſe great plainneſs of ſpeech.

12. Now this ſuperior excellency of the goſpel religion, and aſſurance I have of ſucceſsfully preaching it, by the divine aſſiſtance, is ſufficient to juſtify that plainneſs and unaffected freedom of ſpeech, with which I deliver its doctrines, and vindicate the honour of its true miniſters. And you ought, upon this account, to be ſo far from undervaluing, as to reſpect me the more.

13 And not as Moſes, *which* put a veil over his face, that *the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed.

13. For we chriſtian apoſtles, have no occaſion to cover the ſenſe of our doctrines, as Moſes did his face. His covering his face, the full luſtre whereof the Iſraelites could not bear, ſignified the obſcure and typical nature of the law he was about to deliver; the ultimate

* Ver. 9. The miniſtration of righteouſneſs, τῆς δικαιοσύνης, of juſtification, as oppoſed to condemnation.

A. D. 57. ultimate design and meaning of which, was not understood by that people.*

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

14, & 15. Nor indeed do their posterity yet understand those types and prophecies of the old testament, which are no way perfectly to be apprehended and fulfilled, but as they relate to Jesus Christ. And by their obstinate disbelief in him as their Messiah, the vail is, as it were, still upon their minds; and they can no more understand the true intent of their law and of the books of the prophets, that are read every Sabbath-day to them, than they could see the face of Moses, when he gave them the law.

16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

16. But as when Moses upon the Mount turned his face from the people towards God, he then took off his veil: So whenever the Jewish nation shall be converted to the christian faith, by duly and impartially comparing their law and prophecies with Christ and his religion, they will then perfectly see and understand the true intent and spiritual meaning of them.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.†

17. For Jesus Christ is that Messiah described and foretold by the Jewish prophets, and his religion and doctrine the full spiritual accomplishment, and ultimate signi-

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* Ver. 13. [That the children of Israel could not stedfastly look unto, &c. πρὸς τὸ μὴ ἀτενίσαι, &c. For that (or to denote that) the children of Israel did not attend to, or understand, the ultimate design of the law, that was designed to be, and is now, abolished.] The expression is plainly intended to denote the effect itself, not the cause of their ignorance. Moses was veiled to denote their ignorance; not that they were made ignorant by his putting on the vail.

ſignification of the ceremonial law. From which yoke of bondage this ſpiritual religion of Chriſt has ſet us free: giving us alſo liberty or deliverance from the ſlavery of ſin; from the rigour and terror of the law (the miniſtration of condemnation, and of death, ver. 7, 9.) And withdrawing that vail of ignorance which has covered the hearts of the Jewiſh nation for ſo long a time. Well therefore may ſuch a † religion ſet its miniſters above the vain flouriſhes of Gentile orators, and the obſcure traditions of Jewiſh doctors, and make them preach it with a noble freedom and undiſguiſed plainneſs of ſpeech. A. D. 57.

18 But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, *even* as by the Spirit of the Lord.‡

18. And thus by a clear underſtanding of the religion of the goſpel, we preach it to the world with plainneſs and ſimplicity; and in ſo doing, we are the true repreſentatives of Chriſt, our glorious maſter, by whoſe Spirit we are guided and directed, and are more and more like him who is light and truth himſelf. And we, and all good chriſtians, guided by the plain revelation of God's Spirit, and living up to Chriſt's commands, ſhall gradually become like to him here in true virtue, and more like him hereafter in glory and happineſs.

CHAP. IV.

The Dignity of the Goſpel Miniſtry, and the divine Power attending it, a great Encouragement to the Apoſtle's conſcientious

† Ver. 17. [There is liberty.] This liberty [ἐλευθερία] is either the ſame with [παῤῥησία, ver. 12.] freedom and plainneſs of ſpeech; or elſe freedom from the Jewiſh ceremonies. The latter is the ſenſe of the judicious Dr. Clarke, (Serm. vol. iii. and both ſenſes in vol. v. Serm. 17.) To which excellent Sermon upon this text, I may ſafely refer the reader for the cleareſt and beſt explication of this whole chapter. See alſo his Comment. on 40 Texts, No. 40.

‡ Ver. 18. Καθάπερ ἀπὸ Κυρίου πνεύματος.——[As by the Spirit of

tious Diſcharge of it, notwithſtanding the Reproaches of his Adverſaries; with a Reflection on their falſe Teachers. *Sufferings for Religion, and divine Deliverances from thoſe Sufferings, a plain Proof of a true* Apoſtle. *The future Proſpect, a Support under Chriſtian Sufferings.*

A. D. 57. 1 THEREFORE ſeeing we have this miniſtry, as we have received mercy, we faint not:

1. THE due ſenſe then I have of the honourableneſs of the chriſtian * miniſtry, and the divine aſſiſtance accompanying me in my ſincere diſcharge of it, is what gives me life and ſpirit to go through it, under all the reproaches of my adverſaries.

2 But have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but manifeſtation of the truth, commending ourſelves to every mans conſcience in the ſight of God.

2. In the performance of which office, I ſcorn to make uſe of thoſe private and unwarrantable practices that ſome of your new teachers have recourſe to, in order to exalt themſelves, and depreſs me. I deſire to recommend myſelf by nothing but the plainneſs and purity of my doctrine, which will be approved both of God, and of all well-diſpoſed men.

3 But if our goſpel be hid, it is hid to them that are loſt:

4 In whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.

3, & 4. Nor can what I have preached and written to you, be denied to be the pure and ſincere goſpel, unleſs by ſuch ſenſual and profligate men, whoſe affections are ſo wedded to their temporal advantages, that they have no reliſh of the wiſe and glorious purpoſes of the religion of Jeſus Chriſt the Son of God, the image of the Father, and the revealer of his will to mankind.

5 For we preach not ourſelves, † but Chriſt

5. For I have not given the leaſt occaſion to any to ſuſpect that

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of the Lord:] Or by the Lord (viz. CHRIST, who I ſaid, ver. 17. was) the Spirit. The ſenſe either way is, [That as Chriſt and his religion is the true ſpiritual meaning and fulfilling of the Moſaical law, ſo his apoſtles and miniſters are in their preaching and office more clear and illuſtrious, in proportion to the excellency and clearneſs of Jeſus Chriſt and his doctrine.

* See chap. iii. † See note on ver. 3. ib.

Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus ſake.‡

that I ſet up myſelf for a head of § a party, for any private advantage, but preach Jeſus Chriſt as the common Lord ‡ and head of all chriſtians; pretending myſelf to be, like the other apoſtles, nothing more than a miniſter under him, and ready to any kind of ſervice for your edification in his religion. A. D. 57.

6 For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts to *give* the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

6. His miniſter, I ſay, whom God the Father and Creator of all things, who by his word produced light from darkneſs, has declared to be the true Meſſiah, the laſt and moſt glorious revealer of his will to mankind; which, by the illumination of the holy Spirit, he has enabled us his apoſtles truly to underſtand, and preach to the world.

7 But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.

7. Theſe endowments of the Spirit conferred upon us weak and mortal men, fully prove, that the miracles we work, for the confirmation of the true religion, are effects of the divine power, and have no mixture of human || wiſdom, or contrivance.

8 *We are* troubled on every ſide, yet not diſtreſſed; *we are* perplexed, but not in deſpair;

9 Perſecuted, but not forſaken; caſt down, but not deſtroyed;

8, & 9. And this is further confirmed by that wonderful Providence that attended us under all the difficulties of our miniſtry, not ſuffering us to deſpair under the hardeſt calamities; delivering us even when there ſeems no hope of an eſcape, and raiſing us up from the very jaws of death.

10, & 11. And

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§ Ver. 5. [We preach not ourſelves,] i. e. not ourſelves as Lords, Ἀλλὰ Χριστὸν Ἰησοῦν Κύριον, but Chriſt Jeſus as the Lord.

‡ Ibid Διὰ Ἰησοῦν, for Jeſus ſake, or by or through Jeſus, i. e. by his commiſſion.

|| Ver. 7. See 1 Cor. ii. 4, 5.

A. D. 57. 10 Always bearing about in the body the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

11 For we which live, are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh.

10, & 11. And thus, as the continual ſufferings we undergo for his religion, are a conſtant reſemblance of his death and ſufferings for us, and a manifeſtation of our faith in them; ſo the marvellous protection and deliverance we have from them, are a reſemblance of his *reſurrection*, and a clear proof, that that ſaviour who can thus raiſe us from dangers and death, is himſelf riſen to an endleſs life and power.

12 So then death worketh in us, but life in you.

12. So that, while preaching the goſpel procures us, the apoſtles of Chriſt, perſecution even unto death; it gives you that embrace it, a full aſſurance of eternal life and happineſs.

13 We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have I ſpoken;* we alſo believe, and therefore ſpeak;

13. For our courage and conſtancy under theſe ſufferings is founded upon the ſame principle with that of the Pſalmiſt;* (Pſal. cxvi. 10.) Faith in the truth and power of God, *that in the midſt of the ſorrows of death made him declare, he yet hoped to walk before God in the land of the living;* and makes us alſo to continue to *preach* the true religion in the midſt of the utmoſt oppoſition and diſtreſs.

14 Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe us up alſo by Jeſus, and ſhall preſent us with you.

14. Being perfectly aſſured, that the God who raiſed up the Lord Jeſus from the grave, will, one day, in reward of all our ſufferings for his ſake, raiſe up us and

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* Ver. 13. *I believed, and therefore have I ſpoken.—Note,* I will not undertake to determine, whether theſe words were ſpoken by David, or by him in the perſon of Chriſt. For the latter ſentiment, let the reader ſee Mr. Pierce's Diſſertation on this paſſage.

and all true chriſtians from death, by the power of the ſame Jeſus, who will then preſent us to God his Father, as proper ſubjects of eternal happineſs. A. D. 57.

15 For all things *are* for your ſakes, that the abundant grace might, through the thankſgiving of many, redound to the glory of God.

15. For your ſakes then, as well as my own, I patiently undergo theſe hardſhips; that the more I convert and bring to the means of ſalvation, the greater glory and praiſe may redound to God.

16 For which cauſe we faint not, but though our outward man periſh, yet the inward man is * renewed day by day.

16. And upon theſe accounts, I proſecute my miniſtry with undaunted zeal; and while my body labours under perſecution, my mind is fortified with patience and reſolution.*

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory.

16. Being fully aſſured, that the ſhort afflictions of this life, will be recompenſed by a vaſt reward that bears no proportion to them.

18 While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, *are* temporal; but the things which are not ſeen, *are* eternal.

18. And having little or no regard to the ſatisfactions of the preſent viſible world, or concern about either its pleaſures or inconveniences, its comforts or afflictions, my aim is fixed upon the inviſible joys of another; the one being ſhort and momentary, the other perfect and eternal.

CHAP.

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* Ver. 16. *Is renewed*, i. e. τῇ πίστει, τῃ ἐλπίδι, τῃ προθυμίᾳ, with faith, hope, and courage. Chryſoſtom.

CHAP. V.

The ſame Argument continued. The Proſpect of future Happineſs, and the full Aſſurance of it by the Gifts of the Holy Spirit animates the Apoſtle in his Sufferings for the Goſpel; and makes him earneſtly (though not impatiently) wiſh to be freed from the Troubles of the preſent Life. Juſtifies his Behaviour againſt the Judaizing *Faction. Anſwers their Prejudices againſt him, for embracing the* Gentile *Converts as equally a Part of the Chriſtian* Church *with themſelves; and proves the Reaſonableneſs of his ſo doing.*

A. D. 57. 1 FOR we know, that if our earthly houſe of *this* tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

* Chap. v. 16, 17, 18.

2 For in ‡ this we groan earneſtly, deſiring to be cloathed upon with our houſe, which is from heaven:

3 If ſo be † that being cloathed, we ſhall not be found naked.

1. THUS, (I ſay *) I patiently endure all bodily afflictions, being aſſured, that after I have laid down this frail and earthy body, God will inveſt and adorn me with one that is heavenly and immortal.

2, & 3. In this bodily ſtate I labour under ſo many preſſures and difficulties, as cannot but make me wiſh, though not impatiently) after that heavenly tabernacle. Eſpecially upon the aſſurance, that when I leave † this I ſhall not fail of the other.

4. Indeed,

‡ Ver. 2. *In this we groan*—Ἐν τούτῳ, i. e. in this (bodily) tabernacle, if it agrees with σκήνει in the firſt verſe; or elſe ἐν τούτῳ may ſignify *now, in the mean while, at this time.* So ἐν οἷς ſignifies, Luke xii. 1. Acts xxiv. 18. See Noldius in Heb. Partic. [Bezoth.]

† Ver. 3. Εἴγε, *If ſo be*, or *ſince that*, ἐνδυσάμενοι, *being cloathed* (ſeveral copies read it ἐκδυσάμενοι, being *unclothed*,

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

4. Indeed the bodily uneaſineſſes are ſuch, that if it could be helped, I could wiſh to be tranſlated to my *heavenly* and happy manſion, without undergoing the pains of dying, and be releaſed from this painful life. A deſire which is but natural to one in a mortal and troubleſome ſtate and that is ſure of attaining, one day, to a condition of perfect eaſe and happineſs. A. D. 57.

5 Now he that hath wrought us for the ſelf ſame thing, *is* God, who alſo hath given unto us the earneſt of the Spirit.

5. Nor can we but have our eyes and thoughts fixed upon that happy condition, ſince God, who has given us the promiſe of it, has already given us a perfect earneſt and pledge of our future enjoyment, by the gifts and graces of his *Holy Spirit* now conferred upon us.

6 Therefore *we are* always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord:

6. This *promiſe* and pledge fills us with life and ſpirit under the hardſhips attending our *miniſtry*, makes us look on this body as a *tent* only for *preſent* reception, and this *world* as a foreign country to us, and take *heaven* for our laſting and proper *home*.

7 (For we walk by faith, not by ſight.)

7. (For thus the preſent ſtate is a ſtate of *expectation*, not of *enjoyment*)

8 We are confident, *I ſay*, and willing rather to be abſent from the body, and to be preſent with the Lord.

8. And while theſe hopes render me patient and zealous in my Chriſtian miniſtry, yet they cannot but, at the ſame time, fill me with earneſt deſires, that the journey of *life* were over, and I were with Chriſt in a bleſſed and eternal abode.

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clothed, i. e. of this body,) "We ſhall not remain naked, but ſhall have a heavenly one in its room." Which indeed is the much clearer conſtruction, it ſeeming plainly to be oppoſed to the ἐκδύσασθαι in the 2d verſe.

A. D. 57. 9 Wherefore we labour, that whether preſent or abſent, we may be accepted of him.

9 In the mean while, my utmoſt endeavours are ſpent in ſo diſcharging my office here, as not to fail as an acceptance with him hereafter.

10 For we muſt all appear before the judgment ſeat of Chriſt, that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad.

10 A matter this of infinite conſideration to us *all*: for a day is coming, when every part of our behaviour in theſe bodies of fleſh, muſt be tried at the great and impartial tribunal of Chriſt, and receive a reward or a puniſhment proportionable to the *good* or *evil* of it.

11 Knowing therefore the terror of the Lord, we perſuade men: but we are made manifeſt unto God, and I truſt alſo are made manifeſt in your conſciences.

11. A due ſenſe of which terrible and juſt *judgment*, renders me the more earneſt in perſuading men to embrace the *goſpel* religion, and to believe *me ſincere* in *preaching* it. How truly I am ſo, is perfectly known to God; and I hope I have given you ſuch teſtimonies as may have inwardly convinced *you* of it too.

12 For we commend not ourſelves again unto you, but give you occaſion to glory on our behalf, that you may have ſomewhat to *anſwer* them which glory in appearance, and not in heart.

* Ch. iii. 1. 12. Nor do I repeat * theſe aſſurances of it, as if I wanted recommendation, or ſuſpected the good opinion of the ſound and ſober part of your church, but only to ſtop the mouths of thoſe boaſting *teachers* that would undervalue *me*, while they have *really* nothing valuable in *themſelves*.

13 For whether we be beſides ourſelves, † *it is* to God: or whe-

13. Thoſe *Jewiſh* zealots are ſo prejudiced at my embracing the *Gentile* converts as equally mem-

† Ver. 13. [Θεῷ, It is to God——ὑμῖν, for your cauſe.] The context in the following verſes ſeems plainly to determine the juſtneſs of my paraphraſe of this verſe.]

whether we be ſober, *it is* for your cauſe.

members of the church of Chriſt with *themſelves*, that they repreſent my defence of myſelf in that point, as a piece of perfect madneſs and diſtraction. Whether it be ſo or no, God is the beſt judge, in whoſe cauſe I act. But if this part of my conduct be upon juſt and good grounds, you *Gentile* Chriſtians have the happy advantage of it, while *they* ſhall be condemned for their raſh and uncharitable cenſures. A. D. 57.

14 For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead:

14. For the death of Chriſt extending to the merciful and gracious pardon of *all* true believers among all mankind, naturally ſuppoſes that the whole world, Jews as well as Gentiles, were *equally* in a ſtate of ſin and death, and conſequently ought to make *us* and *them* conclude the *one* to be as capable * of the benefits of his ſufferings as the *other*, and obliges us to preach the *goſpel* to them *all* without diſtinction.

15 And *that* he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.

15. And this *univerſal* redemption of Chriſt ought to diſengage all that embrace his religion from all ſelfiſh and worldly intereſts; from all notions of *engroſſing* the mercies of God, and the privileges of his religion to *themſelves*; (as the *Jewiſh* Chriſtians are apt to do); and to promote the propagation of it among *all* nations, to the honour of that Saviour who died for the expiation of their ſins, and has given them a full aſſurance of pardon and future happineſs by his reſurrection.

16 Wherefore henceforth know we no man after the fleſh: yea, tho' we have known Chriſt after† the fleſh, yet now henceforth know we *him* no more.

16. For this reaſon therefore, I look upon no man as the better *Chriſtian*, upon account of his *birth*, *country*, or *extraction*, or for his being *circumciſed* or not. It is true, indeed, even we the

* Ver. 14. [Then were all dead.] For the particular ſtreſs of the apoſtle's argument here againſt the *Jewiſh* Chriſtians, See my paraphraſe on Rom. v. from verſe 6, to the end.

† Ver. 16. [Chriſt after the fleſh.] See Rom. ix. 5.

A. D. 57. *apoſtles* had once a notion of Chriſt as of a *temporal monarch*, a Meſſiah born and circumciſed a Jew, to reign for the glory and ſplendor of *our* particular *nation*. But we have *now* quite *other* apprehenſions of *him* and his *religion*.

17 Therefore if any man *be* in Chriſt, *he is* a new creature: old things are paſt away, behold all things are become new.

17. The main thing therefore that makes a true *Chriſtian*, is the reformation of his mind and practices according to the *rules* of the *goſpel*. The *old notion* of being the ſeed of Abraham, is not the caſe, but a new *faith*, and a new *life*.

18 And all things *are* of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation;

19 To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation.

18. & 19. This is the condition God has *now* appointed for our obtaining the benefits of his ſufferings for the ſins of the whole world, Gentiles as well as Jews. Thus extenſive is the *goſpel* covenant, and God has ordained *us* his *apoſtles* thus to declare and preach it to all mankind.

20 Now then we are ambaſſadors for Chriſt, as though God did beſeech *you* by us: we pray *you* in Chriſt's ſtead, be ye reconciled to God.*

20. All that *we* pretend to therefore is, to be Chriſt's ambaſſadors and repreſentatives, to exhort and perſuade men in the name of God, and of Jeſus Chriſt, to come in and embrace theſe gracious terms of pardon and reconciliation to him.

21 For he hath made him *to be* ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.

21. Gracious indeed beyond all expreſſion! Since God has given up the innocent and unſpotted Son of his boſom to be a ſacrifice for our ſins; by the atonement whereof we are put into a perfect capacity of eternal pardon and ſalvation.

CHAP.

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* Ver. 20. [Be ye reconciled to God. Καταλλάγητε τῷ Θεῷ—Make your peace with God.] See Matth. v. 28.

CHAP. VI.

By the Warnings given in the 14th Verſe, &c. the Apoſtle plainly ſeems to addreſs himſelf to the Gentile Converts of the Corinthian Church in this Chapter. Wherein (having before owned and proved them to be true Members of the Chriſtian Church as well as the Jewiſh ones, Chap. v.) he now exhorts them to live worthy of their Profeſſion; propoſing to them the Example of his own Purity, Conſtancy, and Patience. Expreſſes his Love and Regard toward their whole Church. Warns them to forbear the Freedoms they took in partaking of idolatrous Entertainments, from the Danger and Inconſiſtency of ſuch Practices with the Chriſtian Faith and Worſhip: And from ſome Paſſages of the Old Teſtament.

1 WE then *as* workers together *with him*, beſeech *you* alſo, that ye receive not the grace of God in vain.

1. AS an apoſtle of Chriſt, and a miniſter under *him*, I earneſtly exhort you *Gentile* converts, ſince you have obtained the favour of being the true members of his church, to take all care to live worthy of ſo holy a profeſſion. A. D. 57.

2 (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee; behold, now *is* the accepted time; behold, now *is* the day of ſalvation.)

2. (Remember thoſe words of the prophet (Iſai. xlix. 8.), *Wherein God the Father declares his acceptance of the* Gentile *world, as his church, in Chriſt the Meſſiah*; and that his promiſe is *now* fulfilled by our preaching and converting *you* to the Chriſtian faith. *Now* is the time for your acceptance with him.)

3 Giving no offence in any thing, that the miniſtry be not blamed.

3. Which office I endeavour to perform with the utmoſt care and caution, ſo as not to give the leaſt occaſion to any perſons to be prejudiced againſt it, or loſe the good effects of it.

A. D. 57.

4 But in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes,

4. & 5 But ſtriving to recommend myſelf and my doctrine, as a worthy miniſter of God, by patiently ſuffering the worſt calamities that can befal me, and with the exerciſe of the ſevereſt mortification and ſelf-denial.

5 In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings,

6 By pureneſs, by knowledge, by long-ſuffering, by kindneſs by the Holy Ghoſt, by love unfeigned.

6. By purity of converſation, by the due improvement of my knowledge of divine myſteries, by long-ſuffering and forgiveneſs of all provocations; by the uſe of the various *gifts of the Holy Spirit*, for the real good and benefit of mankind.

7 By the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left;

7. By preaching the *pure word* of God, and confirming it with *miracles*; arming myſelf, like a true ſoldier, with innocence and righteouſneſs, as a ſure guard from aſſaults on either * ſide whether of proſperity or adverſity.

8 By honour and diſhonour, by evil report and good report: as deceivers, and *yet* true:

8. By bearing, with an equal mind, the vile reproaches of deſigning and profane, as well as the commendations of ſober and conſiderate men. Patient to be eſteemed a *deceiver* by *ſome*, while I conſcientiouſly diſpenſe the *word of truth* to *all*.

9 As unknown, and *yet* well † known; as dying, and behold we live; as chaſtened, and not killed;

9. Contented to be called a mean *obſcure* perſon by the unthinking pretenders to *wiſdom*, while I perform thoſe works that prove

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* Ver. 7. [On the right-hand and on the left.] Alluding perhaps to that perfection of ſoldiery which conſiſted in a managing the ſword equally with *right* and *left* hand. Such a one was called ἀμφιδέξιος and περιδέξιος among the Greeks.

† Ver. 9. [Yet well known.] Ἐπιγινωσκόμενοι, celebrated, remarkable.

prove me to be divinely *inſpired*. Being daily in the very ſight of death by my ſufferings and perſecutions, and yet as often miraculouſly or providentially delivered from it. A. D. 57.

10 As ſorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* poſſeſſing all things.

10. By living a condition ſad and ſorrowful to outward appearance, but full of the comforts of a good conſcience, and the joyous hope of a future happineſs. Being poor and ſtreight as to the goods of the preſent life, while I beſtow upon *others* the trueſt *riches*. Seeming, to the lovers of this world, to have *nothing*, while I am in a ſure way of poſſeſſing all that is durable and eternally valuable.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

11. I expreſs myſelf thus freely and largely, to encourage you to imitate my example. Nor do I ſpeak thus well of *myſelf* only; but, my dear *Corinthian* brethren, I think and ſpeak well of *you* too, with a heart full of good and kind affections toward you.

12 Ye are not ſtraitened in us, but ye are ſtraitened in your own bowels.

12. You have a large room in *my* heart; but what I have in *yours*, I fear, is much narrower.

13 Now for a recompence in the ſame (I ſpeak as unto my children) be ye alſo enlarged.

13. Now I entreat you with the tenderneſs of a ſpiritual *Father*, be juſt in your returns to *me*, and treat me with *filial* reſpect and love.

14 Be ye not unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs?

14. Particularly let the *Gentile* converts teſtify this reſpect by complying with the advices I have given them, not to frequent the idolatrous *feasts* * of the *heathens*, nor do any thing that has the leaſt ſhadow of a participation in their ſuperſtitious *rites*: nor intermarry * with any infidels. For what conſiſtency

* Ver. 14. See 1 Cor. viii. and x. and 1 Cor. vii. 39.

A. D. 57. ency can there be between a holy and pure religion, and an impious and idolatrous worſhip?

15 And what concord hath Chriſt with Belial? or what part hath he that believeth, with an infidel?

15. The kingdom of Chriſt and that of the *devil* are directly oppoſite and deſtructive of each other; and therefore there can be no religious communion between a Chriſtian and a heathen.

16 And what agreement hath the temple of God with idols? for ye *are* the temple of the living God; as God hath ſaid, I will dwell in them, and walk in *them*, and I will be their God, and they ſhall be my people.

16. The *Chriſtian* church is the *temple* of God, in the moſt eminent and proper acceptation. And thoſe promiſes of God, *of his living and dwelling among his people, hearing their prayers, and giving his bleſſing upon their ſervices*, are now applicable to *you* as Chriſtians.

17 Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing; and I will receive you:

18 And will be a Father unto you, and ye ſhall be my ſons, and daughters, ſaith the Lord Almighty.

17. & 18. And thoſe promiſes of God to his church, wherein he calls himſelf the *Father* * *and Governor of his people*, and them *his peculiar children* * *and ſervants*, though immediately ſpoken to the *Jewiſh* church, are yet much more completely and truly intended to *you* the church of Chriſt the Meſſiah. Wherefore as this privilege obliged the Jews to preſerve themſelves from all *heathen converſation*, and from the pollution of every *unclean thing*; much more highly muſt it now oblige *Chriſtian* people to ſeparate from all impure and falſe worſhip, and cleave to *him* only as the ſole object of their adoration and happineſs.

CHAP.

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* Ver. 17. and 18. See Exod. xxix. 45, 46. Lev. xxvi. 11, 12. Ezek. xi. 20. xxxvi. 28. xxxvii. 27. Iſai. lii. 11.

CHAP. VII.

The first Verse concludes the Argument of the latter Part of the foregoing Chapter. He then desires the good opinion of their whole Church. Expresses his favourable Thoughts and Love toward them. Rejoiceth at their ready compliance with the Orders of his former Epistle, and in the good effects it had on many of them; as he understood by Titus, whose honourable Reception among them, gave him great satisfaction.

1 HAving therefore these promises (dearly beloved,) let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

1. WHerefore having such full assurance of your being the true * church and people of GOD, and entitled to all the blessings and promises of Christ's religion; consider, *dear brethren*, how much it concerns you to keep yourselves perfectly clear of all *heathenish* vices and impurities, and to improve in all the duties of your most holy profession. A. D. 57. * Chap. vi. 16, 17, 18.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

2 Let me again † request of all parties among you, to entertain and continue an opinion of me as your true apostle. I have given no occasion for any to do otherwise. I have wronged and over-reached none of you in my dealings; nor corrupted and imposed upon any, in principles of doctrine, as some of your false ‡ *teachers* have done.

3 I speak not this to condemn *you*: for I have said before, that you are in our hearts, to die and live with *you*.

3. I do not repeat this anew as if I condemned or suspected *you*, the well-affected part of the Corinthian church, of any ill thoughts of

† Ver. 2. See chap. iii. 1. and chap. v. 1, &c.

‡ Ib. [We have wronged no man, &c. ἀνὶσ ἔξαι τὸν ψευδα ποστολες.] Here he flings at their *false teachers*. Chrysost. in Loc.

A. D. 57. of me. For as I have all along * profeſſed, I have ſo juſt a ſenſe of your reſpect for me, that I could live and die with you.

4 Great is my boldneſs of ſpeech towards you, great is my glorying of you, I am filled with comfort, I am exceedingly joyful in all our tribulation.

4. It is this eſteem of *you* that makes me expreſs myſelf thus plainly and roundly to your whole church. In *you* I glory, and under all my reproaches and afflictions, comfort myſelf with the thoughts and hopes of you.

5 For when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide; without *were* fightings, within *were* fears.

5. My concern for you ſufficiently diſcovered itſelf at my firſt arrival in Macedonia, when I lay under the utmoſt uneaſineſs; partly from the oppoſition I met with againſt my doctrine, and more eſpecially from the dread I had that your falſe *teachers* ſhould ſtill pervert *you* and gain credit in your church.

6 Nevertheleſs, God that comforteth thoſe that are caſt down, comforted us by the coming of Titus.

6. But GOD, the comforter of the afflicted, relieved me from thoſe fears by the account that Titus gave me of you, at his arrival there.

7 And not by his coming only, but by the conſolation wherewith he was comforted in you, when he told us your earneſt deſire, your mourning, your fervent mind toward me; ſo that I rejoiced the more.

7. For it was not his preſence only that rejoiced me, but the comfortable account he gave of your pious concern at the diſorders committed among you, and the earneſt regard you had to my advices and repreſentations.

8 For tho' I made you ſorry with a letter, I do not repent, tho' I did repent: for I perceive that the ſame

8. Though it might regret me to write ſuch a ſevere *epiſtle* to you as I did, yet the effects of it are ſo happy, that notwithſtanding the preſent concern it put you

* Ver. 3. See chap. iii. 1. and verſe 12.

ſame epiſtle made you ſorry, though it were but for a ſeaſon.

9 Now I rejoice, not that ye were made ſorry, but that ye ſorrowed to repentance: for ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly ſorrow worketh repentance to ſalvation not to be repented of: but the ſorrow of the world worketh death.

you into, I have no reaſon to repent the ſeverities of it. A. D. 57.

9. Nay, I heartily rejoice that it ſo troubled you, as to make ſeveral of your factious members repent and reform their irregularities. Indeed, I deſire to raiſe none but ſuch kind of trouble in your minds; and you have no reaſon to think ſo pious a concern could do you any harm.

10. For while an anxious and immoderate grief, at the loſs of *worldly* things is a moſt fooliſh and hurtful paſſion: *This* ſorrow for our miſcarriages, that brings us to repentance as the means and condition of ſalvation, is a trouble a man can never repent him of, but will feel an eternal good and benefit from it.

11 For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, *what* clearing of yourſelves: yea, *what* indignation, yea, *what* fear, yea, *what* vehement deſire, yea, *what* zeal, yea, *what* revenge: in all things ye have approved yourſelves to be clear in this matter.

11. And of this kind of grief is that which the reproofs of *my* letter have wrought in *you*; as appears by your diligent conformity to my directions; the earneſt endeavours of the ſound and ſober part of you, to clear yourſelves of all guilt, by the cenſures I preſcribed upon the guilty *perſon* *; by your zealous deſire of rectifying what was amiſs, and fear of ſuch notorious offences for the future; whereby you have vindicated yourſelves, and appear to be a well-diſpoſed people.

* Ver. 11. and 12. See 1 Cor. v.

12 Wherefore tho' I wrote unto you, *I did it* not for his cauſe that had done the wrong, nor for his cauſe

12. I am ſoon reconciled. For the ſeverity I expreſſed in my epiſtle, proceeded not from any *delight* I took in puniſhing the inceſtuous * offender, nor any partial

A. D. 57. cauſe that ſuffered wrong, but that our care for you in the ſight of God might appear unto you.

partial kindneſs for the perſon injured by him; but from my ſincere concern for the credit and good of your whole church.

13 Therefore we were comforted in your comfort, yea, and exceedingly the more joyed we for the joy of Titus, becauſe his ſpirit was refreſhed by you all.

13. This it was that made the account Titus gave me of the reformation my epiſtle had made among you, ſo exceeding comfortable to me, as indeed it was to *him* to find it ſo, and acquaint me with it.

14 For if I have boaſted any thing to him of you, I am not aſhamed; but as we ſpake all things to you in truth, even ſo our boaſting which I made before Titus, is found a truth.

14. Whatever commendations therefore I have formerly given of you to Titus, I find are now verified. And as I have always preached the truth *to* you, ſo I am glad to ſay I have ſaid nothing but truth *of* you.

15 And his inward affection is more abundantly toward you, whilſt he remembreth the obedience of you all, how with fear and trembling you received him.

15. And I muſt tell you, the reſpectful manner you received *him* in, and the regard you paid to the orders he brought from *me*, have very much endeared you to him.

16 I rejoice therefore that I have confidence in you in all things.

16. Thus the aſſurance I give myſelf from this inſtance, how much reſpect I ſhall always find from you, is matter of unſpeakable ſatisfaction to me.

CHAP.

CHAP. VIII.

He exhorts them to a large and ſpeedy Contribution for the poor Chriſtians of Judea; and excites them to it from the generous Example of the Macedonian Churches. Commends the Bearers of this Epiſtle to them.

1 MOREOVER, brethren, we do yŏu to wit of the grace of God beſtowed on the churches of Macedonia:

1. I MUST now deſire you, brethren, to haſte your charitable * collections for the poor and ſuffering Chriſtians of Judea. And to render them the more large and ſpeedy, I think it proper to acquaint you with the great † and exemplary liberality lately ſhown to them by the Chriſtians of Macedonia, and the neighbouring ‡ parts. A. D 57.

2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.

2. & 3. Namely that, under the moſt afflicting and narrow circumſtances, they have been moſt bountiful to their fellow-ſuffering brethren; indeed beyond what they could well ſpare, and with the utmoſt freedom and heartineſs.

3 For to *their* power (I bear record) yea and beyond their power, *they were* willing of themſelves.

4 Praying us with much entreaty, that we would receive the gift,

4. They did it without any ſolicitations; and inſtead of my entreating *them*, they begged of *me*

* Ver. 1. See 1 Cor. xvi. 1, &c.

† Ibid. [Τὴν χάριν τοῦ Θεοῦ, The grace of God. The liberality τοῦ Θεοῦ of God, i. e. The great liberality.] The name of God joined to any thing, in the Hebrew language, is put to magnify it to the higheſt degree. [So the cedars of God are the talleſt cedars, Pſal. lxxx. 10. Moſes was fair before God, i. e. exceeding fair. Acts vii. 20. and chap. x. 4. of this epiſtle. The weapons of our warfare are δυνατὰ τῷ Θεῷ, powerful to God, i. e. moſt powerful.

‡ Ibid. Viz. Philippi, Theſſalonica, Beræa.

A. D. 57. gift, and *take upon us* the fellowſhip of the miniſtering to the ſaints.

me very earneſtly to receive their collections, and be one of them that ſhould take care to convey them to thoſe poor Chriſtians.

5 And *this they did*, not as we hoped, but firſt gave their own ſelves to the Lord, and unto us by the will of God,

5. They have perfectly outdone my expectation, not only in ſo readily embracing the *goſpel* at firſt, but in ſo generouſly reſigning themſelves to *my* direction ever ſince their converſion, to do whatever I judged to be well-pleaſing to GOD.

6 Inſomuch that we deſired Titus, that as he had begun, ſo he would alſo finiſh in you the ſame grace alſo.

6. This noble example of theirs, put me upon ordering Titus, during his ſtay with you, to uſe it as a proper argument to quicken and enlarge your collections for the ſame purpoſe.

7 Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us: *ſee* that ye abound in this grace alſo.

7. And I now accordingly entreat of you, once you are become ſo eminent in all other goſpel-virtues, and ſpiritual endowments;* and in other things have ſhown *me* ſo much regard, not to fail in *this* admirable virtue of Chriſtian *liberality*, but to be eſpecially bountiful at this time.

8 I ſpeak not by commandment, but by occaſion of the forwardneſs of others, and to prove the ſincerity of your love.

8 I do not indeed *command* it abſolutely from you, nor preſcribe how much you ſhall give, but only recommend it to you from the generous example of other churches, and out of a deſire you ſhould demonſtrate yourſelves to be of as bounteous a temper as any other Chriſtians.

9 For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor,

9. Nor need you any other argument to excite you to it, if you well conſider the infinite bounty and love of Jeſus Chriſt our

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* Ver. 7. See 1 Cor. i. 4, 5, 6, 7. and xii. 8, 9, 10.

poor; that ye through his poverty might be rich.

our great Lord and example; who A. D. 57. though he was the *Son of* God and *heir of all things*, yet condescended to live the mean and poor life of *man* to procure *us* the inheritance of true and eternal riches.

10 And herein I gave *my* advice: for this is expedient for you who have begun before, not only to do, but also to be forward a year ago.

10. I must advertise you too, that it concerns you now to do it effectually, as being *expected* from you, because last year * you professed to set about it, and showed a considerable zeal and earnestness in it.

11 Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which you have.

11. By all means therefore be as good as your word, and answer your first pretences with the utmost cheerfulness and freedom, according to the best of your abilities.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

12. According to every one's abilities, I say: for the *least* charitable beneficence, if it be but proportionable to a man's power, and from a hearty principle, is accepted of GOD as well as the *largest*.

13 For *I mean* not that other men be eased, and you burdened.

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want, that there may be equality.

13. & 14. And I have no design to straiten and oppress *you* in order to ease *other* people; but only desire, that what you can afford may keep them from present and absolute *want*; in hope and assurance, that, in another turn, they may do *you* the same kindness, and so you may be equally beholden to the love and bounty of each other.

15 As it is written, He that *had gathered* much,

15. And may be all provided for as fully as the Israelites were when

* Ver. 10. See 1 Cor. xvi. 2.

A. D. 57. much had nothing over; and he that *had gathered* little, had no lack.

when they gathered their manna (Exod. xvi. 18.) when *he that gathered much had nothing over, and he that gathered little had no lack.*

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you,

17 For indeed he accepteth the exhortation, but being more forward of his own accord he went unto you.

16. & 17. And therefore I could not but esteem it a blessing, and am thankful to God for it, to find Titus so ready and willing to come and exhort you to so good a work; for I perceive I need not have much entreated him to undertake what he had so much inclination to.

18 And we have sent with him the brother whose praise *is* in the gospel, throughout all the churches:

19 (And not *that* only, but who was also chosen of the churches to travel with us with this grace which is administered by us to the glory of the same Lord, and *declaration of* your ready mind.)

18. & 19. With whom I have sent that *brother* * and *fellow traveller* of mine, so much famed for his labours in the *gospel*; and one whom the churches of Macedonia have pitched upon to accompany me with their collections to Jerusalem; a service I undertake purely for the honour of Christ and his religion, and by it shall be able to show my *own* † and *your* generous and charitable inclinations.

20 Avoiding this, that no man should blame

20. Indeed I never intended to take the charge of so great a sum

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* Ver. 18. [The brother.] Whom some take to have been Mark, others Silas, but most Luke. Of the two latter (especially Luke) it is certain they attended St. Paul in this his voyage to Jerusalem, as appears from Acts xx. and xxi.

† Ver. 19. [My own.] For some copies read it προθυμιαν ἡμῶν. It may be also rendered—to recommend your free charity, and make it acceptable. And probably one of the chief reasons of St Paul's going with it, might be, to obviate the prejudices of the Christians of Judea, who might disdain to receive alms of the Gentile Christians that were never *circumcised*.

blame us in this abundance, which is adminiſtered by us:

ſum upon *myſelf* alone, but reſolved to have ſome *partners* joined with me, to prevent my adverſaries from all poſſibility of ſuſpicion, that I appropriated any of it to my *own* private advantage. A. D. 57.

21 Providing for honeſt things not only in the ſight of the Lord, but alſo in the ſight of men.

21. It being my utmoſt care to give all teſtimonies of a ſincere and undeſigning behaviour, not only to God, but to the *world* too.

22 And we have ſent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

22. Along with them I ſend my brother Apollos, that diligent and active man, who though he did not think fit to bring my laſt * letter to you, yet was ever ready to viſit and ſerve you; but eſpecially *now*, upon the ſatisfaction I have given him of your more unanimous temper and diſpoſition.

23 Whether *any do inquire* of Titus, *he is* my partner, and fellow helper concerning you: or our brethren *be inquired of, they are* the meſſengers of the churches, and the glory of Chriſt.

23. And if any of your diſaffected *teachers* make any further inquiries about Titus, who and what he is, let them know he is *my partner* in the miniſtry. And as to the two fore-mentioned *brethren*, they are the two *truſtees* of the Macedonian † churches, and moſt *eminent miniſters* of Chriſt.

† See ver. 19. and Phil. ii. 25.

24 Wherefore ſhow ye to them, and before the churches, the proof of your love, and of our boaſting on your behalf.

24. Wherefore give the churches that employ them a due teſtimony of your Chriſtian reſpect, and ſhow them all what juſt reaſon I had to applaud and commend you.

* Ver. 22. See 1 Cor. xvi. 12.

CHAP. IX.

Further Exhortations and Encouragements to their charitable Contributions; again adviſing that they be generous, ſpeedy, and cheerful in them.

A. D. 57.

1 FOR as touching the miniſtring to the ſaints, it is ſuperfluous for me to write to you.

* Ch. viii.

2 For I know the forwardneſs of your mind, for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

1. & 2. THE exhortations I have been giving * you, to get your collections for the poor Chriſtians of Judea ready, carry no ſuſpicion of your failing in it; for I am ſo well ſatisfied of your forwardneſs to it, that I have boaſted of it to the Macedonian churches, and engaged for your performance, by the aſſurances you gave me laſt year. And *your* example has excited many of *them* to be very liberal.

† See ch. viii. 18, 19, 22.

3 Yet have I ſent the brethren, leſt our boaſting of you ſhould be in vain on this behalf; that, as I ſaid, ye may be ready.

4 Leſt haply if they of Macedonia come with me, and find you unprepared, we (that we ſay not, you) ſhould be aſhamed in this ſame confident boaſting.

3. & 4. So that the deſign of ſending theſe brethren † to you about it *now*, is only to adverti ſe you of the *time* it ſhould be ready at; for fear, if the Macedonian Chriſtians, that come along with me, ſhould find you had not finiſhed it, they ſhould ſay I boaſted too ſoon, and it ſhould turn to the diſcredit of us both.

5 Therefore I thought it neceſſary to exhort the brethren, that they would go

5. I thought it requiſite therefore to ſend them with this previous notice; which if you carefully obſerve, your ‡ charity will the

‡ Ver. 5. [Τὴν εὐλογίαν ὑμῶν, Your bounty.] This word hath this ſenſe *peculiarly* in the ſacred writings; it anſwers to

go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the ſame might be ready as *a matter of* bounty, not *of* covetouſneſs.

the better appear to be a *free* act, and not in the leaſt meaſure *extorted* from you. A. D. 57.

6 But this *I ſay*, He which ſoweth ſparingly, ſhall reap ſparingly: and he which ſoweth bountifully, ſhall reap bountifully.

6. As to the *ſum* every one ſhould contribute, I leave that to each man's temper, diſcretion, and ability; only let me remember you in general, that Chriſtian *liberality* is like the huſbandman's *harveſt*; you muſt all expect to *reap* at God's hands, in proportion to what you *ſow*.

7 Every man according as he purpoſeth in his heart, *ſo let him give*; not grudgingly, or of neceſſity: for God loveth a cheerful giver.

7. But whatever any of you give, let it come from a *free* and hearty diſpoſition to do good; not extorted by ſhame and importunity; for God does not look upon the *gift*, but the generous mind of the *giver*.

8 And God *is* able to make all grace abound towards you; that ye always having all ſufficiency in all things, may abound to every good work:

8. And, to this end, conſider, that God is both able and willing to recompenſe your liberality with a greater abundance of temporal good things; that the more you *give*, the more you may *have* wherewithal to exerciſe and improve in this noble virtue.

9 As it is written, He hath diſperſed abroad, he hath given to the poor: his righteouſneſs remaineth for ever.

9. According to thoſe words of the Pſalmiſt (Pſal. cxii. 9.) where he ſaith, *The liberality* * *of the good man is not loſt and thrown away, but is bleſt with plenty here, and remains an eternal benefit to him hereafter.*

10. And

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to the Hebrew (Beracha) which the Septuagint frequently render a *gift* or *preſent*, Gen. xxxiii. 11. 2 Kings v. 15. and elſewhere.

* Ver. 9. His righteouſneſs, ἡ δικαιοσύνη αὐτοῦ, his liberality.

A. D. 57. 10. Now he that miniſtreth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs.

10. And may God, the Author of all our bleſſings and opportunities of doing good, give you a plenteous reward for all your bounty and beneficence.

11 Being enriched in every thing to all bountifulneſs, which cauſeth through us thankſgiving to God.

11. And may he enlarge your charitable diſpoſitions, which cauſe *me*, and *all* that know and feel the good effects of them, to praiſe and glorify *him*.

12 For the adminiſtration of this ſervice, not only ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings unto God;

12. For the good of your Chriſtian charity does not terminate in being a comfortable relief to other pious Chriſtians, but in becoming a great argument of *his* praiſe and glory.

13 (Whiles by the experiment of this miniſtration, they glorify God for your profeſſed ſubjection unto the goſpel of Chriſt, and for your liberal diſtribution unto them, and unto all men.)

13. Becauſe all thoſe pious ſufferers that thus experience your truly Chriſtian ſpirit, cannot but look up with a thankful heart to *him*, who is the original Author of *your virtues*, and of their comfort and refreſhment.

14 And by their prayer for you, which long after you, for the exceeding grace of God in you.

14. And *you*, in return, will have *their* prayers, love, and bleſſing, for the exerciſe of ſo noble and godlike a * bounty toward them.

* See note on chap. viii. 1.

15 Thanks *be* unto God for his unſpeakable gift.

15. Bleſſed be God therefore, for theſe inexpreſſible advantages of this charitable temper in you, and all Chriſtian people endowed with it.

CHAP.

CHAP. X.

The remaining Chapters are ſpent in confuting the Suggeſtions of their falſe Teachers *who yet ſtood out againſt the* Apoſtle; *and endeavours to reduce them, both by* Threatnings and Perſuaſions. *He here upbraids them for undervaluing* him, *on Account of the Meanneſs of his* perſonal *Appearance, without duly weighing the Strength of his* Doctrine *and* Writing: *As alſo for their Practice of running from one Church to another: Not for the Sake of* converting *more people to the* Chriſtian Faith, *but to* pervert *ſuch as were* already *converted by the true* Apoſtles *of* CHRIST.

1 NOW I Paul myſelf beſeech you by the meekneſs and gentleneſs of Chriſt, who in preſence am baſe among you, but being abſent am bold toward you.

2 But I beſeech you, that I may not be bold when I am preſent, with that confidence wherewith I think to be bold againſt ſome which think of us *, as we walked according to the fleſh.

1. & 2. I Muſt now again particularly apply myſelf to your *new* and *falſe teachers;* ſeveral of which, I find, are yet unreformed by my laſt letter to your church. They diſparage *me* as a perſon of a mean preſence, and a little aſpect; and one, who while I threaten and ſpeak great, have not ſpirit and courage to execute what I pretend. Let ſuch men know, that if I come, and find them in no better temper, I ſhall certainly *do* as I *ſay;* and to their coſt, convince them they have little reaſon to call me a weak, or unman. And I beſeech them by A. D. 57.

certain, or deſigning

the

Gg 3

* Ver. 2. [Ὡς καλὰ σάρχα περιπαλῶντας, *As though we walked according to the fleſh.*] Οἱ ψευδαπόστολοι διέβαλλον αὐτὸν ὡς ὑποκριτὴν, ὡς ἀπατεῶνα, καὶ πάντα πρὸς ἐπίδειξιν ποιῶντα. The falſe apoſtles repreſented Paul as a pretender, and one that did, and ſpoke only for ſhow and oſtentation, ſays Ocumenius.] And ſee chap. i. 17.

A. D. 57 the meekneſs and humility of Jeſus Chriſt, our great example, to conſider of it in time.

3 For though we walk in the fleſh, we do not war after the fleſh.

3. For though I am but a *man*, and never ſo mean a one as to *bodily* appearance; that is nothing to the purpoſe; I do not perform my *apoſtolical* office by human policy and qualifications.

4. (For the weapons of our warfare *are* not carnal, but mighty through God, to the pulling down of ſtrong holds.)

5 Caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt:

4. & 5. It is neither beauty or ſtature of *body*, nor ſtrength of *eloquence*, nor depth of *philoſophy*, that are the weapons *I* uſe for ſubduing mankind to the belief of the *goſpel*; but the *miraculous* evidences of the Holy Spirit, which are arguments far ſtronger * than all human reaſonings, ſufficient to deſtroy all the towering *ſchemes* and lofty *flights of* human literature; to regulate mens irreligious notions, and reduce them to the faith and obedience of the true religion of CHRIST.

6 And having in a readineſs to revenge all diſobedience, when your obedience is fulfilled.

6. And let them be aſſured, that though the great *number* of thoſe offenders made me ſuſpend my coming, and for a while to forbear my ſeverities; yet *now* I have drawn the founder, and greater part of your church into due order and ſubjection again, I know how to treat *them* that ſtill oppoſe and undervalue me; and ſhall not fail to do it.

7 Do ye look on things after the outward appearance? if any man truſt to himſelf, that he is Chriſts, let him of himſelf think

7. Thoſe men look upon nothing but the *perſon* of a man, and catch at his character from the bare *external* face of ſome *particular* actions. Let them look upon the *whole courſe* of my miniſtry,

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* Ver. 4. [Mighty through God, Δύνατὰ τῷ Θεῷ.] See my note on chap. viii. 1.

think this again, that as he is Chriſts, even ſo are we Chriſts.

8 For though I ſhould boaſt ſomewhat more of our authority, (which the Lord hath given us for edification, and not for your deſtruction) I ſhould not be aſhamed.

9 That I may not ſeem as if I would terrify you by letters.

10 For *his* letters (ſay they) are weighty and powerful, but *his* bodily preſence *is* weak, and *his* ſpeech contemptible.

11 Let ſuch an one think this, that ſuch as we are in the w rd by letters, when we are abſent, ſuch *will we be* alſo indeed when we are preſent.

12 For we dare not make ourſelves of the number, or compare

miniſtry, and then ſee whether I may not compare with thoſe boaſters in point of true Chriſtian *apoſtleſhip*. A. D. 57.

8. I muſt tell them, though I have been hitherto tender in the uſe of my *apoſtolical* power, as being more willing to *encourage* and *win*, than to *reſtrain* and *fright* men by my *authority*; yet I might, without any pride or vain glory, magnify that authority mor than ever I yet have done;

9. & 10. And ſoon convince them I can *puniſh* as well as *threaten*; though *they* would perſuade you not to value the ſtrength and gravity, and ſeverity of my *epiſtles*; becauſe they tell you, when I come in *perſon*, I have no mien * nor air of authority, and eloquence to maintain, and carry me through.

41. But thoſe perſons ſhall aſſuredly find, that whatever my bodily imperfections be, I ſhall verify every word of my *letters* by my *actions*.

12. I ſhall not now ſtand to enter into compariſon between *myſelf* and thoſe fooliſh *boaſters*, that

* Ver. 10. [But his bodily preſence is weak, and his ſpeech contemptible.] The ancient writers repreſent St. Paul as a man of a *low ſtature*, with *mean aſpect of body* a *bald head*, and an impediment in his *ſpeech*. Which teſtimonies, added to the ſeveral expreſſions of this and the eleventh chapters, make it highly probable, that it was theſe natural and *bodily defects* he means by his *infirmity* and *weakneſs*, and *his thorn in the fleſh*. See there in chap. xii. 7.

A. D. 57. pare ourſelves with ſome that commend themſelves: but they meaſuring themſelves that admire themſelves, becauſe they conſider no body's accompliſhments but their *own*.

by themſelves, and comparing themſelves amongſt themſelves are not wiſe.

13 But we will not boaſt of things without *our* meaſure, but according to the meaſure of the rule which God hath diſtributed to us, a meaſure to reach even unto you.

13. Nor ſhall I inſiſt upon the authority and large *extent* of my apoſtolical commiſſion; all I ſay is, that I am commiſſioned to be the apoſtle of the Gentiles; and according to it, have come gradually preaching the goſpel to the ſeveral countries, till I reached you at Corinth.

14 For we ſtretch not ourſelves beyond *our meaſure*, as though we reached not unto you; for we are come as far as to you alſo in *preaching* the goſpel of Chriſt:

14. For it is not *my* method to run abruptly from one church to another, without *finiſhing* my work in *any*, as your *new teachers* do, but to take them *gradually* in my travels, and perfect their converſion as I go along.

15 Not boaſting of things without *our* meaſure, *that is*, of other mens labours; but having hope when your faith is is increaſed, that we ſhall be enlarged by you according to our rule abundantly.

15. & 16. And not like *them*, to come into churches that *other* men have planted, and then brag and boaſt upon other people's labours. I only hope, that as *I* converted *you* at firſt, your progreſs in Chriſtianity will be ſo good as to enable me to keep my courſe on beyond your country, and convert ſtill more people to the goſpel.

16 To preach the goſpel in the *regions* beyond you, *and* not to boaſt in another mans line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

17. If your *new teachers* therefore are for boaſting, let them, if they can, boaſt in a *regular* performanee of the goſpel miniſtry, and in the ſucceſſes wherewith God has bleſſed them in mens converſion to the Chriſtian faith.

18. For

18 For not he that commendeth himſelf is approved, but whom the Lord commendeth.

18. For it is not the vain ap- A. D. 57.
plauſes that men give *themſelves*, that ſignify any thing; it is God alone that can duly recommend a Chriſtian *apoſtle*, by the gifts of his *Holy Spirit*, and his bleſſing upon the work of their miniſtry.

CHAP. XI.

To preſerve the Corinthians in a good Opinion of himſelf, *and a juſt Senſe of his Apoſtolical* Authority, *againſt the Suggeſtions of the falſe* Teachers; *the Apoſtle enlarges upon one of their chief Inſinuations, viz. That of not taking* Maintenance *of their Church. Expoſes their Pride and Subtilty, particularly of the* Judaizing *Part of them. Compares himſelf with, and juſtly prefers himſelf to* them, *on all Accounts; on his innumerable* Sufferings *for Chriſt's Religion, his unwearied* Labours *in the Church, his conſtant* Cares and Fears *for, and his compaſſionate* Tenderneſs *to, all its members.*

1 WOuld to God you could bear with me a little in *my* folly; and indeed bear with me.

1. I Requeſt therefore of your boaſting *teachers*, and of all that ſtill adhere to them, in my diſparagement, to bear with what I am thus * forced to ſay in my own commendation, and not interpret it as vanity and ambition.

2 For I am jealous over you with godly jealouſy: for I have eſpouſed you to one huſband, that I may preſent *you* as a chaſte virgin to Chriſt.

2. I do it purely from the pious care I have of your welfare, that as I have made you a Chriſtian church, the ſpouſe of Chriſt, I may keep you chaſte and uncorrupted in the love of him, and his true religion.

3 But I fear, leſt by any means as the ſerpent beguiled Eve through

3. For the buſy and deſigning temper of thoſe men, makes me dread you ſhould be ſeduced from it,

* Chap. x.

A. D. 57. through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.

it, by the ſubtle inſinuations of the ſame evil *Spirit* that drew our firſt parents into ſin.

4 For if he that cometh, preacheth another Jeſus whom we have not preached, or *if* ye receive another ſpirit, which ye have not received, or another goſpel, which ye have not accepted, ye might well bear with *him*.

4. You that follow theſe *new teachers*, can bear *their* boaſtings patiently enough. And indeed, did they propoſe to you a greater and better *Saviour*, or preach a more holy and comfortable *doctrine*, or beſtowed any larger gifts of the *Holy Spirit* upon you, than I have already done, you were in the right in ſo doing, and in eſteeming them as greater and more excellent *apoſtles* than I am.

5 For I ſuppoſe I was not a whit behind the very chiefeſt apoſtles.

5. But this you cannot ſay; for I have *ſpoken* and *done* that which gives me equal pretenſions with any other apoſtle whatever. (See 1 Cor. xv. 8, 9.)

6 But though *I be* rude in ſpeech, yet not in knowledge; but we have been thoroughly made manifeſt among you in all things.

6. For if I be not, in outward accompliſhments, the moſt plauſible and fine *ſpeaker*, yet have I, by my *ſincerity* in preaching, and the *powers* by which I have confirmed it, ſufficiently convinced you of my complete abilities in the *Chriſtian religion*.

7 Have I committed an offence in abaſing myſelf that you might be exalted, becauſe I have preached to you the goſpel of God freely?

7. As to the diſtaſte they would * ſeem to take at my *working* for my livelihood among you, and not inſiſting upon my privilege of *maintenance* from your church;

* Ver. 7. See 1 Cor. ix.

Ibid. [Would ſeem to take.] For as angry as you are on one ſide, Εἰ ὃ ἐλάμβανον, ἐσκανδαλίζησθε. [Yet had I actually been maintained by you, you would more likely have taken it ill on the other ſide, ſays Oecumenius.

church; I hope it was no *injury* to teach you your Chriſtian religion of *free-coſt*, and undergo the labours of a *trade*, to be the more capable of ſerving *you*. A. D. 57.

8 I robbed other churches, taking wages *of them* to do you ſervice.

9 And when I was preſent with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia ſupplied: and in all things have I kept myſelf from being burdenſome unto you, and *ſo* will I keep *myſelf*.

8. & 9. On the contrary, it ſhould rather ſeem a mark of *kindneſs*, that I ſhould receive ſupplies of *other* churches, when I was in want, on purpoſe to excuſe *you* abſolutely from it. And I have good reaſon why I *ſtill* keep my reſolution to do ſo.

10 As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the regions of Achaia.

10. Nay, I proteſt by the very truth of the *goſpel*, I will keep it, and make it matter of glorying and valuing * myſelf for thus preaching *freely* to the churches of Achaia.

11 Wherefore? becauſe I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occaſion from them which deſire occaſion, that wherein they glory, they may be found even as we.

11. & 12. Not that I refuſe maintenance from *you* out of any diſguſt or diſlike to *your* church. Far otherwiſe, God knows. But I do it chiefly to ſtop the mouths of your *Judaizing* teachers, that pretend (and indeed only pretend †), to preach of *free-coſt*, and to ſhow them I can *really do* what *they* make only a *pretence* to.

13 For ſuch *are* falſe apoſtles, deceitful workers, transforming themſelves into

13. Thoſe men, while they derogate from *my* apoſtleſhip, are evidently *themſelves* deſigning and *falſe apoſtles*; having nothing but the

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* Ver. 10. See 1 Cor. ix. from 15th to 19th verſe.

† Ver. 12. [Wherein they glory,] [but had no reaſon to glory. For ſays Theodoret, Ἔδειξεν αὐτὸς λογῳ κομπάζοντας, λάθρα δὲ χρηματιζομένους. The apoſtle means, [that they boaſted of it, but privately got all the money they could.]

A. D. 57. into the apoſtles of Chriſt.

14 And no marvel; for Satan himſelf is transformed into an angel of light.

15 Therefore *it is* no great thing if his miniſters alſo be transformed as the miniſters of righteouſneſs; whoſe end ſhall be according to their works.

the outſide and appearance of that ſacred function.

14. & 15. And ſince the devil, their grand maſter, is wont to aſſume the ſhape of an *angel of light*, when he intends the moſt dangerous deceits; no wonder his *ſcholars* ſhould venture their errors and deluſions, under cover of the truly apoſtolical, and *goſpel* miniſtry; but they ſhall one day receive the due recompence of ſuch wickedneſs.

16 I ſay again, Let no man think me a fool; if otherwiſe, yet as a fool receive me, that I may boaſt myſelf a little.

16. While therefore ſuch hypocrites as *theſe* can have the face to magnify themſelves, you muſt ſuffer *me* to ſpeak more of *myſelf* as a true *apoſtle*, than otherwiſe I would do.

17 That which I ſpeak, I ſpeak *it* not after the Lord, but as it were fooliſhly in this confidence of boaſting.

17. Indeed I have no poſitive *command* from Chriſt to inſiſt thus far upon my own character; I do it from *prudential* conſiderations of the juſt and neceſſary occaſion given for it; though *ſome* perhaps may call it *vanity* and oſtentation.

18 Seeing that many glory after the fleſh, I will glory alſo.

18. And whereas your *Judaizing* teachers do ſo much exalt themſelves upon the outward privileges of their *birth*, and extraction from Abraham and the patriarchs, and being members of the ancient church of God by *circumciſion*; I can ſet myſelf upon the level with them in thoſe points too.

19 For ye ſuffer fools gladly, ſeeing ye *yourſelves* are wiſe.

19. And I hope thoſe *proſelytes* they have gained over to them, will pardon my folly in ſo doing, ſince, as wiſe as they are, they can bear a great deal more from thoſe falſe and fooliſh *pretenders*.

20 For ye ſuffer if a man bring you into

20. For it is plain they ſuffer them to impoſe upon their underſtandings

into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himſelf, if a man ſmite you on the face.

ſtandings and *principles*, and to inſult their *perſons*; they reſent not the moſt abuſive behaviour from them. A. D. 57.

21 I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo.

21. Thus they patiently permit the very * people that deſpiſe and undervalue me, to uſe them * with the utmoſt pride and indignity. But as weak and inſignificant a man as they repreſent *me*; what is there in which *I* am not able to compare with *them?*

22 Are they Hebrews? ſo *am* I: are they Iſraelites? ſo *am* I: are they the ſeed of Abraham? ſo *am* I:

22. If *they* be the deſcendants of Abraham, Jews by *birth*, by *language* and *religion*, ſo am *I*.

23 Are they miniſters of Chriſt? (I ſpeak as a fool) I *am* more: in labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft.

23. If *they* boaſt of their *Chriſtian miniſtry*, you may perhaps think me vain, but it is true, if I ſay, I have far ſurpaſſed them in *that* capacity: witneſs my unſpeakable toils and labours, my innumerable ſtripes, the many impriſonments, and hazards of death I have gone through for the ſake of Chriſt and his *goſpel*; trials that *they* have had little or no ſhare of.

24 Of the Jews five times received I forty *ſtripes* ſave one.

25 Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwreck; a night

24. & 25. I was whipt five times with thirty-nine † ſtrokes at a time, by order of the *Jewiſh* governors. Thrice I was laſhed by the *heathen* officers (Acts xvi. 23.), once ſtoned (Acts xiv. 19.), thrice ſhipwrecked, and for a

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* Ver. 21. [Κατὰ ἀτιμίαν λέγω, I ſpeak as concerning reproach,] i. e. either the reproaches and inſults thoſe *teachers* uſed toward their *followers*; or ſuch as they treated St. Paul with. I have expreſſed both ſenſes.

† Ver. 24. See Deut. xxv. 3. Joſeph. Antiq. Lib. IV. chap. viii.

A. D. 57. night and a day I have been in the deep:

a night and a day was toſt upon a piece * of wreck before I could get to land.

26 In journeying often, in perils of waters, in perils of robbers, in perils by *mine own* countrymen, in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren;

26. Innumerable have been my dangers and hardſhips in travels by ſea and land, in city and † country, from Jews and Gentiles, and from *falſe brethren* of all kinds.

27 In wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs.

27. I have borne the labours of the *day*, and the watchings of the *night*: the uneaſineſs of *want*, and the *voluntary* pains of ſevere *abſtinence*; and have ſometimes not had wherewithal to ſkreen me from cold and nakedneſs.

28 Beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches.

28. Nor are theſe *outward* and bodily inconveniencies, the whole of my Chriſtian ſufferings; ſtill greater and more conſtant are the *inward* cares, the jealouſies and fears I have for all the churches I have planted.

29 Who is weak, and I am not weak? who is offended, and I burn not?

29. Not a Chriſtian member in any *one* of them is afflicted, whether in mind or body, but *I* ſympathize with him, make *his* diſtemper my *own*, and bear part of his burden. Not a ſoul is perverted, prejudiced, or miſled in his *Chriſtian* principles,

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* Ver. 25. So Theodoret, Τετέσι τε σκάφους διαλυθέντος, πᾶσαν την τε νυκτα καὶ τὴν ἡμέραν διετελεσα τῇδε κακεῖσε ὑπὸ κυματων φερόμενος. i. e. the ſhip being ſhattered to pieces, he lived a whole night and a day, toſt upon a part of its wreck.

† Ver. 26. [In perils in the wilderneſs. Ἐν ἐρημία, in the country.] For ſo the word ſignifies very often. It is here oppoſed to ἐν πόλει, the city. We read of no *woods* or *wilderneſſes* St. Paul ſuffered in.

principles, but *my* heart is all on fire with zeal to ſtrengthen and recover him. A. D. 57.

30 If I muſt needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

30. & 31. Theſe are ſuch matters, ſuch ſufferings, and ſuch affections as *theſe*, may warrant *me* to boaſt, if *any* boaſting be at all warrantable. And for the truth of theſe facts, I appeal to the ever-bleſſed God, the Father of our Lord Jeſus Chriſt, whoſe apoſtle I am.

32 In Damaſcus the governor under Aretas the king, kept the city of the Damaſcenes with a garriſon, deſirous to apprehend me:

33 And through a window in a baſket was I let down by the wall, and eſcaped his hands.

32. & 33. My very entrance upon my *apoſtolical* miniſtry, was an entrance into a *ſuffering* ſtate. For at Damaſcus, the firſt place of my preaching, the *Roman* governor, at the inſtigation of the obſtinate Jews, ordered watch and ward to apprehend me *; but the *Chriſtian* converts let me down the town-wall in a baſket, and ſo I eſcaped.

CHAP. XII.

To weigh down ſtill more the Diſparagement the falſe Teachers had caſt upon him, the Apoſtle further prefers himſelf to them, on Account of the ſpecial Revelations that God had vouchſafed to make to him. But inſtances chiefly in one. He is not puffed up into Pride by theſe great Favours and Privileges. God had provided him a natural Remedy againſt ſuch an Abuſe of them, viz. A Thorn in his Fleſh, his bodily Infirmities, wherewith his wicked Adverſaries reproached and mortified him. Yet he glories in theſe divine Revelations as manifeſt Proofs of a true Apoſtleſhip. Touches again upon his prudent Reſolution not to take Maintenance from their Church. Confutes the groundleſs Inſinuation

* Ver. 32 and 33. Acts ix. 23, 24, 25.

A. D. 57. *ation of his Adverſaries, that he made private Gains of them, though he apparently refuſed to take any thing of them. Expreſſes again his Tenderneſs toward them, and wiſheth he may find no Neceſſity of puniſhing their Obſtinacy at his next Viſit to their Church.*

1 IT is not expedient for me doubtleſs to glory: I will come to viſions and revelations of the Lord.

1. IT is needleſs for me to enlarge any further on what I have *done* and *ſuffered* for the goſpel, beyond any of your new *teachers*. But I ſhall give you *one* demonſtration more of the excellency and truth of *my apoſtleſhip* above theirs, from thoſe *ſpecial revelations* God has been pleaſed to make me.

2 I knew a man in Chriſt, above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) ſuch an one caught up to the third heaven.

2. Among ſeveral of which I ſhall chooſe to inſtance at preſent but in *one*. About fourteen years ago, being about eleven * years after my firſt converſion to Chriſtianity, I was, methought caught up into the third heaven, having a glorious manifeſtation of the majeſty of God made to me, and of the habitation and ſociety of bleſſed angels and ſpirits.

3 And I knew ſuch a man (whether in the body, or out of the body, I cannot tell: God knoweth:)

3. Whether, in this manifeſtation, my *ſoul* was ſtill joined to my *body*, or *ſeparately* conveyed into that bleſſed abode, God only knows, for I am not able to determine it.

4 How that he was caught up into Paradiſe, and heard unſpeakable words, which it is not lawful for a man to utter.

4. I can only ſay, I was in Paradiſe, the ſeat of the bleſſed, and had a clear and certain revelation of ſuch things made to me, as I am no way able to † expreſs.

5. Though

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* So Dr. Whitby placeth it, *Anno Domini* 46. and to have been made at Lyſtra, Acts xiv.

† Ver. 4. [Οὐκ ἐξὸν, It is not lawful for a man to utter, or it is not *poſſible*, as the word often ſignifies; ὃ νόμῳ καὶ φόβῳ παρεγ-

5 Of ſuch an one will I glory: yet of myſelf I will not glory, but in mine infirmities.

5. Though therefore I had waved all my own actions and qualifications, yet theſe are ſuch divine favours toward me, and teſtimonies *for* me, that I may juſtly triumph in them. As to myſelf, I boaſt in nothing but the ſufferings and reproaches for which others are apt to deſpiſe me. A.D. 57.

6 For though I would deſire to glory, I ſhall not be a fool: for I will ſay the truth: but *now* I forbear, leſt any man ſhould think of me above that which he ſeeth me *to be*, or *that* he heareth of me.

6. Theſe I could much longer dwell upon, without any juſt imputation of folly and vanity, (for they are nothing but truth) but I ſhall ſay no more, but ſhall refer myſelf to what you and other chriſtians plainly know of me.

7 And leſt I ſhould be exalted above meaſure, through the abundance of the revelations, there was given to me * a thorn in the fleſh, the meſſenger ‡ of Satan to buffet me, leſt I ſhould be exalted above meaſure.

7. Nay, indeed, GOD has provided againſt my too high conceit of myſelf, upon account of theſe favours of divine revelations to me. For along with them I have thoſe natural infirmities and defects * of body, which my adverſaries, thoſe † emiſſaries of Satan, lay hold of as occaſions, (though very unjuſt ones) to reproach and deſpiſe me, and render my mini-

παραγγελίας τινὸς, ἀλλ᾽ ἐπειδὴ ἐκ ἐξὸν δυναμεὶ δὲ ἁγίᾳ ἀφθέγκτον εἶναι τὰ θεῖα μηνύειν. Not unlawful by any divine command, but impoſſible to be expreſſed in human language, as they were perfectly divine and heavenly things. Clem. Alexand. Strom. v. p. 586. Or if, by the unſpeakable words, ἄῤῥητα ῥήματα, and not lawful to be utered, is meant forbidden to St. Paul to mention, or leave in writing, to Chriſtians, it may be probably underſtood of things relating to the future events that were to fall out in the church, whereof this apoſtle had ſome revelation in part; but the full particulars were reſerved to St John, and are ſeen in his Book of Revelation. Compare 2 Cor. ii. 3—13. 1 Tim. iv. 1—5. with Rev. i. 1, 2, &c.

* Ver. 7 [A thorn in the fleſh.] See Note on chap. x. 10. and Dr Whitby on this place. See alſo and compare Numb. xxxiii, 55. Joſh. xxiii. 13. Judges ii. 3. Ezek. xxviii. 24.

† Ibid. [The meſſenger of Satan to buffet me.] Ἄγγελος Σατᾶν ἵνα με κολαφίζῃ, So as that the meſſenger of Satan buffets,

A. D. 57. ſtry contemptible. A thing ſufficient to humble and keep me within due thoughts of myſelf.

8 For this thing I beſought the Lord thrice, that it might depart from me.

8. And from whence I have found ſuch inconveniences, in the courſe of my miniſtry, that in three ſolemn prayers I begged of Jeſus Chriſt to deliver me from them, for the benefit and freer progreſs of his goſpel.

9 And he ſaid unto me, My * grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me.

9. But his anſwer was, that the miraculous * powers and abilities of the holy ſpirit he had conferred on me, were the moſt proper and ſufficient arguments to convince men of the truth and excellency of my doctrine and miniſtry; and that the more infirm and weak the inſtrument was, the more plain and illuſtrious was his divine power that wrought by it. Upon which conſideration I am, for the future, ſo far from being aſhamed of theſe infirmities, that I glory in them, as more conſpicuous demonſtrations of thoſe divine endowments Chriſt has conferred on me.

10 Therefore

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fets, or might buffet me. (Acts xii. 21, 22, 23.) I have paraphraſed this paſſage, according to the learned Dr. Whitby's interpretation, as the cleareſt and moſt agreeable to other paſſages in theſe epiſtles. If the reader does not approve of it, he may chuſe that ſenſe which ſeveral of the antient fathers, Chryſoſtom and Œcumenius, &c. give of it, who, by the thorn in the fleſh, underſtand his afflictions and perſecutions, which his adverſaries, the meſſengers of Satan, brought upon him. Our tranſlation ſeems to make the thorn in the fleſh the ſame with the meſſenger of Satan, which is impoſſible.——For the thorn was given or ſent from God, and therefore could not be the meſſenger of Satan. The particle ἵνα, therefore is plainly tranſpoſed; and ſhould, in natural conſtruction, come before ἄγγελος. A tranſpoſition not uncommon to that of *ve*, and other particles in the Hebrew.

* Ver. 9. [My grace, &c.] ἡ χάρις μου. My gift, i. e. the gift of the ſpirit, for demonſtrating the truth of his doctrine by miracles.

10 Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſts ſake: for when I am weak, then am I ſtrong.

10. Wherefore I patiently endure all the ſcoffs and reproaches of my obſtinate oppoſers, all the diſtreſſes and perſecutions raiſed againſt me for Chriſt's ſake, looking upon that divine power and providence that ſupports me in, and carries me through them, as the moſt abſolute argument of the truth and excellency of my cauſe. A. D. 57.

11 I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefeſt apoſtles, tho' I be nothing.

11. Whatever lengths therefore I have run in my own commendation and defence, they are owing to you; to ſtop the mouths of your falſe boaſters, and preſerve you from being ſeduced by them. It was your part indeed to have vindicated and commended me, and taken that work out of my hands; who, though I attribute nothing to myſelf, am yet, by the miraculous gifts and favours of God, upon the level with any other apoſtle whatever.

12 Truly the ſigns of an apoſtle were wrought among you in all patience, in ſigns, and wonders, and mighty deeds.

12. For the truth whereof I need only appeal to that patience and conſtancy with which I preached to your church, and thoſe miraculous and ſucceſsful performances by which I wrought your converſion to the goſpel.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myſelf was not burdenſome to you? forgive me this wrong.

13. What ſpiritual endowments that any other churches have, were denied to you; or wherein was I wanting to you? I uſed you in all reſpects as I did the beſt of them, excepting that indeed I had maintenance from them, but none from you. And I hope I am to be pardoned for doing you a favour.

14 Behold, the third time I am ready to come to you; and I will not be burdenſome to you; for I ſeek not yours, but you; for the children ought not to lay up

14. I took none of you the firſt time I was perſonally preaching among you, nor intended it at my ſecond coming; which your continued diſorders * kept me from; and I ſhall hold the ſame reſolution in my third viſit intended you. I look upon you as my

A. D. 57. for the parents, but the parents for the children.

ſpiritual children, and ſhall provide for you, without expecting any thing from you.

15 And I will very gladly ſpend and be ſpent for you, tho' the more abundantly I love you, the leſs I be loved.

15. And, as ſuch a father to you all, am I free to beſtow all my inſtructions on you, nay to lay out all my ſtrength in labours for your good; though the returns I have from ſome of you be only to be ſlighted and undervalued for my pains.

16 But be it ſo, I did not burden you; nevertheleſs being crafty, I caught you with guile.

16. Some of your deſigning teachers indeed, maliciouſly ſuggeſt, that though I did not take any thing of you myſelf, 'twas only a cunning fetch to draw the more from you by other people.

17 Did I make a gain of you by any of them whom I ſent unto you?

17. Now, whom do theſe malicious people mean? Did any one perſon I employed in your church take a farthing of any one of you!

18 I deſired Titus, and with *him* I ſent a brother; did Titus make a gain of you? walked we not in the ſame ſpirit? *walked we* not in the ſame ſteps?

18. I ſent Titus, for inſtance, and another chriſtian brother with him; did either of them do it! Did they not exactly follow my example, and maintain themſelves without the leaſt preſent or contribution from your church?

19 Again, think you that we excuſe ourſelves unto you? we ſpeak before God in Chriſt: but *we do* all things, dearly beloved, for your edifying.

19. And let no inſinuation make you think I am not ſincere in what I now ſay, or that I ſent them, becauſe * I would ſhift off my own journey to you. As God is true, and as I am an apoſtle of Chriſt and his goſpel, there is no ſuch thing. I did that, as I do every thing elſe, to win moſt upon you, and do you the moſt good.

20 For

* Ver. 19. Chap. i. 23, 24. ii. 1.

20 For I fear, leſt when I come, I ſhall not find you ſuch as I would, and *that* I ſhall be found unto you ſuch as ye would not; leſt *there be* debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults:

20. I deferred my coming, in hopes of the reformation of your notorious offenders, by my clemency toward them: For I dreaded that if I came at *that* time, I ſhould be obliged to be very ſevere upon ſeveral of thoſe proud, quarrelſome and factious perſons. An extremity I am loth to come to, and that would render our meeting but very unpleaſant to one another. A. D. 57.

21 *And* leſt when I come again, my God will humble me among you, and that I ſhall bewail many which have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed.

21. I juſtly feared, that God, for their obſtinacy, had ſtill left thoſe unclean † people in their unrepented uncleanneſs; and that I ſhould have the ſorrow and mortification of reducing them by methods of ſharpneſs and ſeverity. † 1 Cor. i. 2.

CHAP. XIII.

He threatens to puniſh his obſtinate oppoſers, at his next coming among them. In the mean time, exhorts them earneſtly to a reformation, and profeſſes he ſhould be right glad to find no occaſion to ſhew the power he has to vindicate himſelf *and puniſh* them. *The ſalutations and concluſion.*

1 THis *is* the third time I am coming to you: In the mouth of two or three witneſſes ſhall every word be eſtabliſhed.

1. REmember then I make you a *third promiſe* to come and viſit you at Corinth; and my *thus repeating* my engagements, ought as fully to ſatisfy you of the certainty of my performance, as the teſtimony of two or three witneſſes carries a cauſe in any court.

2. And

A. D. 57. 2 I told you before, and foretel you as if I were present the second time, and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again, I will not spare.

2. And let your unreformed and scandalous transgressors know, That having thus repeated my threats upon them: if I should come and find them in no better mind, I shall certainly be as good as my word, and be hard upon them, be they as many as they will.

3 Since ye seek a proof of Christ speaking in me, which to you ward is not weak, but is mighty in you.

3. And since some of your false *teachers* have been so arrogant, as to challenge me to give sufficient evidences and characters of my apostolical *commission*, they shall find, to their cost, what power and authority *Christ* has invested me with.

4 For though he was crucified through weakness *, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you.

* 1 Pet iii. 18.

4. For as *Christ* himself, by the infirmities of his human nature was liable to sufferings, and actually suffered upon the cross; but by the divine power dwelling in him, was raised to an endless and immortal glory; so *I* that am his true *apostle*, as weak and afflicted as *I* am at present, have yet those divine powers conferred upon me that are abundantly sufficient to vindicate *me*, and convince *them*.

5 Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, *how* that Jesus Christ is in you †, except ye be reprobates?

5. Let those busy and factious examiners of *me* and my *ministry*, look into and try *themselves* first, whether *they* be true christians *themselves*. They know the *rule* whereby to try themselves † and their doctrines; or else they are but bad christians indeed. Namely, have you *the spirit of Christ dwelling in you?* Do you shew it forth by the *fruits of the spirit*,

† Ver. 5. *Know ye not that Jesus Christ is in you?* He speaks either to the *false teachers*, as in the *Paraphrase*; or else to the *Corinthian* christians in *general*; and then the sense is, [That if they were not convinced, he had preached the true christian doctrine among them, they must be very ignorant christians indeed, and could give but a bad account of their religion.]

ſpirit, in the virtues of your lives? Or, is the *doctrine* you teach or embrace the true *doctrine* of *Chriſt?* And has Chriſt beſtowed on *you* the ſame power of *miracles* to confirm it, as he has upon *me?* A. D. 57.

6 But I truſt that ye ſhall know that we are not reprobates *.

6. As to myſelf, I doubt not, but when I come among them, to ſhow my own apoſtleſhip, to be genuine and authoritative by characters plain enough in the *punishments* I am like to inflict upon *them*.

7 Now I pray to God that ye do no evil; not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates *.

7. In the mean while I pray God none of them may remain ſo obſtinate, as to give me the ſad occaſion of ſhowing my authority; I had much rather they ſhould reform, than take the opportunity of proving my power upon them. Let them live and act worthy of their holy profeſſion, and I am little concerned how low their opinion of me may be.

8 For we can do nothing againſt the truth, but for the truth.

8. Only be it never ſo ſevere, I muſt promote the honour of the *goſpel religion*, and cannot neglect it.

9 For we are glad when we are weak, and ye are ſtrong: and this alſo we wiſh, *even* your perfection.

9. It is a much greater pleaſure to me, to have my hands held from puniſhing, by their timely repentance. For it is the ſpiritual good and benefit of you all that I chiefly aim at, and moſt heartily wiſh for.

10 Therefore I write theſe things being abſent, leſt being preſent I ſhould uſe ſharpneſs, according to the power which the Lord hath given me to edification, and not to deſtruction.

10. And therefore I give them this previous notice, to prevent the ſevere uſe of my apoſtolical authority upon them, which I always endeavoured to manage in ſo tender and prudent a manner, as may beſt anſwer the wiſe ends for which *Chriſt* inveſted me with it, viz. the *reformation* rather than the *puniſhment* † of offenders.

11. And

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* Ver. 5, 6, 7. *Reprobates*—ἀδόκιμοι. See Tit. i. 16. Rom. i. 28. 2 Tim. iii. 8. With the notes on theſe paſſages, ſhowing the true ſenſe of this word, and the impropriety of our tranſlation of it, as it moſtly ſounds in our Engliſh language.

† Chap. x. 8.

A. D. 57.

11 Finally, brethren, farewel †: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace ſhall be with you.

11. And thus, *dear brethren*, I take my preſent leave of you. Regulate † and perfect whatever is amiſs among you, exhort and encourage one another to it; endeavour to become an uniform and peaceable ſociety, and then God, the author of peace and love, will not fail to ſupport and bleſs you.

12 Greet one another with an holy kiſs.

12. Salute one another with your uſual kiſs of love and charity.

13 All the ſaints ſalute you.

13. All the chriſtians of theſe parts ſalute you.

14 The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy ‡ Ghoſt, be with you all. Amen.

14. The favour and love of CHRIST JESUS, the love of GOD the FATHER, and the communion of the gifts of the HOLY ‡ GHOST, be with you all. Amen.

¶ The ſecond epiſtle to the Corinthians, was written from Philippi a city of Macedonia, by Titus and Lucas.

The Second Epiſtle to the Corinthians, written from Philippi, a city of Macedonia, by Titus and Luke, *Anno Dom.* 57, the latter end of the year.

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† Ver. 11. Καταρτίζεσθε, *Be perfect*, or be *reformed* Ἀναπληροῦτε τὰ λείποντα, *Mend what is amiſs*. Chryſoſtom. And ſee Le Clerc upon this place. Or act *ſuitable to your profeſſion*. Dr Sykes on Heb. x. 5.

‡ Ver. 14. *Communion of the holy ghoſt*. Compare Epheſ. i. 17. Col. i. 9. Numb. xi. 29.

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A

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AND UPON ALL THE

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By Thomas Pyle, M.A.
Minister of Lyn-Regis in Norfolk, and Prebendary of the Cathedral Church of Sarum.

A new edition.

VOL II.

LONDON:
PRINTED FOR THE BOOKSELLERS OF OXFORD, CAMBRIDGE, AND LONDON.

1795.

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A

PARAPHRASE

ON

THE EPISTLE OF ST. PAUL

TO THE

GALATIANS.

THE PREFACE.

FOR the chief obſervations that are to let the reader into the *main* argument of this epiſtle, I refer him to the preface of the epiſtle to the *Romans*. Of thoſe queſtions which he there finds to be the ſubject of them both, this one is more particularly handled in *This letter* againſt the *Jewiſh* Chriſtians, *viz. Whether circumciſion and the full obſervation of the ceremonial law of* Moſes *were neceſſary to the ſalvation of a Chriſtian convert?* All I now further obſerve is, the ſame factious and calumniating ſpirit of theſe *Jewiſh zealots* of Galatia, with thoſe of Rome and Corinth, the better to inſinuate themſelves with ſome people, they ſuggeſted St. Paul to be, at the bottom, a favourer of

the *Jewiſh* law; but to others that knew him better, they repreſented the apoſtle as one not immediately commiſſioned by Chriſt, as Peter, James, and John, &c. were; but to be an apoſtle at *ſecond-hand:* thus derogating from the authority of his *commiſſion*, and the certainty of his *doctrine*. This will give the reader the true ſpirit of the ſeveral expreſſions which tend to vindicate both his *apoſtleſhip*, and the ſincerity and conſiſtency of St. Paul's behaviour in the controverſy handled in this epiſtle; as of Chap. i. 1, 8, 9, 10, &c. to the end; the whole *ſecond*, and the twelve firſt verſes of the *fifth* chapters, with the 13th and 17th ver. of the *ſixth* chapter: in the two latter of which chapters are ſome *practical* exhortations, deſigned chiefly againſt the animoſities and great partialities that this diſpute had bred and ripened among them.

CHAP. I.

The Title * *the Apoſtle gives himſelf, levelled againſt the ſuggeſtions of their Falſe Teachers of the* Judaizing *Faction. He wondereth at their Relapſe from the true Chriſtian Doctrine of* Men's being juſtified and ſaved by the Chriſtian Religion alone, *into the* Jewiſh *Principle* of the Neceſſity of the Ceremonial Law: *To cure them of which Prejudice is the main Purpoſe of this Epiſtle. His Anſwer to the Inſinuations againſt the Authority of his Commiſſion* †, *and the Sincerity of his Preaching.*

* This Epiſtle was written in or about the Year of our Lord 58.

† See the Preface.

A. D. 58. 1 PAUL an apoſtle, not of men, neither by man, but by * Jeſus Chriſt, and God the † Father, who raiſed him from the dead.

1. I Paul who am a Chriſtian apoſtle, nor by any favour or authority of *men*, nor receiving my commiſſion by the choice of the other *apoſtles*, as Matthias did; but having it from the extraor-

traordinary * and expreſs revelation of Jeſus Chriſt himſelf, and God the † *Father* who raiſed him from the dead; A. D. 58

* Acts ix. xxii. & xxvi. chap.

† Acts xxii. 14, 15.

2 And all the brethren which are with me, unto the churches of Galatia:

2, 3. Send this epiſtle to the churches of Galatia, wiſhing you all favours and bleſſings from God the Father, and our Lord Jeſus Chriſt; as do alſo the Chriſtian brethren that are with me here at Rome.

3 Grace *be* to you and peace, from God the Father, and from our Lord Jeſus Chriſt.

4 Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father:

4. Wiſhing you, I ſay, the bleſſings of Jeſus Chriſt, who, according to the merciful and gracious purpoſe of God, and the predictions of his *prophets*, gave himſelf a ſacrifice for our ſins, to redeem us from the puniſhment and condemnation that is juſtly to fall upon the vicious and obſtinate unbelievers || of the preſent age.

5 To whom be glory for ever and ever. Amen.

5. For which mercy be he praiſed and glorified for ever and ever! Amen.

6 I marvel, that ye are ſo ſoon removed from him that called you into the grace of Chriſt, unto another goſpel.

6. He therefore being the only Saviour by whom we obtain pardon and redemption, I am amazed to hear you ſhould, ſo ſoon after your converſion, be thus changed in your belief of this grand *article*, and be brought to embrace the neceſſity of obſerving the *Jewiſh ceremonies*, as a *Chriſtian* doctrine; whereas there is no ſuch matter. The *Chriſtian* religion is the only ſufficient foundation of your juſtification and happineſs.

|| Ver. 4. From this preſent evil *world*, or rather αἰῶνος, the preſent *age*. The ſenſe being the ſame with that of Acts ii. 47. *this untoward generation.*

A. D. 58. 7 Which is not another; but there be ſome that trouble you, and would pervert the goſpel of Chriſt.

7. There can be no other: nor could you have been perſuaded there was, unleſs by the ſly inſinuations and falſe ſuggeſtions of deſigning men; whoſe art and buſineſs is to pervert the *goſpel* doctrine, and model your principles to their own private intereſts and ambitious purpoſes.

8 But though we, or an angel from heaven, preach *any other goſpel* unto you, than that which we have preached unto you, let him be * accurſed.

8. The better to gain their ends upon you, thoſe *Judaizing* teachers would have you believe, that not only Peter and the other *apoſtles*, but I myſelf alſo do ſometimes preach up the *Jewiſh law*, as abſolutely neceſſary along with the *Chriſtian faith*. So far from it, that I now ſolemnly pronounce, were any one *apoſtle*, nay, or (were it poſſible) ſhould an *angel* from heaven be ſuppoſed to preach a thing ſo contradictory to the doctrine I at firſt delivered to you, he ought to be rejected and called * *accurſed*.

* Ver. 8, 9 Rom. ix. 3. 1 Cor. xvi. 22.

9 As we ſaid before, ſo ſay I now again. If any *man* preach any other goſpel unto you, ‡ than that ye have received, let him be * accurſed.

9. And, to ſhow you I ſpeak it not haſtily, but with all deliberation and ſincerity, I repeat it again, *ſhould an apoſtle, or even an angel, preach any thing ſo derogatory to, and wide of, the true goſpel doctrine, let him be * accurſed.*

10 For do I now perſuade men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I ſhould not be the ſervant of Chriſt.

10. As to my *ſelf*, ſhould I do it, I know it would gain me the favour of a ſet of *men*, the *Jewiſh* zealots; but I hope you have no reaſon to think the deſign of my miniſtry is to curry favour with *men*, but to diſcharge my duty to *God*, as his faithful *apoſtle*; which I could never do by that method; and were *that* my principle, I need never to

‡ Ver. 9. *Any other goſpel than that ye have received.* παρ' ὃ παρελάβετο, *any thing beſide or more than ye have received from the apoſtles*: viz. any thing as *neceſſary to ſalvation.*

to have turned *Chriſtian* *, and ſuffered ſo much as I have done for the ſake of that profeſſion. A. D. 58.

* Chap. v. 12. & vi. 12.

11 But I certify you, brethren, that the goſpel which was preached of me, is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jeſus Chriſt.

11, 12. And as to their diſparagement of my apoſtolical *commiſſion*, or my *doctrine*, becauſe it may not ſuit with their prejudices or deſigns; be you fully aſſured, I received my commiſſion from no *man*, from no other *apoſtles*, but had both *that* and the doctrine I preached to you, from the immediate revelation of Jeſus Chriſt himſelf.

13 For ye have heard of my converſation in time paſt, in the Jews religion, *how* that beyond meaſure I perſecuted the church of God, and waſted it.

13. Nor indeed can you well think ſuch a bigot as I ſhould be converted at all, much leſs turn an *apoſtle of his* religion, by any but *extraordinary* means. For you muſt have heard what a raging *zealot* for the *Jewiſh* religion I formerly was; and how I perſecuted the *Chriſtian* faith with uncommon fury and cruelty.

14 And profited in the Jews religion, above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

14. I was, you know, noted above any men of my age and ſtanding, for learning in, and zeal for, the *Jewiſh* traditions and doctrines.

15 But when it pleaſed God, who ſeparated || me from my mother's womb, and called me by his grace.

16 To reveal his Son in me, that I might preach him among

15, 16. *My* converſion therefore is wholly attributed to a divine and extraordinary favour originally intended to me by God. And, accordingly, when it pleaſed God thus miraculouſly to convert and commiſſion me to be a preacher of his goſpel to the *Gentile* world, I made

|| Ver. 15. *Who ſeparated me from my mother's womb.* See Jerem. i. 5.

A. D. 58. mong the heathen, immediately I conferred not with fleſh and blood:

made my application to no *man*, to none of the *apoſtles* for *their* warrant or inſtructions how to perform my office.

17 Neither went I up to Jeruſalem, to them which *were* apoſtles before me, but I went into Arabia and returned again unto Damaſcus.

17. I addreſſed myſelf to none of the apoſtles at Jeruſalem, who were ordained to that office before me; but from Damaſcus, the place of my converſion, I retired into Arabia, and returned thither again, and preached the goſpel, without any order or authority from any of their *college*.

18 Then after three years I went up to Jeruſalem, to ſee Peter, and abode with him fifteen days.

18. Indeed about three years after my converſion, I went to Jeruſalem, where Barnabas brought me to Peter, who readily owned me for his fellow *apoſtle*, upon the account I gave him of the manner and circumſtances of my call to that office; and with him I ſtayed, not to receive any authority from him, but only to converſe with him, for about fifteen days.

19 But other of the apoſtles ſaw I none, ſave James the Lord's brother.

19. The only perſon of note I ſaw, beſides Peter, was James *the Juſt*, our Lord's kinſman, and biſhop of Jeruſalem. So that I could not be ſuppoſed to derive my commiſſion from the *apoſtolical college*.

20 Now the things which I write unto you, behold, before God, I lie not.

20. (And for the truth of theſe facts I appeal to God, the Author of truth itſelf.)

21 Afterwards I came into the regions of Syria and Cilicia.

21. After this ſhort ſtay at Jeruſalem, I went upon the exerciſe of my office into Syria, and preached at Ceſarea (Acts xxii. 17, 18.) and at Troas in Cilicia (Acts ix. 30. xxii. 3.)

22 And was unknown by face unto the churches of Judea, which were in Chriſt.

22. All which time neither the churches of Jeruſalem, or of the reſt of Judea, they nor their apoſtolical *miniſters*, had ever ſeen, or had any perſonal knowledge of me.

23 But

23. All

23 But they had heard only, That he which perſecuted us in times paſt, now preacheth the faith which once he deſtroyed.

23 All they knew of me was by accounts they had from abroad, that the great perſecutor Paul was turned a preacher of the very goſpel he had ſo perſecuted. A. D. 58.

24 And they glorified God in me.

24. For which marvellous converſion in me they rejoiced, and bleſſed God.

CHAP. II.

He proceeds further to clear himſelf of the Imputation of ever having preached up the Neceſſity of Circumciſion *and the Ceremonial* Law. *And to vindicate his Apoſtolical Commiſſion. Proving both thoſe Points* * *from his next Journey to* Jeruſalem, *his Management of Titus, his Reception from the Apoſtles, his Behaviour there, and at* Antioch, *with Peter, and from the Inconſiſtency of ſuppoſing* He *ſhould preach ſuch a Doctrine*

* See the Preface.

1 THEN fourteen years after I went up again to Jeruſalem with Barnabas, † and took Titus with me alſo.

TO ſhow you ſtill further the falſity of their † ſuggeſtions, and the immediate authority of my apoſtleſhip, let me remember you, that eleven years after my former journey to *Jeruſalem*, which is fourteen years after my firſt converſion, I went thither † again, and took Barnabas and Titus along with me.

† Chap. i. 18. Acts xv.

2 And I went up by revelation, and communicated unto them that goſpel which I preach among the Gentiles, but privately to them which were

2. I then went by the ſpecial appoinment of God, and gave the *apoſtles* that were there a full account of the doctrines ‡ I had been preaching to the *idolatrous* as well as *proſelyte Gentiles*, as I received

‡ Acts xv. 4. 12.

A. D. 58. were of reputation, leſt by any means I ſhould run, or had run in vain.

them from Jeſus Chriſt, and of the ſucceſs of my miniſtry among them. I gave this account only to ſome of the chief *apoſtles* and governors of that church, and to them too in private, not out of diſtruſt of my doctrine and behaviour, or want of their information; but only to prevent the ſcandalous reports the *Judaizing* faction might raiſe upon me, to the diſparagement and hindrance of the further ſucceſs of my miniſtry: For theſe *zealots*, even of the *converted Jews*, were not as yet in any temper to hear of *Chriſtianity* being preached to the *idolatrous Gentiles*.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumciſed:

3. And in this whole affair I was ſo conſiſtent with myſelf, and juſt to my own principle, that though Titus that went with me was a *Gentile* born; yet at his converſion to *Chriſtianity*, and his ordination to the *miniſtry*, I never inſiſted on his being *circumciſed*; nor did the *apoſtles*, to whom I carried him, require any ſuch thing; which, it is plain, both *they* and I ſhould have done, had we thought the obſervation of the ceremonial *law* neceſſary to the juſtification of a converted idolatrous *Gentile*.

4. And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty, which ‡ Acts xv. we have in Chriſt Jeſus, that they might bring us into bondage.

4. I kept Titis *uncircumciſed*, and carried him ſo to the *apoſtles*, on purpoſe to ſhow my ſentiments were quite oppoſite to thoſe falſe *Jewiſh* zealots that came to *Antioch**, and inſinuated themſelves into our aſſemblies there; with a deſign to catch at, and oppoſe the doctrine I preached, and to bring all you *Gentile* Chriſtians to embrace the unneceſſary ſlavery of the *Jewiſh ceremonies*.

5 To whom we gave place by ſubjection, no not for an hour, that the truth of the goſpel might continue with you.

5. For though I am willing to yield to any indifferent thing for the preſent, in compliance with the weakneſs and prejudices of men; in hopes the ſooner to draw them off from them*; yet, to *theſe* falſe zealots, that ſo furiouſly inſiſted upon the abſolute neceſſity of the *Jewiſh* law, I never yielded an inch, but

but maintained *the Chriſtian religion to be the ſufficient and only condition of a Chriſtian's juſtification and happineſs.* A. D. 58.

6. But of theſe, who ſeemed to be ſomewhat, (whatſoever they were maketh no matter to me, God accepteth no man's perſon), for they who ſeemed to be *ſomewhat*, in conference added nothing to me.

6. Thus I behaved myſelf to thoſe zealots. And as to the diſparagement your falſe teachers are pleaſed to caſt upon *me*, and their ſetting up Peter *, James, or John, as apoſtles far greater than *I*; be they as great as they will, their eminency makes *me* neither greater nor leſs. God, who made us *all* equally his apoſtles, looks not upon preſent and external reputation in the church. In the meantime, when I gave thoſe eminent men the account of my doctrine, and proceedings in my miniſtry with the Gentile Chriſtians; they could find no fault, pretended to correct nothing, nor to inſtruct me in any point that I did not know as well as themſelves.

7 But contrariwiſe, when they ſaw that the goſpel of the uncircumciſion was committed unto me, as the goſpel of the circumciſion was unto Peter:

7. But, on the contrary, upon the teſtimonies I gave them of as ſufficient a call to preach the goſpel to the Gentile world, as Peter in particular, or any of them had to preach it to the Jewiſh nation, they highly approved of what I had done.

8. (For he that wrought effectually in Peter to the apoſtleſhip of the circumciſion, the ſame was mighty in me towards the Gentiles).

8. (And indeed well they might; for God had endowed *me* with as miraculous powers and evidences for the *one*, as he had *them* for the *other*).

9. And when James, Cephas, and John, who ſeemed to be pillars, perceived the grace that was given unto me,

9. Accordingly thoſe three leading apoſtles, being fully ſatisfied both of my *office*, and the method and ſucceſs of my preaching, did, with great reſpect, own me and my

* *See Ver.* 9. *and ſee the Paraphraſe on* 1 Cor. ix. 20.

A. D. 58. me, they gave to me and Barnabas the right hands of fellowship, that we *should go* unto the heathen, and they unto the circumcision.

my fellow traveller Barnabas for *apostles* as fully commissioned to convert the *Gentiles*, as they were to convert the *Jews*; and concluded, we ought to go on in that ministry, in the same manner as we had begun.

10 Only they *would* that we should remember the * poor, the same which I also was forward to do.

10. They prescribed no rules to me, at parting; they only requested of me to collect some charities among the converts I made, for the relief of the poor

* See Acts xix. 21. xxi. 4. 10, 11. 12. &c. 1 Cor. xvi. 2 Cor. viii. & ix.

Christians of *Judea* *; a thing I was very ready to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

11. Thus far Peter and *I* entirely agreed: And so constant and steady was *I* to this doctrine *of the necessity of the ceremonial law, to the Christian converts*, that when *he* would once have dissembled, and flinched from it at *Antioch*, I stood my ground, and freely and boldly upbraided him with his insincerity.

12. For before that † Acts xv. certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them *which were* of the circumcision.

12. For before those *Jewish zealots* came to *Antioch* † with a pretended authority from *James* and the apostles at *Jerusalem*, and cried up the necessity of the *Jewish* law; *Peter* was as free and familiar with the *Gentile* Christians (who were *proselytes* to the *Jewish* worship of the *true God*, though not *circumcised*) as I myself was. But when they had spread their notions, and possessed the minds of some people, *he* grew shy, and avoided the conversation of the *uncircumcised Christians*, for fear of disgusting the *Jews*, and these zealots of the *Jewish* converts.

13 And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation.

13. And by his example, several other of those converts did the same; and even Barnabas himself began to give in to that way of dissimulation, to the great discouragement of the *Gentile* Christians.

14 But

14. Such

14 But when I ſaw that they walked not uprightly, according to the truth of the goſpel, I ſaid unto Peter, before them all, If thou being a Jew, liveſt after the manner of Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?

14. Such a prevarication with the main deſign of the *goſpel* religion I could not bear; but demanded of Peter in plain terms, before all the *Judaizers*, how he, that was originally a Jew, but now turned *Chriſtian*, and had forſaken the ceremonial *law* himſelf, could ever anſwer it, to encourage the *Gentile* Chriſtians to believe it was obligatory upon *them*, that were never *Jews* at all; directly contrary to his own principle and practice? A. D. 58.

15 We *who are* Jews by nature, and not ſinners of the Gentiles,

16 Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

15. & 16. For ſurely, ſaid I, if we that were born and brought up in the *Jewiſh* religion, being now convinced of its inſufficiency to juſtify us, have left it, and embraced the *Chriſtian* religion, as the only ſufficient means of pardon and ſalvation; it muſt be moſt abſurd for us to imagine that the *Gentiles*, that were never brought up in it all, ſhould be *now* obliged to it, after their converſion to *Chriſtianity*. It is plain, you countenance this for no real *advantage* to them; for *you* and *we* all own, the *law* can juſtify no man, now after the revelation of the *goſpel*; but the *goſpel* alone can fully do it.

17 But if while we ſeek to be juſtified by Chriſt, we ourſelves alſo are found ſinners, is therefore Chriſt the miniſter of ſin? God forbid *.

17. On the other ſide, do but conſider the conſequence of this principle: A *Chriſtian* that relies ſtill upon the *Jewiſh* law for his juſtification, muſt allow himſelf to be ſtill in a ſtate of *guilt* and *ſin* (for the *law* leaves us all ſo). Which is as much as to ſay,

A. D. 58. say, that Christ, our *Redeemer*, has given us a dispensation that leaves us but where we were, viz. in an *unpardoned and unjustified* condition: which God forbid any *Christian* should hold * !

18 For if I build again the things which I destroyed, I make myself a transgressor †.

18. For it is evident beyond exception, if after having taken upon me the *Christian* profession, as the means of this justification, I run back again for it to the *Jewish* law, I am but where I was, an *unjustified sinner;* and act just like a foolish man that pulls down his house to make it better, and then builds it up again with the very same materials, just as it was, upon its old foundation †.

19 For I through the law am dead to the law, that I might live unto God.

19. Let others think and act as they will. I know that by the very tenour and design of the *Jewish* law itself, a *Christian* is now as perfectly free from its obligation, as a woman is from her marriage contract at her husband's death ‡; so that even a *Jewish* Christian, much more a *Gentile* one, is bound to nothing but the observance of the *Christian* religion, as the true service of God.

‡ See Rom. vii. to ver. 7. iii. 21. ---vi. 3, 4.

20 I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

20. By this new dispensation of Christ, I am dead to the *ceremonial* law, and the law to *me*. The life I now live is no longer the life of a *Jew*, but the obedience of a *Christian*, to that Saviour and Redeemer, who so loved me as to give himself for a full satisfaction for all my sins.

21 I do

21. For

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* *Is Christ the minister of sin?* Or else thus with Oecumenius, *If the law be obligatory still, then we Christians are transgressors, in not adhering to it; and do we think that Christ would enjoin us to sin against a divine law? God forbid!* But I choose the paraphrase as the most natural sense. Or lastly, It may be read without an interrogation, thus, *If we be sinners in seeking to be justified by Christ, then Christ is the minister of sin.*

† I make myself a transgressor, *i. e.* says Chrysostom, by setting up that law which I allow God has abolished.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

21. For my part I shall never countenance a doctrine that frustrates the main and merciful design of the Christian covenant. For it is clear, could the Jewish law have justified and saved us, there had been no need of Christ's death; nay, and if *that* law has any part in our justification, then *his* death was insufficient of itself for it. A. D. 58.

CHAP. III.

The Apostle having absolutely cleared himself *of having ever preached up the Necessity of the Ceremonial* Law *to* Christian *Believers; comes now to argue* directly *against that Principle of the* Jewish Zealots. *His first argument taken from the miraculous Gifts of the* Holy Spirit *conferred upon Christians. His next, from the Case of Abraham's Justification; proving all true Christians, whether circumcised or not, are accepted and pardoned upon the same* Faith *and from the same* Promise *that justified that eminent* Patriarch; *and not at all from the Observance of the* Jewish *Law. The* Jewish *Zealots object,* To what purpose then was the Law given? *He answers it: Shows the* Law *to have been only preparatory to the* Gospel, *and that all Believers,* Gentile *and* Jewish, *are to be saved by the* Christian *Religion alone.*

1 O Foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ

1. O Foolish Galatians, who is it, or by what magical arts have they deluded you from this fundamental article of the Christian faith, viz. *That the gospel religion is sufficient for salvation*

A. D. 58. Chriſt * hath been evidently ſet forth, crucified among you?

vation without the Moſaical law? You that have had the crucified Jeſus repreſented * to you as the *only Redeemer* of mankind, with as much earneſtneſs and clearneſs as if you had ſeen him hanging on the croſs before your eyes?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

2. Nor have you only *heard* his true doctrine, but had it confirmed to you by ſuch powers and gifts of the Holy Spirit conferred on you, as were never before ſeen in the church of God. Now let me argue with your Jewiſh zealots, from theſe very *endowments*, in the *firſt* place. Were *they* conferred on you upon any conſideration of your obſervance of the Moſaical law, or as you were Jews? Was it not abſolutely on account of your becoming Chriſtian diſciples.?

3 Are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the fleſh?

3. How weak and fooliſh a proceeding is this, for men to lay the foundation of their pardon and happineſs in the Chriſtian religion, as demonſtrated by ſuch evidences of the Holy Spirit, and then run back and build upon the ceremonial law, which they before allowed to be ſo external and carnal a diſpenſation, as to be inſufficient for it.

4 Have ye ſuffered ſo many things in vain; if it be yet in vain.

4. And then, to what purpoſe have you endured ſo many perſecutions for the ſake of your *goſpel* profeſſion, if you now loſe all its happy privileges, by relinquiſhing the main articles of it? But I hope you will prevent that by conſidering better.

5. I ſay

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* Ver. 1. *Hath been evidently ſet forth.* προεγράφη was *before deſcribed* and *repreſented* to you: *Viz.* Before ever theſe Jewiſh notions, of the neceſſity of their *law*, were heard of amongſt them.

5 He therefore that miniſtreth to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the * hearing of faith?

5. I ſay then, when I wrought ſuch *miracles* for your converſion, and conferred the power of working them upon ſeveral members of your church; did I do it as a Jewiſh teacher, or had the leaſt regard to the *ceremonial* law? No, it was purely as a *goſpel* miniſter, and as *you* were Chriſtian profeſſors. Wherefore, as this *earneſt* and *pledge* of your juſtification was not in the leaſt owing to that *law*, neither can the thing it *ſelf* be. A. D. 58.

6 Even as Abraham ‡ believed God, and it was accounted to him for righteouſneſs;

7 Know ye therefore, that they which are of faith, the ſame are the children of Abraham.

6. & 7. In the next place, Can any of thoſe who are ſo zealous for the Jewiſh rites, deſire to be juſtified and accepted of God, upon a better foot than Abraham the very father ‡ of the Jewiſh nation was? Now, it is certain the *Chriſtian faith* is that very principle *of believing God's revelation and obeying his will*, that obtained him his juſtification; and whoever he be, whether Jew or Gentile, that ſo believes in God through Chriſt the Meſſiah, is the ſpiritual ſon of Abraham, and has a right to the promiſe made to that great patriarch.

8. And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the goſpel

8. For it being the original and gracious deſign of God to ſave the Gentiles, as well as the Jews, by bringing them all, one day, under the *Chriſtian* covenant; you are

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* Ver. 5. *The hearing of faith.* The word *hearing* ſignifies either the *doctrine* of *faith*, i. e. of the *goſpel*, or elſe *obedience* to the *faith*. In this *former* ſenſe, it is the ſame as in *Iſa.* liii. 1. *Lord who hath believed our* report, (Heb. *our hearing*, i. e. the *doctrine heard.*) From whence St. Paul probably took it.

‡ *See the ſame argument in* Rom. iv.

A. D. 58. gospel unto Abraham, *saying*, In thee shall all nations be blessed.

are to understand that special blessing promised to Abraham (Gen. xii. 3.) to be meant of Christ, who was to be born of *his* family, *and become the Saviour of* all *nations that would embrace his religion.*

9 So then they which be of faith, are blessed with faithful Abraham.

9. As therefore it was faith in God that justified Abraham, so is it *faith in* Christ, and obedience to his religion, that saves all *Christians*, and the *ceremonial law* has no hand at all in it.

10 For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things ‖ which are written in the book of the law to do them.

‖ See Deut. xxvii. 26. Rom. iii. 20. viii. 3. Heb. 10.

10. For indeed, that *law* is of quite a different nature from one that is to justify and save mankind: It is a most *severe* dispensation, abounding in duties and injunctions, and laying all under guilt that breaks ‖ any one of them; but provides no sufficient atonement to clear their consciences of that guilt.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, the man that doth them shall live in them.

11. & 12. And accordingly, the prophet Habakkuk ascribes the justification of all good men to *religious faith in* God. Whereas the *ceremonial law* puts it not upon *that principle*, but insists on an exact and rigid observance of all its numerous *rites and precepts*; proposing the promised land of Canaan for its reward; but *sin* and *guilt* was was the effect of the transgression of any one of them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed

13. Now from this severe dispensation, and from the guilt of our numberless violations of its injunctions, has Christ our Messiah redeemed ‡ us by his death; whereby

‡ *Redeemed us* ἐξαγόρασεν; *Has brought us out*—as from a slavery. Or has *delivered* us from it as effectually, as if he had paid down a *price* for us. Compare 2 Tim. ii. 26. 1 Pet. i. 18, 19. with Deut. vii. 8. Exod. vi. 6. Deut. xxxii. 6. 2 Sam. vii. 23.

Curſed is every one that hangeth on a tree *:

whereby he ſuffered the curſe, in our ſtead, agreeably to the words of the *law* (Deut. xxii. 23.) which call *hanging on a tree an* * *accurſed death.* A. D. 58.

14 That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt, that we might receive || the promiſe of the ſpirit through faith.

14. And thus the grand promiſe made to Abraham, of *his ſeed being a bleſſing to all nations*, is fulfilled in Chriſt; and makes it plain, that as his death was the ſole and ſufficient expiation for the ſins of both Gentiles and Jews; ſo it is the embracing of *his religion* alone that procures all Chriſtians theſe gifts and graces promiſed to the church of the Meſſiah: and the *ceremonial law* contributes nothing towards it.

15 Brethren, I ſpeak after the manner of men: though it be but a man's covenant, yet if it be confirmed, no man diſannulleth or addeth thereto.

15. Thus the *Chriſtian* covenant is grounded on Abraham's promiſe. Now common equity, even in human *affairs*, makes it utterly unlawful to any man to cancel or alter a *covenant*, *will*, or *contract*, that is once regularly made, and duly ratified. How much leſs ſhould any perſon dare to break or change the ſolemn covenant of God!

16 Now to Abraham and his ſeed were the promiſes made. He ſaith not, and to ſeeds,

16. But now your *Jewiſh zealots*, by preaching up the abſolute neceſſity of the *ceremonial law* to *Chriſtian* people, are evidently guilty of this

* *Made a curſe—Curſed.* Chriſt was not *accurſed of God*, in the proper ſenſe of that phraſe; but by being crucified, was in the eſteem of the Jews, the ſame *polluted and abominable thing* that, by their law, all perſons were that were hanged as *malefactors*. As Le Clerc well obſerves.

|| Τὴν ἐπαγγελίαν τὸ πνεύματος. *The promiſe of the Spirit*, *i. e.* Either the ſpiritual bleſſings promiſed to Abraham in general, or elſe the *particular* gifts and endowments of the Holy Spirit on the apoſtles and the primitive church, called emphatically, *the promiſe*, Acts ii 32. and xiii. 32. and the *promiſe* of the Father, Acts ii. 33. i. 4.

A. D. 58. seeds, as of many; but as of one, and to thy seed, which is Christ.

this crime. For it is clear, the promise made to Abraham was meant of one particular *person*, that was to be born of a *particular branch* of his family. Christ was the Saviour promised, of Isaac's line; and it was not every one that should be merely * born of Abraham, but only such as should be members of the church of this Messiah, that were entitled to his blessings; and *all* that were his members, be they Gentiles or Jews, were certainly to enjoy them.

* *See the same argument*, Rom. ix.

17 And this I say, That the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

17. Whereas your *zealots* say, No; the blessing must be by the observation of the *law*. As if a *law* of God could ever be supposed to come, and disannul, and set aside a most solemn and *absolute promise*; a promise of infinite importance made to the pious ancestors of the *very* people to whom that *law* is given (and in him to all the obedient part of mankind) four hundred and thirty years before.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

18. Either therefore this great blessing of mens pardon and salvation is wholly founded in the promise to Abraham, or not; if it be (it is most evident from scripture it was) then it is *faith in Christ's religion* alone that is the condition of a *Christian*'s justification; and for you to join the *ceremonial* law to it, is to alter the promise and solemn covenant of God.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come, to whom the promise was made, *and it was* ordained by angels in the hand of a mediator.

19. To this argument I know the *Jewish* zealots will make this objection, *viz. If pardon and salvation were not to be had by virtue of the Mosaical law, why then was that law given, and what was it good for?* I answer, It was given to the *Jewish* people for very wise and good purposes, *viz.* To preserve and fence *them*, who were the church of God, and of whose nation Christ was to be born, from the idolatrous rites and practices of the

the *heathen* world, into which they were ſo apt to fall: A. D. 58.
to ſhow them the guilt of their own ſins *, and the puniſhment due to them; and by the figurative nature of its ordinances, to train up that people to the hope and expectation of Chriſt the Meſſiah, the great *Sacrifice* and Saviour of mankind. And you muſt obſerve, this *law* was not, like the promiſe to Abraham, given *abſolutely* and *immediately* from God to all *mankind;* but conveyed, by the miniſtry of *angels*, to Moſes, the mediator between God and that *ſingle* people.

20 Now a mediator is not *a mediator* of one, but God is one.

20. (For a *mediator* ſuppoſes two parties concerned in any affair.) It is falſe, therefore, that juſtification cannot be had but by the obſervance of that *law*, whereof Moſes was the *mediator;* when it is plain, God was the only *ſingle* † party that gave the great promiſe *abſolutely* and *immediately* to Abraham; and *he* was juſtified without any *mediator* at all.

21 Is the law then againſt the promiſes of God? God forbid! for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law.

21 So that the doctrine of theſe *zealots* ſets the *Moſaic law* quite contrary to, and makes it diſannul the promiſe to Abraham, and the *Chriſtian* religion. For, if the obſervance of the *ceremonial* law could have put men into a ſtate of pardon and redemption, the promiſe to Abraham was needleſs, and the *Chriſtian religion* ſignifies nothing *. Which God forbid any man ſhould imagine!

* See v. 18.

* Τῶν παραβάσεων χαριν. *Becauſe of the tranſgreſſion.* I have given the *two* moſt natural ſenſes of the expreſſion; which is not exactly agreed upon by learned interpreters. I will only remark, that if it be obſerved that, after the giving of the law of the *ten commandments*, Deut. v. 22. it was ſaid, *And he added no more;* i. e. gave them no other ſtatutes at that *time:* and that after their proneneſs to idolatry, ſhown in the inſtance of the *golden calf*, the whole *ceremonial law* was impoſed upon the Jews; it will render it very probable, That the words *becauſe of tranſgreſſions*, mean, principally to keep them from *idolatrous tranſgreſſions*.

† εἷς ἐστιν.

A. D. 58. 22 But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt, might be given to them that believe.

22. But, directly contrary to *their* notion, the ſcriptures of the Old Teſtament repreſent all mankind, Jews and Gentiles, to be in a ſtate of ſin and guilt; and ſet forth Chriſt the Meſſiah promiſed to Abraham, as the only ſufficient Saviour, by whoſe religion their pardon and ſalvation is to be obtained.

23 But before faith came, we were kept under the law, ſhut up unto the faith, which ſhould afterwards be revealed.

23. Now we of the *Jewiſh* nation had the promiſe of this Meſſiah to be born of *our* family; and were accordingly trained up to the view and expectation of him, by being kept ſtrictly under the diſcipline and ceremonies of a *law* that pointed and repreſented to us what he was to do and ſuffer for us, in order to a more perfect and complete diſpenſation.

24 Wherefore the law was our ſchoolmaſter, *to bring us* unto Chriſt, that we might be juſtified by faith.

25 But after that faith is come, we are no longer under a ſchoolmaſter.

24. & 25. Wherefore the *Moſaical* law was intended no further than a ſchoolmaſter is to children, to confine them to certain bounds, to inſtruct and prepare our nation for the higher and more holy inſtitution of Jeſus Chriſt; and now that we are actually under that inſtitution of Chriſt, our confinement is over, and we can have no further occaſion for thoſe mean and lower degrees of inſtruction.

26 For ye are all the children of God by faith in Chriſt Jeſus.

27 For as many of you as have been baptized into Chriſt, have put on Chriſt.

26. & 27. The promiſe to Abraham then, or the *Chriſtian* religion, being the only thing that juſtifies and ſaves you, you muſt remember this bleſſing extends to men of *all* nations indifferently. The Jews and Gentiles are no longer kept ſeparate from each other. Every one that is baptized into Chriſt's profeſſion is *perfectly his*, and has a claim to all the privileges of his church, upon his due obedience to his religion.

28. This

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Chriſt Jeſus.

28. This perfect diſpenſation of his makes no diſtinction between Jew or Gentile, *circumciſed* or *uncircumciſed*, *maſter* or *ſlave*, *man* ‡ or *woman*; but they have *all* equal privileges upon the ſame conditions. A. D. 58.

29 And if ye *be* Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe.

29 And if you Gentile, as well as the *Jewiſh* converts, be accepted into the *Chriſtian* covenant, you muſt be acknowledged the true ſpiritual ſeed of Abraham as well as *they*; and according to the very tenor and deſign of the great promiſe made to that holy patriarch and his poſterity, ſhall inherit the bleſſing of pardon and ſalvation.

CHAP. IV.

The ſame Argument continued; by ſhowing the Imperfection of the Jewiſh *and the Perfection of the* Chriſtian *Religion; from a Compariſon taken from an* Heir *to an* eſtate. *The Apoſtle then turns off to Expoſtulating with them about the* Folly *of adhering to the* Jewiſh *Law; reflects on their falſe* Teachers; *and intreats them to continue the ſame Eſteem they formerly had of him as their true* Apoſtle; *expreſſing his tender Regard to their Church. Then he reſumes the Argument, illuſtrating the Diffenence between the two Diſpenſations of the* Law *and* Goſpel, *as figuratively repreſented by the two Branches of Abraham's Poſterity*, viz. *Of Iſaac from Sarah, and of Iſmael from Hagar.*

‡ Ver. 28. *Male* nor *female*. *Note*, The apoſtle alludes to the *Jewiſh* cuſtom in *inheritances* of eſtates, which deſcended always by right in the *father*, and never by the *mother*'s ſide. As Selden de Succeſſion: and other learned writers obſerve out of Maimonides and the *Talmudiſts*.

A. D. 58. 1. NOW I ſay, that the heir as long as he is a child, differeth nothing from a ſervant, though he be lord of all.

† Cap. iii. 23, 25.

2 But is under tutors and governors, until the time appointed of the father.

1. & 2. TO illuſtrate to you the imperfect nature of the *Moſaical* diſpenſation, I compared it to a *ſchool*, † wherein children are trained up for higher learning. Let me now further ſhow it you by a compariſon taken from a ſon and *heir* to a man's *eſtate*. Though you know, an eldeſt ſon has, at his father's death, an *immediate* legal right to inheritance, yet while he is a minor, he is no more capable of entering upon, and managing the eſtate, than a *ſervant* of the family can do; but is kept under the diſcipline and allowance of guardians and truſtees, till he is of age of inheritance, according to the tenor of his father's laſt will and teſtament.

3 Even ſo we, when we were children, were in bondage under the elements of the world:

3. This is the caſe of the *Jewiſh* church and people; they were indeed to inherit the great promiſe of the Meſſiah, made to Abraham: but not *immediately* after it was made; but, like *minors*, were firſt to be kept and educated under the diſcipline of the figurative and introductory diſpenſation of the *Moſaical* law, the better to prepare them to receive it.

4 But when the fullneſs of the time was come, God ſent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of ſons.

4. & 5. The time that *they* and the *reſt* of the world were to come to the full enjoyment of this promiſe, was, at the appearance of this Chriſt; whom, at the ſeaſon foretold by the *prophets*, and when the Divine Wiſdom ſaw mankind moſt fitted to receive him, God the Father ſent into the world, born of a virgin of a *Jewiſh* family; who himſelf lived in ſubjection to the *Jewiſh* law, and delivered that nation, for ever after, from the burden of its rites and ceremonies; bringing *them* and *all* mankind, to the full age and capacity of inheriting the promiſe of pardon and ſalvation.

6. And

6 And beauſe ye are ſons, God hath ſent forth the ſpirit of his Son into your hearts, crying, Abba, Father.

6. And accordingly, as *Chriſtian* believers, God has given you *Gentile* converts as well as *Jewiſh* ones, the complete aſſurance and pledge || of your being now accepted for his true children, and perfect inheritors of this promiſed bleſſing, by the gifts || and graces of his *holy Spirit* conferred on you; ſo that you may aſſuredly addreſs and approach him, as to a merciful and gracious Father. A. D. 58. || Rom viii. 15, 16.

7 Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

7. As to you of the *Jewiſh* part, your term of *minority* is now out. Wherefore inſtead of adhering any longer to the childiſh and imperfect ſervices of the *law*, conſider the dignity and full privilege you are arrived at by the *Chriſtian* covenant. You are now entered, as *ſons* at full age, on the inheritance of the promiſes made to Abraham and your forefathers.

8 Howbeit, then, when ye knew not God, † ye did ſervice unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye deſire again to be in bondage?

8. & 9. Thus it is with the *Jewiſh* converts. But it is yet more fooliſh and unaccountable, that you *Gentile* Chriſtians, who, from a perfectly falſe and idolatrous † religion, are now converted to the knowledge, worſhip and favour of the *true God*, ſhould ever be perſuaded to embrace a burdenſome diſpenſation, that you were never at all obliged to; and which, in compariſon of that you are now baptized into, is a mean, low, and

† Ver. 8. *Ye did ſervice to them which by nature are no gods*, i. e. which in *reality* [φύσει] were not god's; were gods in *no ſenſe whatever*. Or elſe by pointing and reading it thus, Ἐδουλεύσατε τοῖς φύσει μὴ οὖσι, θεοῖς, *ye were in bondage to gods that in nature had no being*, or *were not*, had *no divinity* in them: According to St. Paul's language in another place, 1 Cor. viii. 4. *An idol is nothing*. *Images* and demons there might be, but *gods* or *lords* they were not, having neither *ſupreme* nor *ſubordinate* power or qualities; mere *fictions*, *vanities* and *nullities*.

A. D. 58. perfect way of religion; and would reduce you again * to a *bondage*, though not so ill a one as your *heathen* state was.

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

10. & 11. I perceive you are grown zealous observers of the *Jewish Sabbaths*, *new-moons* and *festivals*. If this temper continues on you, I fear my labours of converting you to the *Christian* religion are all lost.

12 Brethren, I beseech you, be as I *am*: for I *am* as ye *are*, ye have not injured me at all.

12. Let me intreat you, dear brethren, to be of *my* sentiment. I was once as zealous a patriot for the *Mosaical* law as any of you can be. And though I am *now* otherwise, yet am willing to condescend and conform to your notions, as far as ever my *Christian* office and profession will permit me. Let no suspicions or resentments between us abate your love toward *me*: for *my* part, I have none against *you*.

13 Ye know how through infirmity of the flesh, I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God, *even* as Christ Jesus.

13. & 14. Do not forget what respect you once paid both to my person and *doctrine*, when I first preached to you and made you *Christians*. None of the sufferings and infirmities I laboured under, nor the meanness of my personal appearance, made you then slight me in the least; but ye received me with such respect as if I had been Christ himself, the true Messiah, the great *Angel* of the covenant †.

15 Where

15. You

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* Turn *again*, and desire *again*: *i. e.* not that the *Galatians* were ever *Jewish* proselytes at all; but that *as* their former *heathen* religion was *beggarly*, weak and slavish, so by desiring to be *circumcised* they would *again* be reduced to a bondage, though not the *same* they were under before.

† *An angel of God*, ἄγγελον Θεῦ. The Messenger of God—Emphatically, *the Angel of the covenant.*

15 Where is then the bleſſedneſs you ſpake of? for I bear you record, that if it had been poſſible, ye would have plucked out your own eyes, and have given them to me.

15. You then expreſſed ſuch A. D. 58. ſatisfaction and happineſs in me, that I can teſtify you would have done or ſuffered almoſt any thing for my ſake. But what bleſſing was I or my *miniſtry* to you, if you now leave me, and run to the *Jewiſh* teachers?

16 Am I therefore become your enemy, becauſe I tell you the truth?

16. Or what is that has changed your ſentiments of me? Is it that I tell you plainly, the *Moſaical law has no hand in your juſtification and happineſs?* If that be it, it is the very *goſpel* truth, and I muſt ſtand to it.

17 They zealouſly affect you, but not well: yea, they would exclude you, * that you might affect them.

17. Your falſe *teachers* indeed pretend an extraordinary love and reſpect for you; they maliciouſly endeavour to draw you entirely from *me* *, and engroſs all your affections to themſelves.

18 But it is good † to be zealouſly affected always in a good thing, and not only when I am preſent with you.

18. But pray remember, if ever you had any juſt reaſon to eſteem me † as a good and true *apoſtle*, you ought to do ſo *ſtill* in my abſence, as well as when I was preaching among you in perſon.

19 My little children, of whom I travail in birth again until Chriſt be formed in you,

19. My dear Chriſtian children! I am in the very pains of a mother in travail, till I have renewed and brought you forth again into better and ſounder principles of Chriſtianity.

20 I deſire to be preſent with you now, and to change my voice,

20. I could wiſh myſelf with you; and that I had reaſon to change theſe complaints into commendations.

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* Ver. 7. *Exclude you*, i. e. from the *Chriſtian* covenant, unleſs you be *circumciſed*; and thereby make you fond of their principles. Or elſe, ἡμᾶς, *exclude me*, as ſome copies read it, and as in the paraphraſe.

† To be zealouſly affected *in a good thing*; or, ἐν καλῷ, toward a good *perſon*.

A. D. 58. voice, for I ſtand in doubt of you.

mendations. But indeed at the preſent, I know not what to think of you.

21. Tell me, ye that deſire to be under the law, do ye not hear the law?

21. But let me argue the main *point* with you again, from the very words of the *Old Teſtament*, wherein both *law* and *goſpel* may be repreſented. And I hope, you that are ſo fond of Moſes's law, will not refuſe to believe his writings.

22 For it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman.

22. You read there, that Abraham had two ſons, from whom the two different branches of his poſterity ſprung, the one by his bond-maid Hagar, and the other by his proper wife Sarah.

23. But he who was of the bond-woman, was born after the fleſh: but he of the free-woman was by promiſe.

23. Iſmael that was born of Hagar (while Abraham was young enough to have children), was by the common courſe of nature; but Iſaac was begotten of Sarah, at an age when they were naturally incapable of procreation. *His* birth was extraordinary, and the pure effect of a divine *promiſe* appropriated to him and his poſterity.

24. Which things are an * allegory; for theſe and the two covenants, the one from the mount Sinai which gendreth to bondage, which is Agar.

23. You muſt know then, that this is not only a literal *hiſtory*, but may be taken as a figurative repreſentation of the two covenants and religious *diſpenſations*, viz. The *law* and the *goſpel*: And accordingly the prophet Iſaiah uſes it in the way of *figure* or *allegory*. [Ver. 27.]

25 For this † Agar is mount Sinai in Arabia, and

25. † For Hagar (the mother of the *Iſmaelites*) repreſents the ſlaviſh and

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* Ἀλληγορεῖται, are *allegorized*, viz. by Iſaiah in Ver. 27.

† Τὸ γὰρ Ἁγὰρ Σινᾶ ὄρος, &c. This Hagar is *Mount Sinai*. For the conſtruction of this verſe, let the critical reader ſee Dr. Bentley's Epiſt. to *Joan. Mal. Chron.* and the note of Dr. Mills on this place. And for a larger and moſt excellent explanation of this whole allegory, I refer him to Dr. Jackſon, Tom. III. Book XII. Cap. 10.

and answereth to Jeruſalem which now is, and is in bondage with her children.

and temporary *diſpenſation* of the *Jewiſh law*, that was given at Mount *Sinai* in the deſert of *Arabia*; and that people of the *Jews*, that were to be kept under the ſevere diſcipline of it. A. D. 58.

26 But Jeruſalem which is above, is free, which is the mother of us all †.

26. But Sarah (the mother of Iſaac) denotes the *promiſed ſeed* of Abraham, the *ſpiritual Jeruſalem*, i. e. the *Chriſtian church*; which is truly *ſpiritual* and *free* of all obligation to thoſe troubleſome *ceremonies*; and is not, like the *Jewiſh* religion, confined to one *nation*, but, as an univerſal † mother, receives all, both *Jewiſh* and *Gentile* believers, into her bleſſings and privileges. And you cannot deny the juſtneſs of this repreſentation: For how can you allow that it was of God's mere pleaſure and will, that Sarah, and not Hagar, Iſaac, and not Iſmael, were choſen to be the parents of the *covenanted people*, and of the *promiſed ſeed*; and yet deny, that by the ſame will and pleaſure God cannot and will not chooſe the *Gentile* world to be his *church* in Chriſt?

27 For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the deſolate hath many moe children than ſhe which hath an huſband.

27. Of this church it is you are to underſtand thoſe triumphant words of Iſaiah (Iſai. liv. 1.), wherein he calls upon her (particularly the *Gentile* part of her) *to rejoice in the vaſt number of her members, that ſhould exceed thoſe of the* Jewiſh *people, who had been all along the only church and people of God.*

28 Now we, brethren, as Iſaac was, are the children of promiſe.

28. The application then of this allegory is plain, *Chriſtians*, whether *Gentile* or *Jewiſh*, *circumciſed* or not, are the members of this bleſſed covenant intended in the promiſe to Abraham; and are the *ſpiritual* offſpring of Iſaac.

29. But

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† The *mother* of us all. Μήτηρ, the *metropolis*, ſays Mr. *Dodwel, Diſſert. Cyp.* 5.

A. D. 58.

29. But as then he that was born after the fleſh, perſecuted him that was *born* after the Spirit, even ſo it is now.

29. And indeed the *Jews*, by their obſtinate behaviour, have carried the reſemblance ſtill further. For, as Iſmael, who was a mere * *natural ſon*, did then mock and inſult Iſaac, that was to be the *inheritor of* Abraham's *promiſe*; ſo now the worſt and moſt bitter perſecutors of the *Chriſtian* church are the infidel part of the *Jewiſh* nation, and the zealous adherents to their *ceremonial* law.

30 Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon: for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman.

30. And God will *complete* the parallel in a juſt recompence upon them: For *as* Iſmael *and his mother were turned out of* Abraham's *family*, ſo ſhall theſe obſtinate patriots of the *Jewiſh* law, who depend upon it for their *juſtification*, have no ſhare in the bleſſings of the *Chriſtian* covenant.

31 So then, brethren, we are not children of the bond-woman, but of the free.

31. The ſum of the argument is this then, that every Chriſtian is a member of the *free, gracious*, and *ſpiritual* religion of the *goſpel*, as Iſaac was the promiſed ſeed of Abraham; and conſequently, cannot be obliged to the heavy bondage of the *ceremonial* law of Moſes.

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* Ver. 29. *After the fleſh* a *natural ſon*, i. e. a ſon by a *ſecondary* wife or *concubine*, and begotten without any ſpecial and extraordinary concurrence of *Divine Power*, or *promiſe*; in contradiſtinction to the caſe of Iſaac.

CHAP.

CHAP. V.

The firſt Verſe is an Exhortation from the Diſcourſes of the two foregoing Chapters. Then the Apoſtle, in more expreſs Terms, declares, He never preached up the Neceſſity of the Jewiſh *Law to* Chriſtians; *as their falſe* Teachers *inſinuated he had done. Clears himſelf of that Imputation ſeveral Ways. Pronounceth all* Chriſtians *free from the* Jewiſh Ceremonies; *but exhorts them to avoid all violent Diſputes, and uncharitable Cenſures upon each other, in their Arguments for, and Defence of, that Freedom. Warns them againſt the ſeveral Vices of the* Fleſh, *and preſſes them to the Practice of the* Spiritual *Graces and Virtues of the* Goſpel *Religion.*

1 STAND faſt therefore in the liberty wherewith Chriſt hath made us free, and be not ‡ entangled again with the yoke of bondage.

1. IF then the *Chriſtian* religion has thus freed you from all obligation to the burdenſome ceremonies of the *Moſaical* law, maintain that freedom, and never ‡ ſubmit yourſelves to that ſlaviſh diſpenſation. A. D. 52.

2 Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.

2. And, for an abſolute confutation of that falſe ſuggeſtion of ſome of your new *teachers* ||, that *I* have given any countenance to the neceſſity of that *law* upon *Chriſtian* converts: Take notice, I now myſelf expreſſly again tell you, That whatever Chriſtian depends upon *circumciſion*, and the obſervance of the *Jewiſh ceremonies*, for his juſtification, loſes all the benefits of his *Chriſtian* profeſſion.

3. For

‡ *Entangled again.* See chap. iv. 9. the note there.

|| Ὑποκρίτης ἐστιν ἀλλαχοῦ περιτμηθηναι κηρύσσων ἀλλαχοῦ δὲ ὁ. Theodoret in Loc.

A. D. 58. 3 For I teſtify again * to every man that is circumciſed, that he is a debtor to do the whole law.

3. & 4. Nay to ſhow you how much in earneſt I am, I repeat it again *; Whatever *Chriſtian* is *circumciſed* becomes a perfect *Jew*, and muſt keep the whole *ceremonial* law: and whoever does that as a neceſſary means of his pardon and ſalvation, renounces the ſalvation of the *goſpel*, and forfeits all claim to it.

4 Chriſt is become of no effect unto you, whoſoever of you are juſtified by the law; ye are fallen from grace.

5 For we through the Spirit ‡ wait for the hope of righteouſneſs by faith.

5. For a *Chriſtian's* hope of ſalvation is founded wholly in his embracing the *Chriſtian* religion; which hope he has fully confirmed to him by the extraordinary gifts and graces of the Holy Spirit ‡ beſtowed upon the *Chriſtian* church.

6 For in Jeſus Chriſt neither circumciſion availeth any thing, nor uncirumciſion, but faith which worketh by love.

6. And in this *goſpel diſpenſation*, *circumciſion* or *uncircumciſion* ſignify nothing: The only thing that ſaves either Jew or Gentile now, is ſuch a faith in Chriſt's religion as produces the true love of God and our neighbour.

7 Ye did run well, who did hinder you ||, that you ſhould not obey the truth?

7. When you Galatians were firſt converted by me, you were in a good way, and went on well; what people are they that ſtopt || and drew you off from the true *Chriſtian* doctrine?

8 This perſuaſion *cometh* not of him that calleth you.

8. Be aſſured, this notion of the neceſſity of the *Jewiſh* law to *Chriſtians* comes not from God, the Author of your religion, nor from *me* that firſt preached it to you.

9. Have

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* *Again.* See chap. i. 8, 9, 10.

‡ *We—through the Spirit*——See chap. iii. 2, 5. iv. 6.

|| *Who did hinder you?* ἀνέκοψε, *juſtled you out of the way.* It refers to ἐτρέχετε, and ſeems to me to be a term proper to the *games* wherein the *racers* endeavoured to *juſtle* and *retard* one another.

9 A little leaven leaveneth the whole lump.

9. Have a care of it then. This *one* doctrine, like leaven, will four and ſpoil all your *Chriſtian* principles; and a few ſuch † *teachers* may ſoon corrupt your whole church. A. D. 58.

10 I have confidence in you through the Lord, that you will be none otherwiſe minded; but he that troubleth you, ſhall bear *his* judgment, whoſoever he be.

10. But, I hope in Chriſt, what I have ſaid to you will bring you off from it; and that the preachers † of it ſhall be cenſured and condemned as they deſerve.

11 And I, brethern, if I yet preach circumciſion, why do I yet ſuffer perſecution? then is the offence of the croſs ceaſed.

11. How irrational is it for them to ſuggeſt that *I* ſhould favour their notions? Were *I* a favourer of that doctrine, how came the Jews to perſecute me as they ſtill do. It is plain, would I but give up this *one* principle, *of mens being ſaved only by the death of a crucified* Jeſus (the very principle that gives them ſo much diſtaſte), they would ſoon be freinds with me.

12 I would they were even ‡ cut off which trouble you.

12. Verily, I hav ſuch an averſion to the *teachers* that ſpread this doctrine, that I would even wiſh they were expelled ‡ the Chriſtian church, for troubling and perverting you with it.

13. For

† 9, 10. *A little leaven*——and *he that troubleth you. Note*, Some learned men would conjecture, from the two expreſſions, that it was *one* ſingle *teacher*, or *falſe apoſtle*, that gave St. Paul this trouble and oppoſition. It might be ſo; yet I think, the *twelfth verſe* renders it very uncertain——There it is, *They which trouble you.*

‡ *Cut off.* The apoſtle's meaning in this phraſe may, perhaps, run higher than bare *excommunication*, according to the conjecture of the judicious Dr. Jackſon, Tom. III. p. 182. who ſuppoſes him here to wiſh the ſame ſentence upon thoſe that unreaſonably *preſſed* circumciſion, which was denounced upon ſuch as *omitted* it. Now that was Gen. xvii. 14. *To be cut off or deſtroyed from among the people.* Which the *Jewiſh* doctors, and many of our beſt divines underſtand of immediate *death*, or at leaſt *ſhortening of life*, by the *Divine Hand.* See Exod. iv. 24.

A. D. 58. 13. For, brethren, ye have been called unto liberty; only *uſe* not liberty for an occaſion to the fleſh, but by love ſerve one another.

13. For it is evident beyond contradiction, the *Chriſtian* religion has freed all its members from the burden of the *Jewiſh* law. Only let me adviſe you that maintain this freedom, not to abuſe it into a liberty of uncharitable cenſures, animoſities, or reviling behaviour againſt ſuch as differ from you; for theſe are the effects of a carnal and ſinful principle. But, on the contrary, be ready to ſerve them in any kind of good offices.

14 For all the law is fulfilled in one word, *even* in this; Thou ſhalt love thy neighbour as thy ſelf.

14. Remembering that a juſt and kind treatment of all mankind is the ſum and ſubſtance of all the moral laws of the ſecond table.

15. But if ye bite and devour one another, take heed that ye be not conſumed one of another.

15. Whereas if your differences and diſputes fly out into an outrageous and abuſive carriage to each other, it may hazard to end in the ruin of you all, and the diſcredit and bane of your common profeſſion.

16 *This* I ſay then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh.

16. To prevent which direful effects, live and converſe agreeably to the pure and *ſpiritual* religion of the *goſpel*, and worthy of thoſe extraordinary gifts of the Holy Spirit conferred on your church.

17. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

17. For the corrupt inclinations, of which ſuch vices are the genuine effects, are directly oppoſite to the temper and *ſpirit of Chriſtianity*; they are perfectly deſtructive of each other, and it is impoſſible you can indulge them both.

18. But if ye be led by the Spirit, ye are not under the law.

18. The religion of Chriſt is truly *ſpiritual*; and all its members are under the conduct and influence of the Holy Ghoſt; which both enables and obliges them to a higher

a higher degree of purity and holineſs than could be expected from a Jew under the *Moſaical* law; and at the ſame time ſhows them to be in no need of that *law*. A. D. 58.

19 Now the works of the fleſh are manifeſt, which are *theſe*, adultery, fornication, uncleanneſs, laſciviouſneſs,

19, 20, & 21. And the better to preſerve you from the vices that ſpring from theſe indulged corruptions of human nature, let me point out to you ſome of the chief of them, as adultery, fornication, impurity in *thoughts* or *actions*, idolatrous worſhip, with all the unclean practices attending it, ‡witchcrafts, enmities, quarrels, animoſities, furious anger, ſedition againſt the lawful government, diviſions and ſeparations in the *church* on needleſs occaſions, envyings, murders, drunkenneſs, and night revellings, *&c.* Which I always told you, and now again particularly warn you, are ſuch enormities, that no practiſer of them can ever be a true *Chriſtian*, or enjoy the happineſs of heaven.

20 Idolatry, ‡witchcraft, hatred, variance, emulation, wrath, ſtrife, ſeditions, hereſies.

21. Enyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things, ſhall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith,

23. Meekneſs, temperance: againſt ſuch there is no law.

22. & 23. On the contrary, the graces and virtues required of us by the *ſpiritual* religion of the *goſpel*, are ſuch as theſe, *viz. Love* to all mankind, a cheerful and contented mind, peaceablneſs of behaviour, patience under injuries, ſweetneſs of diſpoſition, gentleneſs and beneficence, fidelity to our words, and promiſes, meekneſs and temperance in the uſe of worldly pleaſures. Theſe are agreeable to the Divine Will, and will ſcreen us from all guilt and puniſhment.

24 And they that are Chriſt's, have crucified the fleſh, with the affections and luſts,

24. And every true *Chriſtian* engages by his profeſſion to get ſuch a maſtery over his corrupt and fleſhly inclinations, as to arrive at the habitual practice of all theſe virtues.

‡ *Witchcrafts.* Φαρμακεια, i. e. *The art of poiſoning.*

A. D. 58.

25 If we live in the Spirit, let us alſo walk in the Spirit.

25. Wherefore, if we pretend ourſelves members of this pure and ſpiritual religion of the *goſpel*, that is attended with ſuch aſſiſtances of the Holy Ghoſt; it infinitely concerns us to live ſuitably to its holy dictates and precepts.

26 Let us not be deſirous of vain-glory, provoking one another, envying one another.

26. And let me perſuade all your contending parties to begin to give an inſtance of this *Chriſtian* temper, by particularly ſuppreſſing that ſpirit of ambition and vain-glory, that is ſo apt to make them envy, contemn, and exaſperate one another.

CHAP. VI.

He continues his Exhortation to a tender and peaceable Temper. Admoniſheth the Spiritual Governors of the Church to endeavour the recovery of ſuch as fall into Errors and Irregularities, by kind and gentle Treatment. Reflects upon the Pride of their falſe Teachers. *Encourages the* Galatians *to a liberal and* * *impartial Contribution for the Maintainance of their* Miniſters: *And to Charity towards all Mankind, eſpecially their Fellow* Chriſtians. *Then ſums up the Argument of his whole Epiſtle, and concludes with his Bleſſing.*

* See the Preface.

† Chap. 5. 22, 23.

1 BRethren, if a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs, conſidering thyſelf, leſt thou alſo be tempted.

1. BY the rule of *Chriſtian* charity then, † it is the indiſpenſible duty of your ſpiritual and inſpired *miniſters*, to endeavour, by all gentle and kind methods, to reduce ſuch members as are miſled into bad principles or practices, to a juſt ſenſe of their duty: Remembering that they themſelves are not *abſolutely* exempted from falling into the like miſcarriages.

2. In-

2 Bear ye one anothers burdens, and ſo fulfil the law of Chriſt.

2. Inſtead therefore of impoſing the drudgery of the *Jewiſh* law upon one another; make it your A. D. 58.
buſineſs fully to obey this noble *Chriſtian* law, by bearing with, and relieving the infirmities of each other.

3 For if a man think himſelf to be ſomething, when he is nothing, he deceiveth himſelf.

3. For whatever *teacher* exalts and values himſelf, ſo as to be above a tender concern for the good and ſafety of others, or imperiouſly to impoſe his own notions upon them, makes himſelf a very little and fooliſh perſon.

4 But let every man prove his own work, and then he || ſhall have rejoicing in himſelf alone, and not in another.

4. Let none inſult the weakneſs of his inferiors, but let every one look into and weigh his *own* actions. In them alone a man can truly || boaſt, and not in a mere compariſon of himſelf with other people, or in making them *his* proſelytes.

5 For every man ſhall bear his own burthen.

5. For it is our *own* behaviour we ſhall all be accountable for; let others be of what opinion or what party they will.

6 Let him that is taught in the word, communicate unto him that teacheth, in all good things.

6. And, whereas I find ſeveral of you very partial in contributing to the maintainance of your *miniſters*, by the difference and diſputes that prevail amongſt you; I now exhort you to be juſt and liberal in your collection for them *all*.

7 Be not deceived, God is not mocked: for w atſoever a man ſoweth, that ſhall he alſo reap.

7. Let *none* of them lead you into wrong prejudices againſt the *reſt*. They may deceive *you*, but God they cannot; who will be ſure to reward you in proportion to the prudence and liberality of your diſtributions.

|| Ver. 4. Shall have rejoicing. Κάυχημα, Glorying *or* boaſting.

A D. 58. 8 For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting.

8. He that lays out his worldly ſubſtance to ſelfiſh and private purpoſes only, ſhall reap the fruits of ſo worldly and corrupt a principle. But he that ſpends it agreeably to the charitable ſpirit of the *goſpel*, ſhall find a full harveſt of eternal life and happineſs.

9 And let us not be weary in well-doing: for in due ſeaſon we ſhall reap, if we faint not.

* Luke xiv. 14.

9. Let this encourage us all to be conſtant and cheerful in acts of bounty and beneficence, which will not fail, in God's due * time, of producing us a plentiful recompence.

10 As we have therefore opportunity, let us do good unto all men, eſpecially unto them who are of the houſehold of faith.

10. As Providence, then, gives us opportunities and abilities, let us extend our charity to all mankind, but eſpecially to our fellow *Chriſtians*, eſpecially to thoſe of them that are under affliction and perſecution, without partiality and unreaſonable diſtinctions. (See v. 12.)

11 Ye ſee how large a letter I have written you † with mine own hand.

11. I have written this letter to you, on this important occaſion, with my own † hand. Conſider ‡ the contents of it; the ſum and ſubſtance thereof is this, *viz.*

12 As

12. Thoſe

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† [With mine own hand.] His other epiſtles being moſtly written by an *amanuenſis*. See Rom. xvi. 26. 1 Cor. xvi. 21. 2 Theſ. iii. 17.

‡ Ἴδετε πηλίκοις γράμμασιν. [Ye ſee how large a letter:] Or rather, [in what words.]

By obſerving the *five* following verſes to be a perfect *recapitulation* of the argument of this whole epiſtle, I cannot think πηγίκοις denotes either the *largeneſs* of it, or the bad *hand* in which it was written, (as Theophylact ſays, but without any proof) but the *matter* and *ſubſtance* of it. And that ἴδετε ought to be rendered *imperatively*, the ſenſe being this, viz. [Conſider what I have written, the ſum whereof is this—] as in the following verſes.

12 As many as deſire to make a fair ſhow in the fleſh, they conſtrain you to be circumciſed: only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.

12. Thoſe zealots that ſtand up thus for the mere *external* and *carnal* ordinances of the *Jewiſh* law, would perſuade you *Gentile* converts into the neceſſity of obſerving them, purely for fear of the *Jews*, and to avoid the perſecutions they would otherwiſe bring on them for their *Chriſtian* faith, by incenſing the *Roman* power againſt them. A. D. 58.

13 For neither they themſelves who are circumciſed keep the law, but deſire to have you circumciſed, that they may glory in your fleſh.

13. It is not out of any real and religious zeal for the *law* (for they regard *that* as little as other people), but from an itch of vain-glory, to make you *their* proſelytes, and ſave themſelves harmleſs.

14 But God forbid that I ſhould glory ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.

14. I on the contrary (notwithſtanding their falſe ſuggeſtions) make a perfect conſcience of aiming at any credit or favour with any ſort of people, but what comes from the ſincere diſcharge of my office, in preaching Jeſus Chriſt as a *crucified Saviour*; by whoſe religion alone juſtification and happineſs is to be attained. In conformity to whoſe death all worldly and ſelfiſh deſigns are dead to me, and I to them.

15 For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.

15. For, as I have abundantly proved to you, it is of no conſequence under the *goſpel* covenant, whether a man be *circumciſed* or not. All that *Chriſtianity* requires is, the reformation of his principles and practices.

16 And as many as walk according to this

16. And therefore all Chriſtians, *Gentile* or *Jewiſh*, that ſtick to *this*

A. D. 58. this rule, * peace be on them, and mercy, and upon the Iſrael of God.

17 From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus †.

principle, may be fully aſſured of their pardon and ſalvation at God's hand, as his true *church* * and people.

17. Wherefore, for the future, let no more calumnies be raiſed on me upon this point, nor let me have any further diſturbance about it. *Circumciſion* is the badge of a *Jew*. But though I be circumciſed, I do not look on that as my *Chriſtian* badge. No, my *marks* are the *ſtripes* and *chains* I have borne for Chriſt and his religion; the prints whereof remain ſtill upon my body, and are ſufficient tokens to whom I belong.

18 Brethren, the grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

¶ Unto the Galatians, written from Rome.

18. Brethren, the love and favour of our Lord Jeſus Chriſt be with you, and direct your minds. *Amen.*

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* *And upon the Iſrael of God.* Καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. Peace and mercy be unto them *as the Iſrael of God.*

† Ver. 17. *The marks of the Lord Jeſus. Note*, The *general* ſenſe of this phraſe is very clear: And, I think, the *five* foregoing *verſes* plainly ſhow the *Jewiſh circumciſion* to be the thing here alluded to. They that would ſee another conjecture, may conſult the author of *The Sac. Claſſics defended*, Vol. II. pag. 67, 68. Edit. Octav.

A PARA-

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PARAPHRASE

ON

THE EPISTLE OF ST. PAUL

TO THE

EPHESIANS.

THE PREFACE.

§ 1. THIS and the two following epiſtles to the Philippians and Coloſſians, were written from the ſame *place*, in the ſame *year*, during St. Paul's impriſonment at Rome, and upon the ſame *occaſion*. From whence the reader ſees how the ſtrain of their expreſſions come to be ſo much alike, and in a great meaſure the ſame. A. D. 62.

§ 2. One cannot attend to the main drift of theſe three writings, without obſerving what it was that lay neareſt the apoſtle's heart while he indited them; *viz.* The confirmation of theſe *Chriſtians* againſt that doctrine of the abſolute neceſſity of the *ceremonial* law in order to the ſalvation of a *Chriſtian* convert; the effect of that proud conceit the *Jewiſh* zealots had

A. D. 62. of themſelves, as the ancient people of God, in derogation to all the reſt of mankind, whom they would hardly at all grant to have been deſigned any ſhare in the bleſſings of Chriſt the Meſſiah; but eſpecially not without their firſt embracing the *Jewiſh* religion. A principle that, more or leſs, runs through, and is attacked in all the apoſtolical *epiſtles*.

§ 3. But there is this difference between the manner of St. Paul's management of this point in *theſe*, and that in his *foregoing* epiſtles to the Romans, Corinthians, and Galatians. In thoſe letters (eſpecially the two *latter*) he had to do with a people *actually* perverted by thoſe *Jewiſh* principles; and by the cunning and bigotry of their leaders, wrought up into a contempt of his *perſon*, and apoſtolical *authority*. Whereas, in *theſe* he had nothing to do but to back and encourage a ſteady and orthodox ſet of Chriſtians to final conſtancy and perſeverance, againſt thoſe prejudiced teachers who had ſpread themſelves into almoſt every church. In the *one*, therefore, his method is all *reaſoning* and *argumentative*, while in the *other* he runs in cheerful *encouragements* and loving *congratulations*; and as you ſee *thoſe* to be full of *expoſtulations* and *complaint*, ſo *theſe* abound and even overflow in expreſſions of endearment and love: of which expreſſions, though ſome may, to a modern reader, ſeem to be but tautology, they are indeed the effect of an inſpired mind, tranſported with joy, ſtriving to vent its unutterable ſatisfaction at the happy fruits of its endeavours for the good of mankind and the glory of God.

§ 4. The *Jewiſh* zealots had ſo contemptuous a notion of an *uncircumciſed* perſon, eſpecially one not at all *proſelyted* to their *Jewiſh* religion, that they thought the duties flowing from the neareſt even of civil and natural relations, too much to be obſerved toward them. This I take to be the proper key to thoſe leſſons of St. Paul concerning the *relative* duties in *theſe* and his other epiſtles. By comparing them with 1 Cor. vii. or with his exhortations to *love*, *unity*, &c. which have a plain relation to the furious diſputes between the *Jewiſh* and *Gentile* converts; theſe very admonitions to huſbands, maſters, wives, &c. appear to me to have

have been perfectly *occaſional*, and levelled at the fore- A. D. 62.
going principle. Thus the admonitions to *huſbands* and *wives*, Epheſ. v. and Col. iii. may, by ſeveral paſſages of 1 Cor. vii. be underſtood with reference to ſuch *pairs*, whereof one was a *Heathen*, the other a *Chriſtian*; or perhaps the one a *Gentile* and *uncircumciſed* convert, the other a *Jewiſh* convert; the latter of which, by a *Jewiſh* prejudice, might think themſelves excuſable from any further obedience or duty to the former. In like manner, the earneſt caution to *children* and *parents* to obſerve a duty in itſelf ſo natural, and which indeed wanted no *goſpel revelation* to ſhow it to be a moral duty of the firſt rank, ſeems clearly to be underſtood of *ſuch caſes* where one of the *parents* might be of the *former*, and the other of the *latter* of thoſe denominations: and that children ſhould pay an equal reverence to *both*, was the ſcope of the apoſtle's exhortation. Then as to *maſters* and *ſervants*, St. Paul is ſo perfect an interpreter of himſelf in other places, particularly in 1 Cor. vii. 20. 21. 22. that one cannot but conclude, his eye here to have been upon *Chriſtian* maſters to *Heathen* ſlaves, and *Chriſtian* ſlaves under *Heathen* maſters. And thus the obligation to theſe *relative* duties, ſo incumbent on a *Chriſtian* toward even *infidel* relations, ſhows itſelf much ſtronger and more engaging upon *Chriſtians* toward one another, by the plain *conſequence*, though not the *expreſs deſign* of the apoſtle's admonitions. And this obſervation, which I have not found duly cultivated by any interpreters, I leave to the judicious and careful reader of theſe epiſtolary writings.

§ 5. The reſt of theſe epiſtles is ſpent in exhortations to ſuch *Chriſtian* virtues as are the reverſe of thoſe unclean and vicious practices, theſe *Gentile Chriſtians* had been formerly moſt ſubject to, in their idolatrous and Heatheniſh condition; as alſo to prudence, conſtancy and patience under the dangers and oppoſitions they meet with from either *Jewiſh* or *Gentile* infidels: all which ſhall be methodically noted in the contents of each chapter. Concerning this particular *epiſtle*, ſee the learned Dr. Mell in his *Prolegom.* § 72, 73, 74, &c.

CHAP.

CHAP. I.

Written A. D. 62.

He ſalutes the Epheſians with the Title of Faithful *Chriſtians, for their ſteady adherence to the* Chriſtian *Faith, without any regard to the neceſſity of the* Ceremonial *law. Bleſſeth God for calling the* Gentile *World into the Chriſtian Covenant, and bringing them and the Jews together into one Church under Chriſt the* Meſſiah. *Declares this to have been the original and gracious Deſign of God in the* Goſpel *Diſpenſation: and the Gifts and Endowments of the* Holy Spirit *conferred on the* Epheſian *Church, are to them a Pledge and Confirmation of this Truth. His Satisfaction in their adherence to it, and his Prayers for their Conſtancy and Improvement in the Knowledge of this moſt wiſe and comprehenſive Religion of the* Goſpel.

1 PAUL, an apoſtle of Jeſus Chriſt, by the will of God, to the ſaints which are at Epheſus, and to the faithful in Chriſt Jeſus:

1. PAUL, called to be a Chriſtian apoſtle, by the expreſs * will and revelation of God, ſendeth this epiſtle to the Church of Epheſus, and to all the *Chriſtians* of the Leſſer Aſia, thoſe *faithful* Chriſtians that firmly rely upon the *Chriſtian* religion for ſalvation, without the obſervation of the *Moſaical ceremonies*.

* Acts ix. Gal. i. 1.

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

2. Wiſhing you all divine favours and bleſſings from God the Father, and from our Lord Jeſus Chriſt.

3 Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt:

3. Expreſſing my hearty praiſes to God the Father of our Lord Jeſus Chriſt, for beſtowing * on you Gentiles as well as the Jews, all the privileges of the ſpiritual religion of the *goſpel*, a religion ſo full of eternal and heavenly bleſſings.

4. Accord-

4. A Mercy

4 According as he hath choſen us * in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love:

4. A mercy deſigned of God toward the *Gentile* world*, even before the world was created, to make *them* alſo his true church and people, by giving them the means of a pure, peaceable, and holy life, by Jeſus Chriſt the Meſſiah. A. D. 62.

5 Having predeſtinated us unto the adoption of children, by Jeſus Chriſt, to himſelf, according to the good pleaſure of his will:

5. For as it was by the free bounty and favour of God that the *Jewiſh* nation ſhould be, for a long time, his peculiar church and people, ſo is it the ſame Divine will *now* to bring all the *Gentile* world along with them into this gracious privilege under Chriſt Jeſus, without any farther obligation to the *Jewiſh* law.

6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved.

6. Which merciful acceptance of us *all*, through his beloved Son, is that which magnifies and exalts the goodneſs and bounty of this *goſpel* covenant.

7 In whom we have redemption through his blood, the forgiveneſs of ſins; according to the riches of his grace,

7. By the exceeding great bleſſing of whoſe death and ſufferings for us, both *Gentile* and *Jewiſh* believers are put into a ſtate of pardon, and capacity of eternal happineſs.

8. Wherein he hath abounded toward us in all wiſdom † and prudence:

9 Having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf.

8. & 9. A diſpenſation full of Divine wiſdom, and that lets us all † into the diſcovery of the great and wiſe purpoſe of God toward mankind;

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* Ver. 3. & 4. ἡμᾶς, Bleſſed *us*, choſen *us*. He in his uſual way makes *himſelf* as one of the *Gentile* converts, the more to confirm and encourage them to rely upon the *goſpe* without the *ceremonial* law.

† *In all Wiſdom and Prudence*: Theſe words may either be referred to *God* or to *Chriſtians* as endowed with them under the goſpel. I have expreſſed both ſenſes.

A. D. 61. 10 That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which * are in heaven, and which are on earth, even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory who first trusted in Christ.

13 In whom ye also *trusted* after that ye heard the word of truth, the gospel of your salvation: In whom also, after that ye believed, ye were sealed with that holy Spirit of promise.

10. Viz. This special and particular purpose of his gathering people out of all nations, without distinction, into one church under Christ, in this last and great dispensation of the *gospel*, and so committing the whole church of heaven * and earth to his conduct and government.

11. & 12. To whose religion it was indeed the privilege granted to us of the *Jewish* nation, to have the first call: that as we had been his *ancient* church, we should be the *first* converts that should praise and magnify God under the religion of his Son Jesus Christ, the Messiah promised to us. It being the good pleasure of the Almighty thus to have it.

13. But the blessing of being made the church of *Christ* being not intended to be *confined* to our *nation*, is now come to you *Gentiles* also; who, by your embracing the *gospel* religion, are put into the same capacity of salvation with *us*, and have it confirmed to you by your endowment with those very gifts and graces of the *Holy Spirit*, that were promised to the church of the Messiah.

14. For

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* *Both which are in heaven, and which are on earth.* *Heaven and earth* are sometimes a *Jewish* phrase to express the *whole world*. But they seem in these epistles to the *Ephesians* and *Colossians*, with relation to Christ's government, to include the *angels* and *heavenly spirits* along with *mankind*. The phrases of *visible* and *invisible*, in Colos. i. 16. being hardly capable of any other sense; as likewise that of *thrones, principalities and powers*. See also and compare chap. iii. 15. Col. i. 20. Phil. ii. 9.

14 Which is the earneſt of our inheritance, until the redemption * of the purchaſed poſſeſſion, unto the praiſe of his glory.

14. For thoſe endowments conferred on your church, are a perfect earneſt and *pledge*, that God has now redeemed and purchaſed you *Gentiles* for his ‡ peculiar people; and do aſſure you of the preſent and *future* * bleſſings of ſo noble a privilege; to the honour and praiſe of this his glorious diſpenſation. A. D 62.

‡ See Rom. viii. 23.

15 Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,

16 Ceaſe not to give thanks for you, making mention of you in my prayers,

15. & 16. Wherefore, being thus aſſured of the gracious intent of God toward *you* as well as the *Jewiſh* nation, I no ſooner heard of your ſteadineſs to this *Chriſtian* principle, ever ſince my firſt preaching to you, and that univerſal charity you bear towards all *Chriſtian* brethren, without any partial regard to their being *circumciſed* or not; but I bleſſed God for it, and am ever remembring you in all the prayers I offer up to him.

17 That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation, in the knowledge of him:

17. Beſeeching him, the glorious God and Father of our Lord Jeſus Chriſt, to continue and encreaſe upon you the gifts of his ſpirit, for your ſtill more complete knowledge of Chriſt's religion, and your final adherence to the true doctrines of it.

18 The eyes of your underſtanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints.

18. To enlarge your underſtandings, and give you a juſt and profound ſenſe of the certainty and glorious advantages of your *Chriſtian* profeſſion.

19. And

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* Ver. 14. Until the redemption of the purchaſed poſſeſſion, εἰς ἀπολύτρωσιν τῆς περιποιήσεως. So as to make us [Gentiles] a redeemed poſſeſſion.

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A. D. 62.

19 And what is the exceeding greatneſs of his power to us-ward, who believe according to the working of his mighty power.

19. And of that great and Almighty power, by the demonſtrations whereof he at firſt converted you to, and by which he will conſtantly ſupport you in your *Chriſtian* faith; and will at laſt raiſe you up to the final and eternal rewards of it.

20 Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly *places*.

20. That Divine Power, I ſay, whereof he gave ſo wonderful and moſt evident an inſtance, in raiſing up Chriſt the head of his church, from the dead, and exalting him to the higheſt degree of majeſty and glory with him in heaven.

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come:

21. Inveſting him there with a dominion over all creatures, even over all dignities, offices, and powers, both of this and of the future world.

22 And hath put all things under his feet, and gave him to be head over all things to the church.

23 Which is his body, the fulneſs of him that filleth all in all.

22. & 23. Making him the glorious head over the whole church as his body, which is now to be fully perfected and completed by the cleareſt diſcoveries and moſt excellent privileges from him in whom dwelleth all fulneſs * and perfection.

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* *The fulneſs of him that filleth all in all.* Much the ſame expreſſion with that of John i. 16. *Of his fullneſs have we all received* (fullneſs) and *grace for* (ἀντι, in proportion to his) *grace*. This is the ſenſe, if πληρωμα refers to Chriſt, but if it refers to the *church* (the ſubſtantive laſt mentioned) I have expreſſed that ſenſe alſo.

CHAP. II.

Having ſhown it to have been the original Purpoſe of God to unite the Gentiles to the Church of Chriſt; he declares the Epheſians to be actually Members of it. Gives them ſuch an Account of the Goſpel Privileges and Bleſſings, as exalts it far above, and makes it Independant of the Rites of the Moſaical law. *He ſhows that Law to be aboliſhed by the death and Religion of Chriſt, and thereby both Jew and Gentile united into one Church and Society. And all this for their Encouragement to adhere to the* Chriſtian *Faith, without liſtening to the Neceſſity of the* Moſaical *Ceremonies.*

A. D. 62.

AND you *hath he quickened** who were dead in treſpaſſes and ſins,

1. BE aſſured therefore, that God who raiſed up* Jeſus Chriſt from the dead, and made him the head of his church, has, by your converſion to Chriſtianity, raiſed * up you *Epheſians* to the hopes of pardon and ſalvation, who were formerly in a ſtate of ſin and death, under your vicious and heatheniſh life.

2 Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.

2. While you lived in the habitual practice of enormities that were common and faſhionable in the *heathen* world; influenced by the temptations of the devil, that powerful and malicious ſpirit, that has his reſidence in the air about us, and ſtill reigns by his influences on the wicked and unconverted *heathens*.

3 Among

3. Of

* I take the conſtruction of this verſe from the 20, 21, &c. verſes of the foregoing chapter, and not from the 19th, as ſome, nor the 5th verſe of this chapter, as other interpreters do. This makes the connection much clearer and leſs interrupted, and is confirmed by the ἐν χριστῷ, in the 5th verſe.

A. D. 62. 3 Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind, and were by nature the children of wrath, even as others *.

3. Of which number *you* all were before your converſion; indulging your carnal and depraved appetites, and actuated by the dictates and paſſions of a ſenſual mind; being, like all other *heathen* people, brought up from your birth to the habits of ſuch vile courſes as could not but ſubject you to the wrath and diſpleaſure of God.

4 But God who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in ſins, hath quickened us together with Chriſt (by grace ye are ſaved).

4. & 5. But God in abundant mercy and compaſſion to his ſinful creatures, has now, by the death and reſurrection of Chriſt, and by your embracing his religion, recovered you † from this dark and ſad eſtate, and raiſed you to the hope of pardon and ſalvation. It is *this religion* that juſtifies and ſaves you; the *ceremonial* law has no hand at all in it.

6 And hath raiſed *us* up together, and hath made *us* ſit together in heavenly places in Chriſt Jeſus.

6. For by raiſing *him* from the dead, God has given you, and all true *Gentile* believers, an aſſurance of all the noble privileges of his heavenly religion, and of all the bleſſings of his kingdom.

7 That in the ages to come he might ſhow the exceeding riches of his grace, in his kindneſs towards us, through Chriſt Jeſus:

7. It being the purpoſe of God thus to diſplay the wonderful extent of divine love and mercy to all mankind, under the diſpenſation of Chriſt the *Meſſiah*.

8. 9. And

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* Ver. 3. *By nature*: Φυσει, either by *cuſtoms* and *habits* (of *Kice*); or elſe *really* and *indeed* children of wrath; as this word is plainly uſed, Gal. iv. 8. *By nature no gods*, i. e. not gods *at all*.

† Wherewith he loved *us*, hath quickened *us*. See note on chap. i. 3, 4.

8 For by grace are ye ſaved, through faith, and that not of yourſelves: *it is* the gift of God:

9 Not of works, leſt any man ſhould boaſt.

8. & 9. And certainly this *goſpel* ſalvation is the fruit of nothing but the pure grace and bounty of God, making our faith in Chriſt's religion the merciful condition of this happineſs. No man has done any thing to deſerve it; it could not be merited by the utmoſt obſervation of the *ceremonial* law, and ſo * the *Jew* could no more pretend to claim it than the vileſt *Gentile*. A. D. 62.

10. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

10. Our regenerate ſtate is wholly owing to what God has done for us in Chriſt, and by his *religion*. By *this* it was his deſign to prepare and enable us to live that life of purity and virtue that will qualify us for life eternal.

11 Wherefore remember that ye *being* in times paſt Gentiles in the fleſh, who are called uncircumciſion by that which is called the circumciſion in the fleſh, made by hands.

12 That at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world.

13 But now in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh by the blood of Chriſt.

11, 12, 13. Remember then, and ſtand to it; that though you *Gentiles* were formerly quite out of the pale of God's church, without any knowledge of the Meſſiah promiſed to Abraham as the Saviour of all mankind, having little or no proſpect of ſpiritual and future happineſs, eſtranged from the knowledge and worſhip of the true God; in fine, *you* whom the *Jewiſh* people, that boaſted themſelves in their divine laws and privileges, were wont in deriſion, to call *uncircumciſed*, *unclean* and *ſinful*, are now, by Chriſt's religion, taken into covenant with him, and are his peculiar people as much as *they*.

* Leſt any man ſhould boaſt, ἵνα μὴ τὶς καυχήσηται. So that none can boaſt.

A. D. 62.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

14. While *they* were his enclosed church, you *Gentiles* were kept at a distance; and indeed were no way reconcilable to their ceremonies and worship. But now that Christ by his death hath reconciled us *all* to God, the difference is at an end, and we are *all* united into one church and society.

15 Having abolished in his flesh the enmity, *even* the law of commandments, *contained* in ordinances, for to make in himself, of twain, one new man, so making peace.

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

15. & 16. For that part of the *Jewish* law that consisted of such ceremonies as were designed to keep up the distinction between them and all other nations, is now, by the death of Christ upon the cross, abolished and become of no further obligation; whereby he has made the way open for believers of *all* nations to join with them, and make up *one Christian* church under him, the common head and Saviour of us all.

17 And came, and preached peace to you *which were* afar off, and to them that were nigh.

17. And accordingly Christ has appointed his gospel to be preached, as the condition of peace and pardon, as well to the *Gentiles* that were hitherto strangers to his church, as to the *Jews* that had been his ancient people.

18 For through him we both have an access by one Spirit unto the Father.

18. For by the sacrifice of his death, all true believers of every nation are admitted into favour with God the Father, and become his true people, all conducted by the same holy Spirit, without any further regard to the *Jewish* law.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God:

19. Wherefore look upon yourselves as no longer excluded from the divine covenant, nor as only in part proselytes to it, because of your not being *circumcised*; but esteem yourselves as *fully* privileged, and as *much* of God's family as *they* can be.

20. Be-

20 And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone.

20. Believe, for certain, you are members of that church of the *Meſſiah* which is built upon the truth of all the prophecies of the *Old*, and the apoſtolical doctrines of the *New Teſtament*; Jeſus Chriſt himſelf being the head of this body, and as it were the chief corner-ſtone of this fabric, holding and cementing the two ſides of *Jewiſh* and *Gentile* believers together. A. D. 62.

21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord.

21. Under whoſe divine conduct and influence, all the members of this *Chriſtian* ſociety, like the ſtones of a material building, are ſo to unite and increaſe, as to become the temple and habitation of God.

22 In whom you alſo are builded together for an habitation of God through the Spirit.

22. You *Gentile* Chriſtians of *Epheſus* being now a part of this glorious fabric as well as the *Jews*: And as God was formerly ſaid to dwell in the *Jewiſh* tabernacle and temple, by the manifeſtations of himſelf there to that people; ſo may he now, in a much higher and happier ſenſe, be ſaid to *dwell in you*, by the gifts and graces of his holy *Spirit* conferred on you.

CHAP. III.

The ſame Aſſurances, viz. *That the Gentiles are received into the Church of Chriſt, continued. He owns and profeſſeth himſelf the* Gentile Apoſtle, *commiſſioned on purpoſe to preach the Goſpel to them. The calling of the Gentile World, a Doctrine not allowed of by the* Jews, *nor diſcovered to the* Gentiles *themſelves in former Ages, but now clearly revealed to have been always the Purpoſe of God; and in this reſpect is ſtyled a* Myſtery. *He exhorts them to rejoice in, rather than be diſcouraged at, his impriſonment and ſufferings for this Doctrine. Prays for their confirmation and Progreſs in the Chriſtian Faith, and bleſſeth* God *for his extended Mercies to Mankind.*

A. D. 62. 1 FOR this cauſe, * I Paul, the priſoner of Jeſus Chriſt for you Gentiles.

1. FOR preaching this very doctrine, viz. That you *Gentiles* are now received into all the privileges of the Chriſtian church, as well as the *Jews*, am * I Paul, now a priſoner at Rome, proſecuted by the malice of that † people, and to be tried for my life.

2 If ye have heard of the diſpenſation of the grace of God, which is given me to you ward:

2. & 3. Nor can you doubt but I am a priſoner for *your* ſakes, ſince ‡ you know my divine commiſſion by an expreſs revelation from

3 How

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* [I Paul, a Priſoner;] i. e. either [am now a priſoner], (as I have ventured to connect it with the 2d and 3d verſes); or elſe [the priſoner], and then moſt probably all the following verſes of this chapter are one continued parentheſis, to the firſt verſe of the 4th chapter, where the apoſtle reſumes his exhortation again in the very ſame words.

† See Acts xxii. 21. 22. xxvi. 19, 20, 21. xxviii. 17. 20.

‡ If ye have heard; εἴγε ἠκούσατε, Since ye have heard. See Dr. Mill, Prolegom. § 72, 73, &c.

3 How that by revelation he made known unto me the myſtery (as I wrote afore in few words,

4 Whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt),

5 Which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit;

6 That the Gentiles ſhould be fellow heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the goſpel:

7 Whereof I was made a miniſter, according to the gift of the grace of God given unto me, by the effectual working of his power.

8 Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt.

9 And

from God, runs chiefly upon this very thing, to authoriſe me to declare this unthought of mercy to you; as I briefly explained it to you before, (Chap. i. 9, 10). A. D. 62.

4. By reading and conſidering whereof, as I there did, and ſhall now give a further account of it; you may clearly underſtand that gracious and ſurpriſing purpoſe of God ſo little expected by the world.

5. & 6. Viz. That though the *heathen* nations had it not expreſsly declared to *them* in former ages, nor could the *Jews* be brought to apprehend it from the predictions of their prophets; yet it was now clearly revealed and *abſolutely* declared to the inſpired apoſtles of Jeſus Chriſt, that the *Gentiles* ſhould be taken into all the bleſſings of the Chriſtian covenant, and be united to the *Jews* to make up *one church* under the Meſſiah.

7. Of which great and merciful diſpenſation God has made *me* a miniſter, and qualified me for preaching and demonſtrating the truth of it, by the powers of his holy Spirit conferred on me.

8. I, who for my former immoderate and furious zeal againſt this very religion, can never ſufficiently humble myſelf, have now the favour to be made an *apoſtle*, to declare this amazing and extenſive love of God by Jeſus Chriſt toward the *Gentile* world.

A. D. 62.

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

9. To show both *Jew* and *Gentile* the exceeding great blessings they are now to enjoy, by being united into one church under Christ: a thing that God, who created and governs the world, and all the dispensations of it by *him*, thought not fit so manifestly to reveal to former ages, as he has now done.

10 To the intent that now unto the * principalities and powers in heavenly places, might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

10. & 11. Now that he intends not only to convince the governors and magistrates of this world, who have opposed and persecuted this religion, but to display to all ranks and degrees of creatures, both in heaven * and earth, this manifold wisdom in the wondrous management of his church; so agreeably to the former † dispensations of it; all which were always directed and disposed, but now fully completed by Jesus Christ.

12 In whom we have boldness and access with confidence by the faith of him.

12. Through whose mediation for us, but *Jew* and *Gentile*, that embrace his religion, are accepted of God as his true church and people; and may address to him with full assurance of being rewarded as his true worshippers.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

13. Wherefore since I am now under persecution for delivering a doctrine so much to the benefit of you *Gentile* Christians: Be not disheartened or affrighted at *my* sufferings;

14 For

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* To the principalities and powers in heavenly places. See the note on Chap i. 10.

† [According to the eternal purpose]. Κατὰ πρόθεσιν τῶν αἰώνων; [agreeably to the predisposition of former ages, or dispensations of religion]. Thus the Saviour was promised to Adam, then to Abraham, afterwards typified and represented to the *Jews*, and at last, *fully* and openly *preached* to all the *world*.

ings; but rather rejoice at them, as an argument of the sincerity and truth of this doctrine; and let it raise your hearts and strengthen your resolutions. A. D. 62.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ.

15 Of whom the whole family in heaven and earth is named;

16. That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man:

14. & 15. To which end I humbly and earnestly beg of God the Father, the Supreme Lord and Governor of the whole church in heaven * and earth, uniting both angels and men under his government;

16. That out of the infinite fulness of divine goodness and mercy, he would confirm your minds by the influence of his Holy Spirit.

17 That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth and length, and depth and height:

19 And to know the love of Christ, which passeth knowledge, that ye might be filled † with all the fullness of God.

17, 18, & 19. That so, by a due and profound sense of the inexpressible bounty of this dispensation of Christ toward you Gentiles, you and all Christian people may render him all unfeigned returns of love, gratitude and obedience, by an unshaken and firm adherence to his religion; abounding in all the divine † gifts and spiritual graces belonging to it.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

20. & 21. To him therefore who has already conferred such spiritual endowments on you, and is both able and willing to encourage your improvement of them, by giving you still more than you can wish or imagine for yourselves, be ascribed, by all succeeding ages of the church, all honour and glory, through Jesus Christ, for evermore. Amen.

* [Family of heaven and earth.] See the Note on Chap. 1. 10.

† [With all the fullness of God.] See the Note on 2 Cor. viii. 1.

CHAP. IV.

The Apoſtle having thus given the Gentile *Chriſtians of* Epheſus *all ſuitable encouragement to continue in, and firmly to rely upon, the* Chriſtian *Faith, without the Obſervation of the* Jewiſh *Law; comes now to exhort their whole Church in general to the Practice of ſuch Duties as became their holy Profeſſion, eſpecially that of Unity, Mutual Charity, and Forbearance; adviſeth both the* Jewiſh *and* Gentile *converts to conſider themſelves as all united into the ſame Church and Privileges in Chriſt, without diſtinction; warning the gifted* Teachers *of both Parties to a ſober and uniform Improvement of their gifts and offices; by ſhowing them to be all derived from the ſame Spirit, and intended for the ſame religious Purpoſes. Then turns his Exhortation to the* Gentile *Part, ſhowing them their Obligation to renounce all their former* Heatheniſh *Practices, and live up to the Purity of the* Goſpel *Religion. Pointing out to them ſeveral of the moſt notorious Vices to which they had formerly been ſubject.*

A. D. 62. 1. I Therefore the priſoner * of the Lord, beſeech you, that ye walk worthy of the vocation wherewith ye are called,

1. THUS have I that am now a * priſoner for Chriſt's ſake, and particularly for upholding you Gentile Chriſtians to be his true church, without your obſervance of the *Moſaical ceremonies*, given you full encouragement to maintain that privilege. And let me now by theſe chains I wear, beſeech all parties among you to live worthy the excellency of their holy profeſſion.

2. & 3. Taking

* [I therefore, the priſoner of the Lord:] See Note on Chap. iii. Ver. 1.

2 With all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love:

3 Endeavouring to keep the unity of the ſpirit in the bond of peace.

2. & 3. Taking ſpecial care to preſerve the peace and unity of the church by a gentle, meek, and forbearing behaviour to each other, agreeably to the ſpirit of the goſpel. A. D. 62.

4 *There is* one body and one ſpirit, even as ye are called in one hope of your calling.

5 One Lord, one faith, one baptiſm.

6 One God and Father of all, who is above all, and through all, and in you all.

4. 5. & 6. Duly conſidering, that both *Jewiſh* and *Gentile* believers are now joined together in one Chriſtian *ſociety*, enlightened and endowed with the ſame *ſpirit*, and brought into the ſame common hope of *ſalvation*; having the ſame Chriſt for your Saviour and *Head*, into whoſe faith you are *all* alike *baptized*; and are become the church and ſervants of the ſame God the *Father*, who is equally over you all by his *power*, conducts you all by the ſame good *Providence*, and dwells in you all by the ſame *Holy Spirit*.

7 But unto every one of us is given † grace, according to the meaſure of the gift of Chriſt.

7. But you ought to remember, That though you all belong to the ſame Chriſtian *church*, the body of Chriſt; yet the *gifts* and graces of the *Spirit* may not be diſtributed to every member or *miniſter* alike; but to each of them in ſuch meaſures as Chriſt knows them beſt able to improve for the church's benefit. So that none ought to be diſſatisfied with his *own*, or to undervalue thoſe of *another*.

8 Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men.

8. Theſe ſpiritual *gifts* to the *Chriſtian* church, and the *variety* of them too, are repreſented in thoſe prophetic words of the Pſalmiſt, (Pſal. lxviii. 18.) *Reſembling Chriſt the Meſſiah in his aſcenſion*

9 (Now

† *Grace* χάρις, either *gifts* and *endowments* for an *office* in the miniſtry, or the *office* itſelf.

A. D. 62. *aſcenſion into heaven, after the conqueſt of ſin, Satan, and death, to an earthly* monarch in triumph after victory, *ſcattering gifts and largeſſes to his people.*

9 (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth?

10 He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things.)

9. & 10. (But whatever degrees they are given in to any of you, they all come from this triumphant Saviour, the very ſame Jeſus who came down upon earth, died and was buried, to obtain this conqueſt, and then roſe again, and was exalted to the higheſt degree of heavenly glory and majeſty, to become the Lord of the whole church of God, to perfect and complete it, and to guide and model it by ſuch meaſures as he in wiſdom ſhould think fit *.)

11 And he gave ſome apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome paſtors and teachers;

11. And accordingly he fulfilled that prediction by this *variety** of endowments on the miniſters of the Chriſtian church; qualifying ſome to be apoſtles, *to declare the doctrines of it firſt to the world;* others to be prophets, to explain the *paſſages of the Old Teſtament, relating to, and confirming, that doctrine;* others to be evangeliſts, to ſpread it to farther *diſtant nations, and to record it in writing;* and ſome to be paſtors and teachers, *to build men up in the knowledge of it after they have embraced it*†.

12 For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt:

12. Which *variety* of gifts and offices, is ſo far from being a diſadvantage from the excellency of one above another, that it is the very thing intended to knit and compact the Chriſtian members into a more firm and perfect ſociety; to render the diſcharge of the Chriſtian miniſtry more orderly and effectual;

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* I ſee no connection in theſe two verſes with the foregoing and following clauſes, but by making them refer to the *variety* of gifts, and their being derived all from Chriſt. And the connection is beſt preſerved by including them in a parentheſis.

† See 1 Cor. xii. for the ſame expreſſions and argument more at large.

effectual; contributing, in their places and ſtations, to the better edification of the whole church. A. D. 62.

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt:

13. God ſo wiſely providing, that each member ſhould by this means be trained up to perfect Chriſtianity; and the whole become a complete body under him the common *head* of all:

14 That we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine by the ſlight of men, and cunning craftineſs, whereby they lie in wait to deceive:

14. That, by arriving at this perfection of Chriſtian faith and knowledge, they may be above the influences and ſtratagems of cunning and deceitful teachers; and not, like children, give ear to every plauſible doctrine that is propoſed to them.

15 But ſpeaking the truth in love, may grow up into him in all things, which is the head, *even* Chriſt:

16 From whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love.

15. & 16. But that, as the human body is compoſed of different joints and members, all in their ſeveral functions tending to nouriſh and keep up the whole frame; ſo by this variety of ſpiritual gifts and offices in the church, Chriſtians may grow up into one complete ſociety under Chriſt their head, unanimouſly agreeing in the ſame rule of faith towards God, and conſpiring in the ſame mutual affections to each other.

17 This I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,

17. I muſt again particularly warn you *Gentile* Chriſtians, how much it concerns, and is expected from you, entirely to renounce all the vile practices and idolatrous worſhip of the *Heathen* world,

18 Having the underſtanding darkened, being alienated from the

18. Who ſtill remain in that perfect ſtate of ignorance and irreligion which *you* have ſolemnly forſaken,

A. D. 62. the life of God, through the ignorance that is in them, because of the blindneſs of their heart:

19 Who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs.

forſaken, utterly eſtranged from that virtuous courſe of life that alone can render men like to God, and happy in his ſervice.

19. And, by impure and unreformed habits, are become ſo inſenſible of all goodneſs, as to commit the worſt degrees of uncleanneſs, not only without all regret and reluctancy, but with the utmoſt eagerneſs and delight.

20 But ye have not ſo learned Chriſt:

21 * If ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus:

20. & 21. Remember, that by your * converſion to the Chriſtian religion, you are in quite another ſtate; and obliged by the higheſt engagements to a direct contrary courſe of life.

22 That ye put off concerning the former converſation, the old man, which is corrupt according to the deceitful luſts:

23 And be renewed in the ſpirit of your mind:

24 And that ye put on the new man, which after God is created in righteouſneſs and true holineſs.

22, 23, 24. Namely, to forſake all your old heatheniſh luſts, and ignorant practices; and to become new, and reformed men, by obedience to thoſe holy and righteous laws preſcribed in the *goſpel*, that will raiſe you to the imitation of God, and render you his true and happy children.

25 Wherefore putting away lying, ſpeak every man truth with his neighbour: for we are members one of another.

25. Beware then of thoſe vices you have been formerly moſt ſubject to, and are moſt oppoſite to the *Chriſtian* ſpirit: for inſtance, deteſt that dangerous ſin of *lying*, deceiving and over-reaching your neighbours; remembring, you are all now members of the ſame Chriſtian body; ſo that to deceive another is to injure and abuſe *yourſelves*.

26. & 27. Sup-

* If ſo be ye have heard him—εἴγε αὐτὸν ἠκούσατε. Since you have heard him.

26 Be ye angry and ſin not: let not the ſun go down upon your wrath.

27 Neither give place to the * devil.

26. & 27. Suppreſs all immoderate anger and reſentment: ſuffer it not to ripen into revenge, reproach, and ſlander; for then you are overcome by that wicked adverſary the *devil*, whoſe very *name* ſignifies a *railer* and a *blaſphemer**. A. D. 62.

28. Let him that ſtole, ſteal no more §: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

28. Whoever has been accuſtomed to *ſteal*, before his converſion, and to eſteem it but a ſmall, or ſcarce any ſin §; muſt now abhor that practice, and by a laborious life in ſome honeſt calling, muſt endeavour not only to ſupply his own wants, but if he can, to have ſomething to ſpare for them that are in abſolute poverty.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying; that it may miniſter grace unto the hearers.

29. Avoid all manner of ſcurrilous and filthy converſation; and let your words and diſcourſes in company be always ſuch, as may not only be heard by any body with innocence and deceney, but, as far as you can, with profit and advantage too; by promoting thoſe virtues that will procure favour and acceptance from God.

30 And grieve not the holy Spirit of God, whereby you are ſealed

30. In fine, do and ſay nothing that may be inconſiſtent with thoſe bleſſed endowments of the Holy Spirit

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* Διάβολος, [Devil.] Ver. 27. [Neither give place to the devil, *or to the* railer *and* ſlanderer:] And the ſenſe may be, [Give no occaſion to ſlanderers to reproach your holy religion]; as Eraſmus and the French Proteſtant tranſlation render it. See 1 Tim. iii. 6, 7. [give place, τοπον, opportunity, *or* advantage.]

§ As in ſeveral nations it was accounted; and rather countenanced than diſcouraged, by ſome *Grecian* commonwealths; particularly in that of the Lacedemonians, where Plutarch ſays, it was enacted or agreed, [νενόμιστο] κλέπτειν τὸς ἐλευθέρους παῖδας ὁ, τι τις δύναιτο. [That the free-born youths might ſteal whatever they could.] But of this let the reader ſee Dr. Clark's Evidences of Natural and Revealed Religion, p. 58, 59.

A. D. 62. ed unto the day of redemption.

Spirit that are conferred on you, or may deprive you of his ſacred influences; which are the pledges of your preſent pardon, and the earneſt of your eternal happineſs.

31 Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking, be put away from you, with all malice.

31. And as he is the Spirit of *peace* and *love*, ſo let no differences in your religious ſentiments and opinions, ſuffer you to launch out into any expreſſions of bitterneſs, rage, and clamorous reproaches, nor to harbuor any purpoſes of malice and revenge.

32 And be ye kind one to another, tender hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

32. But treat one another, even thoſe that injure you, with tenderneſs, pity and forgivneſs; remembering how much a greater debt of guilt and ſin God has forgiven us all for the ſake of Chriſt Jeſus.

CHAP. V.

The firſt and ſecond Verſes conclude the Exhortation to Love and Unanimity in the End of the foregoing Chapter. Then he repeats his caution againſt their former Heatheniſh Vices, particularly ſuch as accompanied their Idolatrous Worſhip. Deſcends to the Relative *Duties, wherein the* Jewiſh *Chriſtians, by former Prejudices, were too apt to be deficient.* See the Preface to this Epiſtle, § 4.

1 BE ye therefore followers of God as dear children.

1. SINCE therefore you are all, both *Jewiſh* and *Gentile* converts, become the children and church of God, imitate *him* as your true Father and moſt perfect example.

2. And

2 And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour.

2. And as the death and ſacrifice of Chriſt for our ſins was the higheſt inſtance of Divine love and mercy to us *all*, and an act moſt pleaſing and acceptable to God; let it be the chief care of all parties among you to reſemble this great pattern of love, by charity and unity with each other. A. D. 62.

3 But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints.

3. I muſt again eſpecially warn you *Gentile* Chriſtians from all thoſe extravagant and luſtful paſſions, and unclean practices, that were ſo common and faſhionable in your heathen ſtate; and are ſtill the attendants of idolatrous rites and worſhip. Let none of them be ſo much as named or heard of among *Chriſtian* profeſſors.

4 Neither filthineſs, nor fooliſh talking, nor jeſting, * which are not convenient: but rather giving of thanks.

4. And be as careful to avoid all that ſcurrilous, lewd and light way of talking, that is the uſual * incentive to ſuch unclean actions. Break it entirely off by accuſtoming your mouths to continual expreſſions of praiſe and thankſgiving to God.

5 For this you know, that no whoremonger, nor unclean perſon, nor covetous man †, who is an idolator, hath any inheritance in the kingdom of Chriſt, and of God.

5. For you cannot but know, by the natural deſign of the *Chriſtian* religion, that no perſon addicted to ſuch impure affections and practices as † are indulged in *idolatrous* and ſuperſtitious worſhip, can ever be a true member of the church of Chriſt here, or inherit his kingdom hereafter.

6 Let

6. & 7. Let

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* [Which are not convenient—] τὰ μὴ ἀνήκοντα, [That are moſt diſagreeable.] See Rom. i. 28. where τὰ μὴ καθήκοντα, ought ſo to be tranſlated.

† [Or covetous man who is an idolator,] ἢ πλεονέκτης ὅς ἐστιν εἰδωλολάτρης, *i. e.* [One that may be called an idolater *for* making his luſts and pleaſures his *god; or elſe* a man of ſuch inordinate deſires, as an idolater is and muſt be.] The former is indeed *good ſenſe;* but the *latter* is plainly moſt agreeable to the apoſtle's deſign.

A. D. 62. 6 Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.

6. & 7. Let no philoſophers therefore perſuade you by any arts of reaſoning, that ſuch practices can be any way innocent or allowable. They are the very things for which God gave up the heathens to vile || affections, and ever did, and do ſtill, draw divine vengeance upon them that will not renounce and reform them.

|| Rom. i. 26, &c. 7 Be not ye therefore partakers with them.

8. For ye were ſometimes darkneſs, but now *are ye* light in the Lord: walk as children of light,

8. In your dark and heathen ſtate, it was indeed no wonder you ſhould be guilty of them; but your *Chriſtian* religion has ſo clearly inſtructed and better enlightened you, that you muſt live in a quite contrary courſe.

9 (For the fruit of the Spirit *is* in all goodneſs, and righteouſneſs, and truth)

9. (For the practice of all moral and divine virtues, ought to be the proper effect of your converſion to that pure religion that is attended with ſuch gifts and influences of the Holy Spirit.

10 Proving what is acceptable unto the Lord.

10. Theſe virtues you muſt ſtudy and practiſe, as things moſt agreeable to the divine will, and by the habitual practice whereof alone you can approve yourſelves to God.

11 And have no fellowſhip with the ‡ unfruitful works of dark-

11. Never therefore be drawn into thoſe dangerous ‡practices that none but ignorant heathens would commit;

‡ The *unfruitful* works of darkneſs. Ἀκάρποις here cannot ſignify merely *unprofitable*, but *miſchievous*: in the ſame manner as τὰ μὴ καθήκοντα, ſignify moſt *abominable* things, Rom. i. 28. as I have noted there. And thus ἄκαρπος exactly anſwers to *inutilis*, which ſignifies *miſchievous*, in the beſt Latin authors. Thus Cicero, [Poteſt enim accedere promiſſum aliquod et conventum, ut id effici ſit *inutile*, vel ei cui promiſſum ſit, vel ei qui promiſerit. *De Offic. lib. I.*] And again, [Nec promiſſa igitur ſervanda ſunt ea, quæ ſunt iis, quibus promiſſeris, *inutilia*. Ibid.] The learned reader may ſee abundant inſtances of this in the learned Dr. Clark's Note on Hom. Iliad 2. p. 53.

darkneſs, but rather reprove them.

commit; but, on the contrary, endeavour to expoſe their indecency, A. D. 62.

and make them aſhamed of them.

12 For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.

12. For certainly it would ſhock the modeſty of a good man, even to mention the abominable and filthy actions committed in the ſecret *myſteries* of *heathen* worſhip.

13 But all things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light.

13. But as light is the thing that renders every object clearly viſible to the eye; ſo has the Chriſtian religion demonſtrated the vileneſs and danger of theſe practices to the minds of all that embrace it.

14 Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

14. And accordingly the prophet Iſaiah (Iſa. lx. 1.) has expreſſed the happy condition of the *Gentile* part of the *Chriſtian church*. *Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.* And again, *Awake and ſing ye that dwell in the duſt*, Iſa. xxvi. 19. Signifying *the former dark and ignorant ſtate of the heathen world, and the glorious light and knowledge it ſhould attain to by the religion of Chriſt the Meſſiah; and their great obligation to live ſuitably to the advantages of it.*

15 See then that ye walk circumſpectly, not as fools, but as wiſe,

16 Redeeming the time, becauſe the days are evil.

15. & 16. Conſidering therefore how contrary the religion you have embraced is to that of the reſt of mankind, and what violent oppoſition you are like to meet with; you muſt have a prudential eye to that too, and manage yourſelves not only with *innoceney* but *diſcretion*; not expoſing yourſelves to perſecution upon needleſs occaſions; but while you endeavour to convert men, you ought to avoid their fury by all lawful and juſt means.

17 Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is.

17. Remember therefore, that though it be the will of God you ſhould firmly adhere to your Chriſtian principles, and labour to bring

A. D. 62. others over to them; yet it is none of his will that you ſhould indiſcretely lay yourſelves open to their obſtinate malice and rage; but only propoſe the divine truths to them in ſo prudent a manner, as may beſt work upon *them*, and ſecure your own *lives*.

18 And be not drunk with wine, wherein is exceſs: but be filled with the Spirit:

18. But to proceed concerning the particular vices I was warning you from: To preſerve yourſelves from the impurities of heathen worſhip, be ſure to ſhun that exceſs of *drinking* ſo uſual in their idolatrous feſtivals; the incentive to all luſt and extravagancy. And inſtead of the beaſtly cuſtom of filling yourſelves with *wine*, endeavour by a habit of temperance and ſober converſation, to be full of the gracious gifts and influences of the Holy Spirit.

19 Speaking to yourſelves in pſalms and hymns, and ſpiritual ſongs, ſinging and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father, in the name of the Lord Jeſus Chriſt;

19. & 20. Which will inſpire you in your religious || aſſemblies to praiſe and bleſs God in divine pſalms and hymns; and, contrary to their extravagant and lewd merriments, will render all your mirth truly ſpiritual and religious: exalting your minds to grateful and pious expreſſions of thankſgiving to God the Father, through Jeſus Chriſt, for all his mercies towards you.

|| See 1 Cor. xi. Coloſſ. iii. 16.

21 Submitting yourſelves one to another in the fear of God.

21. And theſe divine influences will conduct you in a regular ſubmiſſion of inferiors to ſuperiors, both in public and private, and in all relative duties to each other.

22 Wives, * ſubmit yourſelves unto your own huſbands, as unto the Lord.

22. Such as is that, for inſtance, between *huſband* and *wife*, which the *Jewiſh* zealots are apt to think they may be excuſed in, where there is a diſagreement in *religious** principles. Whereas the due

* For the *occaſion* and *deſign* of St. Paul's advice in this and the following relative duties, let the reader ſee the preface to this epiſtle, § 4.

due ſubjection of a *wife* to her *huſband* (notwithſtanding any difference in religious opinions between them) is not only the plain will of Chriſt, but is illuſtrated and enforced by the very conſtitution of his *church*. A. D. 62.

23 For the huſband is the head of the wife, even as Chriſt is the head of the church: and he is the Saviour of the body.

23. For as Chriſt is the Saviour, head and governor of the whole *church*, as his ſpiritual *body*, ſo is *every huſband* the head and guardian || of his *wife*.

|| So in 1 Cor. xi.

24 Therefore as the church is ſubject unto Chriſt, ſo *let* the wives *be* to their own huſbands in every thing.

24. And therefore as the church pays all due ſubjection to Chriſt its *ſpiritual head*, ſo the natural relation of a *wife*, according to the firſt ſolemn inſtitution of marriage, requires a juſt ſubmiſſion and obſervance from her to her *huſband*.

25 Huſbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it:

26 That he might ſanctify and cleanſe it with the waſhing of water by the word,

27 That he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing: but that it ſhould be holy and without blemiſh.

25. 26. & 27. On the other ſide, this compariſon will as clearly ſhow and highly recommend that *love* and *tenderneſs* that *huſbands* ought to expreſs to their *wives*. For as nothing can be ſo lively and perfect an example of love, care and tenderneſs, as that wherewith Chriſt treats the *church*, his ſpouſe, cleanſing and purifying all its members from the guilt of ſin, by baptizing them into his holy and pure profeſſion; and by his word and Holy Spirit training them up to ſuch unblemiſhed holineſs of life here upon earth, as will terminate in the perfection of virtue, glory and happineſs in heaven.

28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himſelf.

29 For no man ever yet hated his own fleſh;

28. & 29. So does this his tender regard to us, as the dear members of his own ſpiritual body, ſhow every *huſband* to treat his *wife* as a ſecond *ſelf*; convincing him by the dictates of *ſelf-love*,

A. D. 62. fleſh; but nouriſheth and cheriſheth it, even as the Lord the church.

30 For we are members of his body, of his fleſh, and of his bones.

to be kind and gentle towards her, and how unnatural it would be to do otherwiſe.

30. Thus cloſe and dear is the union of Chriſt with his *church*, and of the *huſband* with the *wife*, that they may be reſpectively conſidered as head and members of one and the ſame body.

31 For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh.

31. And accordingly you know, when Eve was produced from Adam's rib, and given him for a *wife* (Gen. ii. 22.) it was expreſsly ſaid, *That the relation between them was nearer and dearer than that of parents and children.*

32 This is a great myſtery: but I ſpeak concerning Chriſt and the church.

32. And thus have I, by this moſt noble and lively * compariſon of Chriſt and his *church*, illuſtrated and recommended to you the great duty of *huſbands* and *wives*. But indeed my *chief* deſign was to ſhow you the happy union between Chriſt and his *church*.

33 Nevertheleſs, let every one of you in particular, ſo love his wife, even as himſelf, and

33. But whether I had made uſe of this *myſtical* way of *illuſtration* or no, the very original inſtitution of *marriage*, and the plain will of Chriſt

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* [This is a great myſtery.] The generality of interpreters underſtand St. Paul here, as if the marriage of Adam and Eve were intended by the Holy Spirit to repreſent, and myſtically to ſignify the ſpiritual union between the Meſſiah and the *Chriſtian church*. The *Jewiſh* doctors indeed are full of this. But becauſe no other undoubted expreſſions of ſcripture are found to demonſtrate the thing itſelf to be *true*, and it not being clear theſe traditional doctrines of the rabbins were as early as our Saviour's or St. Paul's time, I have therefore expreſſed it as a *compariſon* for *illuſtration*; and whether the great latitude in which St. Paul uſes this word *myſtery* will not warrant my ſo doing, I ſubmit to the judgment of the learned and attentive reader. See Revelat. i. 20. with my Paraph. there.

and the wife *ſee* that ſhe reverence her huſband.

Chriſt in the goſpel religion, is ſufficient to convince them of the obligation to love and tenderneſs on the one part, and to reſpect and ſubjection on the other; and that no differences in *religious principles* can excuſe either from ſo evident a moral duty. A. D. 62.

CHAP. VI.

He proceeds in ſhowing the Chriſtian obligation to the other relative Duties of Parents *and* Children, Maſters *and* Slaves. *Then encourages them to general Conſtancy and Reſolution againſt all Temptations and Perſecutions for the ſake of Chriſtianity: and, by Metaphors taken from the Arts of* Grecian *and* Roman *Soldiery, directs them how to arm themſelves againſt the Aſſaults of them. Deſires their prayers for him, as their* Gentile *Apoſtle, and concludes with his Bleſſing.*

1 CHildren, obey your parents in the Lord: for this is right.

1. TO proceed in theſe relative duties. The ſame Chriſtian principle that ought to induce *huſbands* and *wives* to their reciprocal duties, notwithſtanding any differences in religious notions*, obliges all *children* and *young* people to pay all juſt reverence to their *parents*, and not think themſelves exempt from it *to either** of them upon that account.

2 Honour thy father and thy mother (which is the firſt commandment with promiſe)

3 That

2. & 3. Let them remember, that duty to parents is of ſo natural and important obligation, that God was pleaſed in the fifth commandment to his ancient people the Jews,

* See the Pref. to this epiſtle, § 4.

A. D. 62.

3 That it may be well with thee, and thou mayeſt live long on the earth.

to *add the ſpecial promiſe of temporal proſperity and long life in the land of Canaan, for their greater encouragement to it.*

4 And *ye* fathers, * provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

4. And let all *Chriſtian* parents be particularly careful to treat their children with ſuch mild and gentle uſage as may more eaſily induce them to believe and embrace the *Chriſtian religion*; and not * prejudice them againſt it, by their froward and ill example.

5 Servants, be ‡ obedient to them that are your maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt:

5. Let ſuch Chriſtians as are *ſlaves* to heathen *maſters*, not think themſelves diſengaged from their civil obligation by being Chriſtians, ‡ but continue to ſerve them ſincerely and induſtriouſly, as their *Chriſtian* duty.

6 Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart;

7 With good will doing ſervice, as to the Lord, and not to men:

6. & 7. Let them do it ſincerely, I ſay, and not barely in ſuch a manner as to eſcape their maſter's obſervation and puniſhment; but conſcientiouſly ſeek their intereſt, knowing, that in ſerving them *faithfully*, they ſerve Jeſus Chriſt their ſupreme Lord and maſter.

8 Knowing that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free.

8. And being fully aſſured, that Chriſt will hereafter as impartially and fully reward the diligent ſervices of a *ſlave*, as the moſt generous actions of a *freeman*.

9. And

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* [Provoke not your children, but bring them up, &c. Μὴ παροργίζετε — οἷον οἱ πολλοὶ ποιοῦσιν, ἀποκληρονόμους ἐργαζόμενοι, καὶ ἀποκηρύκτους ποιοῦντες. Chryſoſtom. i. e. Provoke not your children, as many people do, by their ill uſage, diſcouraging them from coming into the *Chriſtian* church, and from hearkening to the goſpel doctrine.

‡ See 1 Cor. vii. 20, 21, 22, 23, 24.

9 And ye maſters, do the ſame things unto them, forbearing threatening; knowing that your Maſter alſo is in heaven, neither is there reſpect of perſons with him.

9. And let all *Chriſtian* maſters, A. D. 62. that have any *ſlaves* under them, uſe them with gentleneſs and humanity; forbearing all paſſionate and violent expreſſions toward them; and forgiving their pardonable faults. Remembering, *they* themſelves have a heavenly maſter who forgave them infinitely more; and who regards no man's *external* circumſtances, but will reward and puniſh the behaviour of a *maſter* as well as of a *ſlave*.

10 Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

10. And, now to conclude my exhortations to you: Be couragious and reſolute in your profeſſion, making the beſt improvement of the powers that God has given you.

11 Put on the whole * armour of God, that ye may be able to ſtand againſt the wiles of the devil.

11. Your conflict is very great and ſharp. Wherefore, like true ſoldiers, arm yourſelves from head to foot with the * ſpiritual armour wherewith God has furniſhed you, for your defence againſt the ſtratagems and aſſaults of the devil, and wicked men.

12 For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places ‡.

12. And great need you have ſo to do. For you muſt engage not only with men, with the magiſtrates and rulers of *this* world, but with wicked *ſpirits* too, thoſe malicious *powers*, that have ſo long domineered over the blind and ignorant *heathens*, and have ſtill their habitation in the regions of the air about us.

13 Wherefore take unto you the whole armour of God, that ye may

13. Be ready armed then with the following principles, that will enable you to reſiſt them all, and

* [Armour of God.] See note on 2 Cor. viii. 1.

‡ Ver. 12. [Spiritual wickedneſs in high places:] πνεύματα τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. [Againſt the wicked ſpirits in the regions of (*our*) air. ἐπουρανίοις is the ſame with τοῦ σκότους τούτου, *this darkneſs*; the ſame with ζόφῳ, and ζόφον, *darkneſs*, in St. Peter and St. Jude.

A. D. 62. may be able to withſtand in the evil day, and having done all, to ſtand.

ſtand your ground under the worſt trial and temptation; *viz.*

14 Stand therefore, having your loins girt about with truth, and having on the breaſtplate of righteouſneſs:

14. Keep cloſe to the rules and plain precepts of the *goſpel*, the knowledge whereof will ſecure you from all looſe principles, and like the ſoldier's *girdle*, keep you in a firm and ſteady poſture; and the habitual practice of them be as a breaſt-plate to fence off every mortal wound.

15 And your feet ſhod with the preparation of the goſpel of peace.

15. Be always prepared with a modeſt and peaceable mind toward your adverſaries; which will be a means to prevent and take off the edge of their malice; as the ſoldier's boots preſerves his legs from the roughneſs of the ways, and from the traps and galls that are laid by the enemy to retard his march.

16 Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked:

16. But eſpecially have your thoughts ever poſſeſſed with a firm and ſteady faith in the *promiſes* of the goſpel; that will guard you from the ſecret ſuggeſtions, and open aſſaults of the devil; as the ſhield does the ſoldier from the darts of his enemies.

*1 Theſ. v. 8. 17 And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God.

17. Let your hopes * of eternal life and happineſs, be ever ardent and vigorous; which, like a *helmet* on the head, will ſecure you in the main points of your profeſſion. Read and meditate on the word of God in holy ſcripture, the underſtanding whereof will, like the keeneſt *ſword*, enable you not only to reſiſt, but to aſſault your adverſaries.

18 Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints,

18. And withal be earneſt and conſtant in a courſe of fervant prayer to God for yourſelves and all Chriſtian people.

19 And for me, that utterance may be given unto me, that I may open my mouth boldly to make known the myſtery of the goſpel;

20 For which I am * an ambaſſador in bonds; that therein I may ſpeak boldly, as I ought to ſpeak

19 & 20. Not forgetting to let *me*, your *Gentile* apoſtle, have a ſhare in thoſe petitions; beſeeching God to enable me with due conſtancy and courage, to maintain this doctrine *of the Gentiles being called into the goſpel covenant;* a doctrine now abſolutely plain and certain, how ſtrange ſoever it ſeem to the *Jewiſh* zealots; and whereof I am now a commiſſioned preacher, and am * impriſoned on that very account. A. D. 62.

21 But that ye alſo might know my affairs, *and* how I do, Tychicus, as a beloved brother, and faithful miniſter in the Lord, ſhall make known to you all things.

21. & 22. I ſend Tychicus, my dear Chriſtian brother, and a faithful miniſter of Chriſt, with this letter to you, on purpoſe to acquaint you with my condition, and how it fares with me in my confinement; and to comfort you under your concern at it.

22 Whom I have ſent unto you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and love, with faith from God the Father, and the Lord Jeſus Chriſt.

23. May all the Chriſtians in your parts continue ſtedfaſt in the faith, love, and favour of God the Father, and the Lord Jeſus Chriſt.

24 Grace be with all them that love our Lord Jeſus Chriſt.

¶ Written from Rome unto the Epheſians, by Tychicus.

24. His favour and love be upon all ſincere and good Chriſtians. *Amen.*

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* [Am an ambaſſador in bonds]. Πρεσβεύω ἐν ἁλύσει. Which ſome render, [I grow old in bonds]; agreeable to Philem. ix. He had indeed been impriſoned in Judea two years, and had now lain two more at Rome, for the ſame cauſe. But I keep to our tranſlation, as more agreeable to the reſt of the expreſſions to the ſame purpoſe in this epiſtle. See note on Philem. ix.

A

PARAPHRASE

ON

THE EPISTLE OF ST. PAUL

TO THE

PHILIPPIANS.

THE PREFACE.

A. D. 62. WHILE St. Paul was a priſoner at Rome, whither he was forced to make his appeal from the inveterate malice of the *Jews*, for his preaching to the *Gentile* world, the *Philippian* church ſend *Epaphroditus* to viſit and ſalute him in their name; to carry him ſupplies from them for his ſupport in his confinement; and to give him the comfortable account, how ſteady and firm their church continued to the Chriſtian faith he had formerly planted amongſt them; and eſpecially in that point *of relying upon the goſpel religion for ſalvation, without the obſervation of the ceremonial law*, which the *Jewiſh* zealots every where cried up to be of abſolute neceſſity to a *Chriſtian* convert. This epiſtle is a return of St. Paul's great ſatisfaction, love and joy at the reſpects they had ſhown him, and eſpecially for their

their firm adherence to this *true Chriſtian* doctrine; A. D. 62.
with ſeveral freſh exhortations to a reſolute, but yet meek and peaceful behaviour in their diſputes with thoſe furious adverſaries, on whoſe temper and practices he lets fall ſome very ſevere and juſt reflections. For a further account of the nature of the expreſſions in which this letter runs, I refer the reader to the preface of the *foregoing* epiſtle.

CHAP. I.

The Title and Salutation. He expreſſeth his good Opinion of them for their Kindneſs and Reſpect toward him, and eſpecially for their firm Adherence to the true Chriſtian Doctrine; and prays for their final Conſtancy in it. Acquaints them with the Succeſs his preſent Sufferings had for the Promotion of the Goſpel, even in the Emperor's Court. Intimates a ſet of contentious Teachers *of the* Judaizing *party, who levelled their Doctrine againſt* him, *inſtead of preaching* Jeſus Chriſt *as the common Saviour of Mankind; but mentions* others *that were ſincere, and ſtood by* him *and his Principles. Speaking of his Sufferings and his Conſtancy under them, he makes himſelf to be in a ſtrait between the Deſires of ſerving Chriſt by a longer* Life, *and enjoying him in* Death; *but is free to live, and even ſuffer longer, for the benefit of the Chriſtian Church. Gives them hopes of ſeeing them again; but whether he ſhould or no, exhorts them to Chriſtian Piety, and Reſolution in Suffering, after his own Example.*

1 PAUL and Timotheus, the ſervants of Jeſus Chriſt, to all the ſaints in Chriſt

1. & 2. PAUL and Timothy, the ſervants and miniſters of Jeſus Chriſt, with all divine bleſſings from God the Father and our

A. D. 62. Chriſt Jeſus, which are at Philippi, with the biſhops and deacons:

our Lord Jeſus Chriſt, to the biſhops and deacons, and the whole Chriſtian church of Philippi.

2 Grace *be* unto you, and peace from God our Father, and from the Lord Jeſus Chriſt.

3 † I thank my God upon every remembrance of you.

4 Always in every prayer of mine for you all, making requeſt with joy,

5 For your fellowſhip in the goſpel, from the firſt day until now;

3, 4, & 5. Your converſion to the Chriſtian faith, and your ſteadineſs in it, from the very firſt propagation of it to you, to this day, is matter of ſuch joy and ſatisfaction to me, that † I am ever bleſſing God for it, and praying for your further conſtancy in it, in every petition I put up to him.

6 Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jeſus Chriſt.

6. Being ſufficiently ſatisfied, that God, who has called you Gentiles as well as the Jews, to the profeſſion of the *goſpel*, will ſo aſſiſt your endeavours, as to keep you in the faith and practice of it to the great day of Chriſt's recompence and reward.

7 Even as it is meet for me to think this of you all, becauſe I have you in my heart; in as much as both in my bonds, and in the defence and confirmation of the goſpel, ye all are partakers of my grace.

7 Nor can I but thus eſteem and pray for *you*, that have thus diſtinguiſhed your ‡ reſpects to *me*, in adhering ſo firmly to the doctrine I preached to you, and ſuffering for it now along with me, who am a priſoner for the truth and confirmation of it ||,

8 For

8. And

† Ευχαριστῶ, *I* give thanks. Which ſhows St. Paul to be the *author* of the epiſtle, though Timothy was joined in the *ſalutation*.

‡ [Becauſe I have you in my heart.] Διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς. Or, Becauſe you have *me* at heart.

|| Ver. 7. [Partakers of my grace *or* gift. It is a dubious expreſſion. It may ſignify, as in the paraphraſe, [their being partakers of the honour of his ſuffering for the goſpel;] or their being συγκοινόνοι, *contributors* to the *gift* the Philippians ſent him by Epaphroditus, Chap. iv. 18. See Mr. Peirce in Loc.

8 For God is my record, how greatly I long after you all, in the bowels of Jeſus Chriſt.

8. And God can teſtify, what a hearty degree of Chriſtian love, I, in return, bear toward your whole church. A. D. 62.

9 And this I pray, that your love may abound, yet more and more, in knowledge, and in all judgment.

9. And how earneſtly I pray that your love of Chriſt, and of me his *apoſtle*, may continually increaſe, by a more complete and perfect underſtanding of the great truths of his religion.

10 That ye may approve || things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt;

10. & 11. That by || ſtudying and embracing the moſt important doctrines, and abounding in the practice of all Chriſtian virtues, you may be found his ſincere and true profeſſors at the ſolemn appearance of Jeſus Chriſt; to the glory and praiſe of God the Father.

11 Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God.

12 But I would ye ſhould underſtand, brethren, that the things *which happened* unto me, have fallen out rather unto the furtherance of the goſpel.

12. But, to give you an account of my preſent ſtate and condition, according to your deſire, know then, that my impriſonment at Rome has been no hindrance, but rather an advantage to the *Chriſtian* cauſe.

13 So that my bonds in Chriſt are manifeſt in all the palace, and in all other *places*.

13. For it is now publicly known in the emperor's court, and through all the city, that I am a priſoner for the Chriſtian faith, and particularly for preaching it to the *Gentile* world.

14. And

|| Ver. 10. [That ye may approve the things that are excellent,] εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, "That ye may *examine into*, and [proportionably] *approve of*, things, according as they *differ* in their *excellency* and *importance*.

A. D. 62.

14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to ſpeak the word without fear.

14. And my patience and courage under it has raiſed the ſpirits of ſeveral Chriſtians, to profeſs and preach the *ſame* doctrine openly and undauntedly.

* See chap. iii. 2, 3. &c.

15 Some indeed preach Chriſt even of envy and ſtrife, and ſome alſo of good will.

16 The one preach Chriſt of contention, not ſincerely†, ſuppoſing to add affliction to my bonds:

17 But the other of love, knowing that I am ſet for the defence of the goſpel.

15. 16. & 17. There is indeed a ſet of *Jewiſh* * converts, that preach it more out of oppoſition to *me*, than out of love to the goſpel *itſelf*. Their buſineſs is to depreſs my character, and increaſe my ſufferings, (becauſe I will not allow the *ceremonial* law to be neceſſary to a *Chriſtian's* ſalvation.) But, thank God, there are others that ſtand up for me and my principles, being fully ſatisfied what I preach is by *divine* commiſſion, and that I am a ſufferer for the true *goſpel* doctrine.

18. What then? notwithſtanding every way, whether in pretence, or in truth, Chriſt is preached; and I therein do rejoice, yea, and will rejoice.

18. And though theſe two parties preach out of very different and contrary deſigns; yet there is this advantage, that they both contribute to make the *Chriſtian* religion in general more known in the world; which is, and always ſhall be a great ſatisfaction to me.

19 For I know that this ſhall turn to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt.

19. And I am aſſured the preſent malice intended againſt *me* will prove ſo ſhort of ſucceeding, that it will rather contribute to my deliverance. For which I queſtion not your prayers, and the Spirit of Chriſt, to aſſiſt me to plead my cauſe‡.

20. As

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† Ver. 16. [Not ſincerely], ἐχ ἁγνῶς: [Not without mixture], viz. of *Jewiſh ceremonies* with the *Chriſtian faith*.

‡ [Turn to my ſalvation]; εἰς σωτηρίαν: Not to his future *ſalvation*, but to his *deliverance* at his *trial* at Rome.

20 According to my earneſt expectation, and my hope, that in nothing I ſhall be aſhamed, but *that* with all boldneſs, as always, *ſo* now alſo Chriſt ſhall be magnified in my body, whether *it be* by life or by death.

20. As therefore the only thing I deſire is, to demonſtrate the power and excellency of Chriſt's religion, either by living longer to preach it, or by couragiouſly dying for it; I ſhall not fail, in this juncture, to defend it publicly, as I have always hitherto done. A. D. 62.

21 For to me to live *is* Chriſt, and to die *is* gain.

21. The only difference between life and death, to me is, that by the *one* I ſhall continue the longer in Chriſt's ſervice, and by the *other* ſhall be the ſooner rewarded.

22 But if I live in the fleſh, this is the fruit of my labour; yet what I ſhall chooſe I wot not.

22. It is infinitely worth my pains and ſufferings indeed, to continue here ſtill, and do ſervice to his religion; yet is the proſpect of my future happineſs ſo raviſhing and ſweet, that, were it left to my *own* choice, I ſhould hardly know which to determine as beſt for me.

23. For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better:

24 Nevertheleſs, to abide in the fleſh, *is* more needful for you.

23. & 24. Thus are my deſires ſtraitened between the two conditions of longer *life* and preſent *death*. To die and be with Chriſt would be much the more immediate benefit to me; but to live longer is better for *you* and the Chriſtian *church*; and I am very free to do it.

25 And having this confidence, I know that I ſhall abide and continue with you all, for your furtherance and joy of faith:

26 That your rejoicing may be more abundant in Jeſus Chriſt for me, by my coming to you again.

25. & 26. And becauſe it is ſo, I am fully perſuaded God will ſo order it, and I ſhall live and ſee you again, to your ſtill further advancement and comfort in the Chriſtian faith.

27 Only

A. D. 62. 27 Only let your converſation be as it becometh the goſpel of Chriſt: that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the goſpel:

27. But whether I do or not, let me earneſtly exhort you to go on in a life agreeable to the goſpel religion; that I may hear a comfortable account how vigorouſly and unanimouſly you promote the credit and honour of the Chriſtian faith; without partial diſtinction betwixt *circumciſed* and *uncircumciſed* converts.

28 And in nothing terrified by your adverſaries, which is to them an evident † token of perdition, but to you of ſalvation, and that of God.

28. And how undauntedly you bear the threats and perſecutions of your adverſaries, which, while they ſhow *them* to be an obſtinate and incurable people, bent upon their own deſtruction; ſo will the patient ſuffering under them become to *you* a means of eternal happineſs and ſalvation.

29 For unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake;

30 Having the ſame conflict which ye ſaw in me, and now hear *to be* in me.

29. & 30. Eſteem it therefore as a high honour conferred on you, not only to be called into the Chriſtian religion, as well as the *Jews*, but to ſuffer for it too; undergoing the ſame trials you ſaw me, your *apoſtle*, under, while I was firſt preaching to you * at Philippi, and that you hear are ſtill upon me here at Rome.

* Acts xiii. 43.

† Ver. 28. [Which is to them an evident token of perdition, *&c.*] *Note*, the word *which* may refer to the *Philippians ſtanding faſt*; and *the token of perdition to them* may ſignify, that their *adverſaries* took this *ſtedfaſtneſs* of theirs to be a *token* of their *perdition*; but, ſays the *apoſtle*, [look you upon it as a token of your ſalvation.]

CHAP.

CHAP. II.

He proceeds to exhort their whole Church to Unity, Meekneſs, and Humility, from the great Example of Chriſt ſuffering for us: And to ſteadineſs in Chriſtian Principles and Practices, now in his abſence from them. Hopes to ſend Timothy to them. In the mean while recommends their Meſſenger Epaphroditus, the Bearer of this Letter to them.

1 IF *there be* therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies:

2 Fulfil ye my joy, that ye be like minded, having the ſame love, *being* of one accord, of one mind.

1. & 2. I Exhorted you (Chap. i. 27.) to unity and peaceableneſs in your Chriſtian profeſſion. And if there be any force in beſeeching you in the name of Chriſt; if you have any ſenſe of the ſweet comforts of mutual *love;* if you have felt any motions of that good Chriſtian *ſpirit* that excites us to love; finally, by all the compaſſions you bear towards *me* your ſuffering *apoſtle,* fail not to practiſe this *great* duty, which will complete all the joy and ſatisfaction I have in you. A. D. 62.

3 *Let* nothing *be done* through ſtrife, or vain glory; but in lowlineſs of mind let each eſteem other better than themſelves.

3. Let nothing be ſaid and done amongſt you out of a contentious or ambitious principle; but be all ready to do for and comply with one another, as if they were their ſuperiors.

4 Look not every man on his own things, but every man alſo on the things of others.

4. Let none of you be ſet upon pleaſing his own humour, and minding his private credit or intereſt; but have a juſt regard to the good and edification of all his fellow Chriſtians.

5 Let this mind be in you, which was alſo in Chriſt Jeſus.

5. In this you will imitate no leſs example than that of Jeſus Chriſt, our great Lord and pattern.

A. D. 62. 6 Who being in the form of God *, thought it not robbery to be equal with God:

|| Heb. i. 3. Colos. i. 15

7 But made himself of no reputation, and took upon him the form of a † servant, and was made in the likeness of men:

† Luke xii. 27. John xiii. 4—17.

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

6. 7. & 8. Who though, before his incarnation, he was God, *the Son of God*, || *the brightness of his Father's glory, and the express image of his person*; and appeared to the patriarchs, and to the *Jewish* church, in the form of divine glory and majesty; yet, for the salvation of us sinful men, did not insist * upon appearing in that glory, and to be honoured as God, did not look upon the honour God had given him, as upon a *prize* to be eagerly held fast, and never, upon any account whatever, to be parted with; but divested himself for a while of that majesty; was clothed with human nature, ministering to us as a servant; and so far humbled himself, as not only to live as a mean and ordinary *man*, but to die the ignominious death of the cross, for the expiation of our sins.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

9. For which great and wondrous condescension, God has now exalted this very man Christ Jesus the *Messiah*, to the highest degree of divine glory and majesty.

10 That at ‡ the name of Jesus every knee should bow, of *things* in heaven, and *things* on earth, and *things* under the earth;

11 And

10. & 11. Making him the lord and governor of all creatures both in heaven † and earth, the Lord of the *living*, and raiser of the *dead*; and obliging all to worship and adore,

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* Ver. 6. [Thought it no robbery to be equal with God]; οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ. [He did not greedily insist upon showing himself, and being worshipped as God]. Which sense is sufficiently proved by Bishop Bull, Dr. Whitby, and still more fully by Dr. Clark.

‡ [That at the name of Jesus every knee should bow]. The Greek is, ἐν τῷ ὀνόματι. [In the name of Jesus—every knee should bow]; *i. e.* worship God, agreeable to John xvi. 23, 24. and many like passages.

11 And that every tongue ſhould confeſs, that Jeſus Chriſt *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſence; work out your own ſalvation with fear and trembling *.

13 For it is God which worketh in you, both to will and to do of *his* good pleaſure.

dore, to pray to, and praiſe God, A. D. 62. through him, and in his name, as univerſal governor and ſaviour, to the glory of the ſupreme Father‡.

12 Wherefore, dear brethren, being animated by ſo glorious an example, go on by theſe and the like virtues, to qualify yourſelves for eternal ſalvation, with the utmoſt diligence and caution. You have hitherto proceeded very well in them, both while I was with you, and ſince my abſence from you *.

13. Nor be ye at all diſcouraged, at my being ſo long detained from you. Do your beſt endeavours, and God will aſſiſt you, under all temptations, to act agreeably to his holy will and religion.

† [Of things in heaven, and things on earth, and under the earth]. See the note on Epheſ. i. 10. And though καταχθονίων being joined to the other two phraſes, may poſſibly, by the *Jewiſh* idiom, be meant to expreſs only the whole world: Yet in this place I take it to ſignify the *dead*, in contradiſtinction to the *living*, agreeably to thoſe other paſſages of ſcripture, concerning the government and exaltation of Chriſt. See Rom. xiv. 9. Rev. i. 18.

‡ Ver. 9, 10. 11. *Note*, If the *bowing the knee*, ver. 10. refers to Chriſt, then we may render the paſſage thus, [And hath given him a name, ὄνομα, a character, above every (*other*) character, that in that character of Jeſus (*the* Saviour) every knee ſhould bow,] and pay him reverence.

* Ver. 12. *Note*, I have ſo paraphraſed this verſe, that the verb κατεργάζεσθε (work out) may be taken either *imperatively* or *indicatively* (ye do ſtill work out.) So as that this may be underſtood as *commendation*, not an *exhortation* to the Philippians. Which indeed is very agreeable to the congratulatory ſtyle of this epiſtle. See Werenfel's Deſert. Theolog. p. 459—469.

Ibid. [With fear and trembling, *i. e.* with all due carefulneſs, reſpect and regard]. So the ſame phraſe is uſed, Pſal. iii. 11. Epheſ. vi. 5. 2 Cor. vii. 15.

A. D. 62. 14 Do all things without murmurings, and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse † nation, among whom ye shine ‖ as lights in the world.

† Acts ii. 40. Matth. xvii. 17. Luke ix. 41. Deut. xxxii. 5. in lxx.

16 Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.

18 For the same cause also do ye joy and rejoice with me.

19 But I trust in the Lord Jesus, to send Timotheus shortly unto you, that I also may be of good comfort when I know your state.

20 For I have no man like-minded, who will naturally care for your state.

21 For

14. & 15. Be particularly careful (as I before advised you) to avoid all needless disputes and animosities; and, by an innocent and inoffensive carriage, prove yourselves worthy the character of God's true church and children; and become shining lights, and illustrious examples, to convince and reform the wicked generation of men you live amongst.

16. And that by your perseverance in Christianity, under all opposition, *I*, your *apostle*, may rejoice and triumph in the great day of Christ's appearance, for the happy effects of my labours in your conversion to the *gospel*.

17. & 18. As to myself, if *I* should not only be kept still from you, but die a sacrifice for preaching to you *Gentiles*, I should congratulate myself and you upon spending my life in so good a cause. And *you* ought to rejoice with me too, upon the same account.

19. But be that as it may, I hope in Christ to have an opportunity of sending Timothy shortly to you; and give myself the satisfaction of hearing by him of your happy state and condition.

20. I fix upon *him* as the only person I can find here, that, like myself, is truly ready and willing to serve you, or any other Christian church.

21. For

‖ Ver. 15. *Ye shine* φαίνεσθε, or *shine ye*, in the imperative mood.

21 For all ſeek their own, not the things which are Jeſus Chriſt's.

21. For the generality of Chriſtians in theſe parts, are more concerned for their *own* ſafety and private intereſt, than to advance the religion of Chriſt, by taking much pains or running any hazards for it. A. D. 62.

22 But ye know the proof of him, that as a ſon with the father, he hath ſerved with me in the goſpel.

22. But Timothy, you know, has always ſtuck cloſe to me, and ſerved me in the *goſpel* concerns with the perfect reſpects of a ſon to a father.

23 Him therefore I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me.

23. & 24. As ſoon as ever therefore I ſee the iſſue of my trial, I ſhall ſend him. And I have reaſon to hope I ſhall be cleared, and viſit you ſoon myſelf.

24 But I truſt in the Lord, that I alſo myſelf ſhall come ſhortly.

25 Yet I ſuppoſed it neceſſary to ſend you Epaphroditus, my brother and companion in labour, and fellow-ſoldier, but your meſſenger, and he that miniſtred to my wants.

25. In the mean time, I thought it proper with this letter, to ſend you back your worthy meſſenger and miniſter Epaphroditus, who ever ſince his coming to me, with ſupplies from you, hath been my fellow-labourer in *Chriſtianity*, and done me great ſervice.

26 For he longed after you all, and was full of heavineſs, becauſe that ye had heard that he had been ſick.

26. And is very deſirous to ſee you again, and relieve you from the concern he concludes you to be under at his late ſickneſs here.

27 For indeed he was ſick nigh unto death, but God had mercy on him: and not on him only, but on me alſo, leſt I ſhould have ſorrow upon ſorrow.

27. For indeed he has been ſo very ill, as to be at the point of death. And his recovery was not only a great mercy to himſelf, but to *me* in particular, and has prevented one of the greateſt misfortunes that could have befallen me in my confinement.

28 I ſent

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28 I ſent him therefore the more † carefully, that when ye ſee him again, ye may rejoice, and that I may be the leſs ſorrowful.

28. I pitched upon him therefore for the bearer of this letter, to give myſelf the pleaſure of rejoicing you at the ſight of ſo dear a friend.

29 Receive him therefore in the Lord with all gladneſs, and hold ſuch in reputation.

29. Nor need I much exhort you to receive him with all Chriſtian reſpect, and to ſet a high value upon all ſuch good miniſters of Chriſt as he is.

30 Becauſe for the work of Chriſt he was nigh unto death, not regarding his life to ſupply your lack of ſervice toward me.

30. Who has hazarded his own life in labours and pains for Chriſt's ſake, and in doing that ſervice to me, which you at this diſtance, how willing ſoever you be, were not capable to perform ‡.

CHAP. III.

He encourages them to a cheerful Profeſſion of Chriſtianity; and to a Dependence on the Faith of it *alone, without regard to the* Jewiſh *Law, according to his own Example. Warns them againſt the Principles and Practices of the* Jewiſh *zealots, upon whom he makes very juſt and ſevere Reflections.*

1 FInally, my brethren, rejoice in the Lord. To write the ſame things to you, to me indeed is not grievous, but for you it is ſafe.

1. THE ſum of what I have further to exhort you to is, a cheerful and joyful profeſſion of Chriſtianity, founded in a true ſenſe of Chriſt's love toward you, and his protection over you. And as I have formerly, by word of mouth,

2 Be-

† Ver. 28. [The more carefully; *or* σπουδαιοτέρως, the more ſpeedily;] viz. with this very *epiſtle*. *Vulg.* feſtinantius.

‡ Ver. 30. [To ſupply your lack of ſervice to me—— [*Greek*] To perfect or complete your beneficence to me.]

mouth warned you againſt the principles of a ſet of men that are its worſt enemies; I think it proper to repeat thoſe cautions again. A. D. 62.

2 Beware of * dogs, beware of evil-workers, beware of the conciſion ‡.

2. I mean the *Jewiſh zealots*, that ſnarling * and malicious people; whoſe buſineſs it is to do miſchief to the true *Chriſtian* faith, and who put all the ſtreſs of religion upon the empty ‡ ceremonies of *circumciſion* and the *Jewiſh law*.

3 For we are the circumciſion, which worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh.

3. It is we *Chriſtians* that are now the true *church* and people of God, by embracing the pure worſhip and ſpiritual religion of the *goſpel*, which it was the deſign and purpoſe of the *law* to lead men to; and placing all our hopes of pardon and ſalvation in that, and not in the external obſervance of the *Moſaical rites*, that are quite out of date.

4 Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more.

4. And though we ſhould ſuppoſe the *Jewiſh law* were the main thing yet to be depended on; yet thoſe *zealots* have no manner of reaſon to boaſt themſelves above *me*, who have as many and more *Jewiſh* privileges than moſt of them can pretend to.

5 Circumciſed the eighth day, of the ſtock of Iſrael, of the tribe of Benjamin, an Hebrew

5. For I was a true born Iſraelite, both by father and mother's ſide, of the tribe of Benjamin (a tribe that never revolted to Jeroboam,

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* [Beware of dogs.] So the Jews, by way of contempt, uſed to ſtyle all Heathens; and now, as a juſt return for their contentious and obſtinate oppoſition to the true religion, the apoſtles, St. Paul and St. John, fling it back upon themſelves. See Rev. xxii. 25. Pſal. xx. 16.

‡ [The conciſion;] τὴν κατατομὴν. The ſame natural act as περιτομὴν, *circumciſion*, but now a *mere* and *inſignificant* cutting of the *fleſh*; *circumciſion*, as a *religious* ceremony, being *now* quite aboliſhed.

A. D. 62. Hebrew of the Hebrews: as touching the law, a Phariſee.

as the reſt did), circumciſed the eighth day, and ſo made a member of the *Jewiſh* church in exact conformity to the *law*; and was a perfect Jew both by *nation* and *language*; nay, and a Phariſee too, one of the moſt ſtrict and honourable ſects of that religion.

6 Concerning zeal, perſecutingthechurch: touching the righteouſneſs which is in the law, blameleſs.

6. And if *zeal* for the *law* be of ſuch moment, none was ſo ſevere an obſerver of *ceremonies* and *traditions* as *myſelf*, nor ſo violent a perſecutor of the *Chriſtian* religion, which came to repeal thoſe *ceremonies*.

7 But what things were gain to me, thoſe I counted loſs for Chriſt.

7. But now the caſe is juſtly altered with me: and thoſe external privileges of the *Jewiſh* profeſſion I ſo much valued myſelf upon, I *now* ſo little eſteem, in compariſon of the bleſſings of Chriſt's religion; that to retain them any longer, while far better and nobler are come in their room, would be the greateſt *damage* to me.

8 Yea, doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt,

9 And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.

8. & 9. For verily, ſo excellent and great are the privileges of *Chriſtianity*, that thoſe temporal ones of the *Jewiſh* diſpenſation ſeem perfectly mean and vile things; and I make no difficulty to part with them all for the ſervice and favour of Jeſus Chriſt my great Lord and Saviour; by embracing of whoſe religion I obtain that perfect pardon and ſalvation at God's hands, which my ſtricteſt obſervance of the *ceremonial law* could never have procured for me.

10 That I may know him, and the power of his reſurrection, and the fellowſhip

10. & 11. I give them all up, I ſay, to own *him* for the true *Meſſiah* and Saviour of mankind; to ſuffer and die for *his* religion, who ſuffered

lowſhip of his ſufferings, being made conformable unto his death;

11 If by any means I might attain unto the reſurrection of the dead *.

ſuffered for *our* ſins; in full hope and aſſurance to be raiſed again to eternal life by the ſame divine power that raiſed *him* from the dead; not refuſing to do and undergo any thing to attain that final bleſſing of a glorious and happy reſurrection. A. D. 62.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus.

13 Brethren, I count not myſelf to have apprehended: but *this* one thing *I do*, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before,

12. 13 & 14. *This* is the prize, dear brethren, I, as a *Chriſtian*, hope for, and am aſſured of, but have not *yet* actually attained. My buſineſs in this life is, to ſtrive and run for it; and like a true *racer*, to mind nothing elſe about me, but keep my eye fixed upon *this*; ſtretching on towards it with my utmoſt vigour and activity, in order to gain *that* at laſt which was the end for which Chriſt was graciouſly pleaſed to convert me to his religion.

14 I preſs toward the mark †, for the prize of the high calling of God in Chriſt Jeſus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.

15. Let all thoſe Chriſtians therefore, who duly underſtand and have fully embraced this religion, keep to this maxim, viz. *That this great prize of a glorious and happy reſurrection is to be had by Chriſt's religion, without the* ceremonial *law*. Hold to *this* and then, though you may not be all exactly agreed in every notion about this *law*,

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* Ver. 11. [If by any means,] &c. εἴπως, [that ſo I might attain,] &c.

† Ver. 14. [I preſs toward the mark;] or, κατὰ σκοπὸν, [I preſs forward, according to my view or deſign.]

A. D. 62. *law*, or our obligation to it, God will *, in due time, bring you all to a complete underſtanding of the caſe, and let you ſee it is perfectly aboliſhed.

16 Nevertheleſs, whereuntowe have already attained, let us walk bythe ſame rule, let us mind the ſame thing †.

16. In the mean while, let us, that perfectly know it to be ſo, keep firm and unanimous to the true *Chriſtian* principle.

17 Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an enſample.

17. Follow *my* example, and my principles in this matter; and take *them* for your patterns, who have relinquiſhed all their *Jewiſh* privileges for the ſake of Chriſt's religion, as I have done.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the croſs of Chriſt:

18. As to the *Jewiſh* zealots, that would perſuade you to the contrary, I have always told, and now tell you again, not without tears for their incurable obſtinacy, that they are the worſt enemies our religion has.

19 Whoſe end *is* deſtruction, whoſe God *is their* belly, and *whoſe* glory *is* in their ſhame, who mind earthly things).

19 Their notions and views of religion are all *temporal:* and their chief aim is at the gratification of their ſenſual appetites and pleaſures; they boaſt in what they ought to be aſhamed of; and for ſuch

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* [God will reveal even this unto you.] Some copies read ἀπεκάλυψε—[God has revealed it.] The ſenſe being thus, [Whoever thinks otherwiſe is in a plain error; for God hath now expreſsly declared the Jewiſh law to be aboliſhed, and no further neceſſary.] A moſt agreeable ſenſe indeed: but I keep to our tranſlation, according to the more ancient MSS.

Ibid. [Will reveal.] Thus the abrogation of the ceremonial *law* was *completely* demonſtrated by the total deſtruction of Jeruſalem and the temple, about *eight* years after the date of this epiſtle.

† Ver. 16. [Let us mind the ſame thing:] or rather, perhaps, τὸ αὐτὸ φρονειν. [To be at unity with one another, according to Chap. ii. 2. Rom. xii. 16.—xv. 5. As Mr. Pierce well obſerves.

ſuch irreclaimable prejudices and practices God will de- A. D. 62.
ſtroy their whole nation with a moſt exemplary de-
ſtruction.

20 For our converſation is in heaven, from whence alſo we look for the Saviour the Lord Jeſus Chriſt:

20. Directly contrary to their wordly principles, a *Chriſtian* ought to look further and higher, and conſider himſelf as a citizen of *heaven*, from whence he one day expects to behold Jeſus his Saviour deſcending, to raiſe and exalt him thither.

21 Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

21. To transform theſe frail and mortal bodies of ours into a reſemblance of his own glorious body, enabling them by his Almighty power, for which nothing is too hard, to mount * up after him thither, where we ſhall be for ever happy with him.

* 1 Theſ. iv. 17.

CHAP. IV.

The Encouragements to Chriſtian Conſtancy, Cheerfulneſs, and and Reſignation, continued. He expreſſeth the due Senſe he had of the Philippians Kindneſs to him. The Apoſtle's Courage and Contentedneſs under all Conditions of Life. The Salutations and Concluſion.

1 THerefore, my brethren, dearly beloved and longed for, my joy and crown, ſo ſtand faſt in the Lord, *my* dearly beloved.

1. AND thus, my dear Chriſtian converts, in whoſe ſteadineſs to the faith I glory and triumph, continue ſtill firm and unanimous in your profeſſion, from all the foregoing conſiderations.

2 I beſeech Euodias, and beſeech Syntiche, that they be of the ſame mind in the Lord.

2. I particularly entreat Euodias and Syntiche to do thus, and not to be led aſide by the *Jewiſh* zealots.

3. And

A. D. 62.

3 And I entreat thee alſo, *true yoke-fellow, help † thoſe women which laboured with me in the goſpel, ‡ with Clement alſo, and with other my fellow-labourers, whoſe names ‖ *are* in the book of life.

3. And I beg of you, my true Chriſtian brother * and a fellow apoſtle, to give your aſſiſtance to thoſe † pious women that laboured ſo heartily to ſerve me, while I preached in your parts: along with ‡ Clement, and all thoſe my fellow-labourers in the Chriſtian miniſtry, who, I verily believe, are to be partakers of the reward of everlaſting life ‖, as truly ſincere Chriſtians.

4 Rejoice in the Lord alway, *and* again I ſay, rejoice.

4. I exhort you again and again, to rejoice and be cheerful under the hopes and privileges of your *Chriſtian* profeſſion.

5 Let your moderation be known unto all men. The Lord *is* at hand.

5. Show an even, patient, and contented ſpirit toward all that oppoſe and perſecute you: Be not rigorous in inſiſting upon your utmoſt right, nor impatient in ſuffering wrongs. Remember, the Judge is not far off, that will take vengeance on your furious adverſaries, and reward your Chriſtian patience.

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* [True yoke-fellow]. Who the apoſtle particularly means, is not agreed upon by interpreters.

† Ver. 3. [Thoſe women]: Probably he means Euodias and Syntiche, before mentioned.

‡ [With Clement and the reſt, &c]. Theſe words may be joined either to συζυγε γνησιε, [true yoke-fellow] or to αἵτινες συνήθλησαν μοι, [thoſe who laboured with me and Clement]. The latter ſeems moſt probable

‖ [Whoſe names are written in the book of life]. It is a *Jewiſh* phraſe, and does not at all imply any abſolute degree or predeſtination to eternal life; but ſignifies their being *regiſtered* in that *corporation* or ſociety where eternal life was the privilege, on condition of faith and obedience to Chriſt's religion: Alluding to both the *Jewiſh*, *Greek*, and *Roman* cuſtom of *regiſtering* the inhabitants of every city and great town; and then blotting out their names again as faſt as they died. See Exod. xxxii. 32. with my note on that paſſage. See alſo my note on Rev. iii. 5.

6 Be careful for nothing: but in every thing, by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.

6. Be not anxiouſly careful, or ſhow any diſtraction under your greateſt ſufferings. But commend yourſelves and your cauſe to God, in prayer for his aſſiſtance, and in thankſgiving for all his former mercies; and he will not fail to comfort and ſupport you. A. D. 62.

7 And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds, through Chriſt Jeſus.

7. For the continual ſenſe of the divine favour and mercy, and the lively hope of the happineſs and reward procured for you by Jeſus Chriſt, will guard you under all trials, and give you that inward ſatisfaction and complacency of mind, that no tongue can expreſs, nor any heart conceive, but ſuch as enjoy it.

8 Finally brethren, whatſoever things *are* true, whatſoever things *are* honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* lovely, whatſoever things *are* of good report; if *there be* any virtue, and if *there be* any praiſe, think on theſe things.

8. In fine; be conſtant in the ſtudy and practice of truth, decency, juſtice, and purity; and of every virtue that is lovely and commendable, or that ſavours of a courageous and manly diſpoſition.

9 Thoſe things which ye have both learned and received, and heard and ſeen in me, do: and the God of peace ſhall be with you.

9. Such virtues as I taught you, both by my doctrine and example: follow them, and the God of peace and comfort will never forſake you.

10 But I rejoiced in the Lord greatly, that now at the laſt your care of me hath flouriſhed again, wherein ye were alſo careful, but ye lacked opportunity.

10. I cannot but repeat my ſatisfaction at the care you took to ſupply my wants, now under my confinement. I know you would have done it ſooner, had not my great diſtance from you prevented it.

11 Not

11. Not

A. D. 62. 11 Not that I ſpeak in reſpect of want: for I have learned in whatſoever ſtate I am, *therewith* to be content.

11. Not that I was reduced to abſolute want, or was *uneaſy*, before you ſent Epaphroditus to me; for though I had but little, I have learnt to be contented with any thing.

12 I know both *how* to be abaſed, and I know *how* to abound; everywhere, and in all things I am inſtructed, both to be full and to be hungry, both to abound and ſuffer need.

12. I am become ſo perfectly maſter of myſelf, as to bear, with an equal mind, the utmoſt degrees either of proſperity or adverſity.

* πάντα. 13 I can do all * things, through Chriſt, which ſtrengtheneth me.

13. I can do or ſuffer any hardſhip in the courſe of my *apoſtolical* * office, through the aſſiſtance of Jeſus Chriſt, who is ever preſent to ſupport me.

14 Notwithſtanding, ye have well done, that ye did communicate with my affliction.

14. However, you did very Chriſtianly and well, in ſending me a ſupply; and in the tokens you have given me, how much you ſympathize with me in my preſent affliction.

15 Now ye Philippians know alſo, that in the beginning of the goſpel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

15. & 16. And I muſt acknowledge, to your particular credit, that while I was preaching in your parts, I received contributions from no church but *yours*, and eſpecially at my leaving Macedonia, and while I was at Theſſalonica, you ſent collections to me ſeveral times.

16 For even in Theſſalonica ye ſent once and again unto my neceſſity.

17 Not becauſe I deſire a gift: but I deſire fruit that may abound to your account.

17. Nor do I remind you of this your kindneſs to me, with the leaſt deſign to draw more from you. My acknowledgments for what is done to *myſelf*, are purely

purely to encourage you in *general* to ſuch excellent acts of Chriſtian charity and beneficence, as will be moſt amply and glorioufly rewarded. A. D. 62.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were ſent* from you, an odour of a ſweet ſmell, a ſacrifice acceptable, well-pleaſing to God.

18. What you have *now* ſent is abundantly enough for me; and God will accept it as the beſt ſacrifice you could offer up to him.

19 But my God ſhall ſupply all your need, according to his riches in glory, by Chriſt Jeſus.

19. And the ſame God, whoſe *apoſtle* I am, will not fail, out of the infinite fullneſs of divine goodneſs towards us, in the glorious diſpenſation of Jeſus Chriſt, to give you a plentiful return of ſupplies, for your liberality towards me.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

20. Now to him, our ſupreme Creator and Father, be glory for ever and ever. Amen.

21 Salute every ſaint in Chriſt Jeſus. The brethren * which are with me greet you.

22 All the ſaints ſalute you, chiefly they that are of Cæſar's houſehold.

21. & 22. My hearty love to all the Chriſtians in your parts, as all the Chriſtian brethren here give theirs to you and them; particularly the converts that belong to the emperor's court.

23 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

23. The love and favour of our Lord Jeſus Chriſt be with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

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* Ver. 21. *The brethren;* viz. the *miniſters*, in contradiſtinction to the *ſaints* here, and in the following *verſe*.

A PARA-

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PARAPHRASE

ON

THE EPISTLE OF ST. PAUL

TO THE

COLOSSIANS.

THE PREFACE.

IT appears from ſeveral (Chap. ii. 1.) paſſages in this epiſtle, that St. Paul did not *perſonally* preach to, and convert the Coloſſians to the Chriſtian faith; nor had ever ſeen them. Though how near he was to them in his travels, we read, Acts xvi. 6.—xviii. 23. xix. 10. But that he was concerned in their converſion, by ſending *others* to them for that purpoſe, is allowed by all; and that Epaphras was the perſon particularly employed by him there, ſeems probable from Chap. i. 7. Upon hearing their ſteadineſs to the Chriſtian faith, in oppoſition to the *Jewiſh zealots* that would have perſuaded them (as they endeavoured to do all other Chriſtian converts) to a neceſſity of obſerving the *ceremonial law;* and likewiſe to arm them ſtill againſt the mixture of *Gentile philoſophy* (or of ſuch ſpeculations as ſome *Jewiſh zealots* might have learned from *Gentile philoſophers*) with their *Chriſtian* principles, he ſends them

them this epiſtle; wherein he expreſſeth his great ſatisfaction at their conſtancy in their profeſſion, and confirms them in it, againſt the inſinuations of *each* of thoſe adverſaries. It was written at the ſame time and place with thoſe to the Epheſians and Philippians (*viz.* during his confinement at Rome) and in the ſame ſtrain of expreſſions. For a clearer notion whereof the reader may pleaſe to ſee, and compare this with, the preface to the Epheſians.

CHAP. I.

The Title. He congratulates their Converſion, and ſteady Adherence to the Chriſtian Religion. Prays for their Continuance in it. Declares it to have ever been the gracious Purpoſe of God to beſtow on them (the Believing Gentiles) the Bleſſings of Chriſt's Religion, as well as on the Jewiſh *nation; and* Himſelf, *the Apoſtle eſpecially commiſſioned to preach it to them and the reſt of the* Gentile *World.*

1 PAUL an apoſtle of Jeſus Chriſt, by the will of God, and Timotheus *our* brother,

2 To the ſaints and faithful brethren in Chriſt, which are at Coloſſe: Grace *be* unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

3 We give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you:

1. & 2. PAUL, called by the expreſs * revelation of God to be an apoſtle of Jeſus Chriſt, ſending this epiſtle to the ſteady and faithful Chriſtian church of Coloſſe. Wiſhing you all ſpiritual favours and bleſſings from God our ſupreme Creator and Father, and from Jeſus Chriſt our Lord and Governor; as does alſo Timothy my Chriſtian brother. A. D. 61. * Acts ix.

3. & 4. Expreſſing my hearty thanks to God the Father of our Lord Jeſus Chriſt, for your converſion to his true religion, and your extenſive charity to all the

A. D. 62.

4 Since we heard of your * faith in Chriſt Jeſus, and of the love *which ye have* to all the ſaints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the goſpel;

6 Which is come unto you, as *it is* in all the world, and bringeth forth fruit, as it *doth* alſo in you, ſince the day ye heard *of it*, and knew the grace of God in truth.

7 As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt.

8 Who alſo declared unto us your love in the Spirit.

9 For this cauſe we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding:

10 That ye might walk worthy of the Lord

profeſſors of it (without partial diſtinction between ſuch as receive *circumciſion*, and ſuch as do not receive it) and ever praying for your perſeverance in it.

5. & 6. Bleſſing God, I ſay, for the hope and full aſſurance you now have of the heavenly happineſs promiſed in that goſpel of Chriſt, which is now preached to ſo conſiderable a part of the *Gentile* world, and embraced by you in particular, with ſuch good effects on your lives and principles, from your very firſt converſion to it by Epaphras my dear fellow-ſervant in Chriſt.

7. & 8. Whom I ſent to Coloſſe for that work, and who like a truſty miniſter of Chriſt, has fully performed it; and given me a moſt comfortable account of your love to Chriſt, and great charity to all his members, according to the true ſpirit of the goſpel religion.

9. Since my hearing whereof, I have continually made it an article of my moſt hearty prayers, That God would give you a ſtill larger knowledge of his true religion, and beſtow on you greater gifts of his Holy Spirit for that purpoſe, and bring you to the perfect underſtanding of its ſpiritual and excellent nature.

10. That you may conſtantly improve in Chriſtian principles, and in

* Ver. 4. [Since we heard of your faith]—τὴν πίστιν ὑμῶν, *your fidelity* or *ſteadineſs*, viz. to the *Chriſtian* religion, without the obſervance of the *ceremonial law*.

Lord unto all pleaſing, being fruitful in every good work, and

in all ſuch practices as are truly pleaſing and acceptable to God. A. D. 62.

increaſing in the knowledge of God:

11 Strengthened with all might according to his glorious power, unto all patience and long-ſuffering with joyfulneſs:

11. And, by his great and powerful aſſiſtance, may ſuffer all the hardſhips your religion brings on you, not only with perfect patience, but with joy and ſatisfaction.

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the ſaints in light:

12. Giving all praiſe and glory to God the Father, for vouchſafing you, *Gentile* Chriſtians, the promiſe of inheriting the happineſs of *heaven*, and of glorified ſaints; as the *Jews* had formerly of the promiſed land of Canaan.

13 Who hath delivered * us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son.

13. In order to which, he has now, by the revelation of the goſpel-doctrine, delivered you * from your heatheniſh ſtate of darkneſs, ignorance, and vice; wherein you were ſo miſerably ſubject to the power and deluſions of the devil; and has made you members of the church of Chriſt, the Meſſiah, his dear and only Son.

14 In whom we have redemption through his blood, *even* the forgiveneſs of ſins:

14. By the ſacrifice of whoſe death, *you* and all the *Gentile* world, as well as the *Jews*, are put into a ſtate of pardon and eternal ſalvation.

15 Who is the image of the inviſible God, the firſt-born of every creature †.

15. And well may *his* death extend to an atonement for the ſins of all mankind, who is the *Son of God*, the expreſs image of the inviſible *Father*, and was before all creatures, even the Lord and Governor of all things.

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* *Delivered us:* Making *himſelf* as it were, one of the *Gentile* converts, as his uſual method is. See Epheſ. i. 2, 3.

† Ver. 15. (The firſt-born of every creature.) For the true *original* meaning of this phraſe πρωτότοκος. See my note on Gen. xlix. 3.

A. D. 62. 16 For by him were all things created, that are in heaven, and that are * in earth, visible and invisible, whether *they be* thrones or dominions, or principalities, or powers: all things were created by him, and for him.

17 And he is before all things, and by him all things consist.

18 And ‡ he is the head of the body, the church; who is the beginning, the || firstborn from the dead, that in all things he might have the preeminence.

16. & 17. For by *him* were all things created in * heaven and earth, angels and archangels, all degrees of spirits *above*, as well as of men here *below*, even the whole visible and invisible world: before all which *he* had an existence with the *Father*, by whose power he created them all at first, and still governs and preserves them.

18. And ‡ *this* glorious *Messiah* is now the Lord and *Head* of the *Christian* church, which has the noble privilege of being *his* spiritual body; and, by his resurrection from the dead, has given *us*, his members, the first and most absolute assurance of *our* resurrection to an immortal life, by him || *who is the Lord both of the dead and of the living*, Rom. xiv. 9.

19 For it pleased *the Father*, that in him should all fulness dwell;

19. It having pleased God the Father thus to invest him with the fulness of divine power and wisdom, for the creation of all things, and for the redemption, government and preservation of his *whole* church, *viz.* by uniting both *Jews* and *Gentiles* into one body under *him*, the great Saviour and Head of all.

20. And

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* (In heaven and in earth.) See Ephes. i. 10. note there. Ephes. i. 20, 21, 22.

‡ Αυτος, *He* the *same* emphatically.

|| Πρωτότοκος εκ των νεκρων. (The first-born from the dead,) *i. e.* either is declared and proved to be the *Lord* and *Governor* of the church by his *resurrection*: Or else, The Lord that should *so first* rise from the dead as to give *others* a perfect assurance of *their* resurrection, according to Acts xxvi. 23. I have expressed both senses. See Ephes. i. 10—20, 21, 22.

20 And (having made peace through the blood of his croſs) by him to * reconcile all things unto himſelf, by him, *I ſay*, whether they be things in earth or things in heaven.

20. And by his death upon the croſs hath God procured the * reconcilement of both *Jews* and *Gentiles* to himſelf; giving to them all, peace and pardon through his merits; and intending, at laſt, to bring all good and obedient creatures, *men* on earth, and *angels* in heaven, into one bleſſed and happy ſociety ‖. A. D. 62.

‖ See Eph. i. 10.

21 And you that were ſometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled,

22. In the body of his fleſh through death, to preſent you holy and unblameable, and unreproveable in his ſight.

21. & 22. Thus you *Gentile* Chriſtians of *Coloſſe* are now in a ſtate of pardon and reconciliation with God, and made the pure and holy members of his church; even *you*, who in your *heathen* condition, were utter ſtrangers to his covenant, and, by a habit of idolatrous and wicked courſes, were at perfect enmity with him.

23 If † ye continue in the faith grounded and ſettled, and be not moved away from the hope of the goſpel, which ye have heard, *and* which was preached to every creature which is under heaven, whereof I Paul am made a miniſter.

23. Which glorious privilege you will remember to be upon this condition, viz. your firm adherence, againſt all falſe inſinuations, and under all perſecutions, to the ſame goſpel-doctrine you were firſt inſtructed in; and which is now offered to the whole *Gentile* world; as I Paul am divinely commiſſioned to preach and propagate it.

24 Who

24. Who,

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* Ver. 20. [To reconcile all things unto himſelf]. Note, *This* ſenſe of the word ἀποκαταλλάξαι, is indeed agreeable to the matter of the *Jews* and *Gentiles* being *reconciled* and brought together by Chriſt; [conſonantly to the main ſcope of the epiſtle]; but not to that of *thrones, principalities;* viz. *angels* and *men* together. I think therefore, that in this verſe it is to be moſt truly interpreted by the parallel phraſe ἀνακεφαλαιώσασθαι, Epheſ. i. 10. To *unite* or *ſum up* all under his government.

† Ver. 23. [If ye continue]. εἴγε, either *if* ye continue, or *ſince* ye, &c.

A. D. 62. 24 Who now rejoice in my sufferings for you, and fill up that which is behind of the * afflictions of Christ in my flesh for his body's sake, which is the church,

24. Who, instead of being discouraged, do now glory and triumph in being a prisoner for preaching it to *you Gentiles*; whereby I show Christ to be a truly *suffering* Messiah, by his being still a sufferer in me his apostle, as he was once in his *own person*; for the sake of his body the church.

25 Whereof I am made a minister, according to the dispensation of God, which is given to me for you to fulfil the word of God:

25. Of which church, particularly the *Gentile* part of it, I am (as I have frequently said) a *special* apostle, commissioned to preach its doctrines to *you*, and the rest of the world, in common with the *Jewish* nation.

26 *Even* the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints.

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles,

26. & 27. A thing, indeed, that the former generations of men had little or no notion of, nor had the generality of the *Jewish* nation any understanding of what their own prophets had said about it; but is *now* most expressly and clearly declared to the *Christian* church, as agreeable to the many prophecies of the Old Testament, viz. that God would,

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* Ver. 24. [And fill up that which is behind of the afflictions of Christ]; καὶ ἀνταναπληρῶ τὰ ὑστερήματα τον θλίψεων του Χριστῦ. Note, The sufferings or *afflictions of* Christ, are, either Christ's *own* sufferings, or those of *Christians* for *his sake*. St. Paul's *filling up*, &c. is not well expressed in our translation. The word is, I, *in my* turn, *fill up*, &c. ἀνταναπληρῶ, &c, i. e. As Christ suffered for *me*, so now (in my *turn*) I suffer for *him*. Or else, as I have exhorted *other Christians* to endure afflictions for Christ, so now I *myself* complete, as it were, that work, by my *own* suffering. The learned and judicious Dr. Clarke rightly also observes, that the phrase *fill up*, signifies the *accomplishment* of what remained to be *fulfilled* of those *prophecies* which foretold that, after the sufferings of Christ, his *servants* also should therein follow his example—for the good of his church. Serm. Vol. I. page 274, 275.

tiles, which is Chriſt in you, the hope of glory.

nal happineſs, by Chriſt the *Meſſiah*, that the *Jewiſh* nation was to enjoy.

would, in infinite mercy, beſtow upon all *Gentile* believers, the ſame hopes and conditions of eter- A. D 62.

28 Whom we preach, warning every man, and teaching every man in all wiſdom, that we may preſent * every man perfect in Chriſt Jeſus.

28. Which comfortable doctrine I therefore preach to *all*, without diſtinction, in order to train them up to that ſpiritual wiſdom, that will make them true and perfect members of his church*.

29 Whereunto I alſo labour, ſtriving according to his working, which worketh in me mightily.

29 Uſing my utmoſt endeavours in the improvement of all thoſe powerful gifts and graces which Chriſt has endowed me with for that purpoſe.

CHAP. II.

He repeats his earneſt Concern and Prayers for them; the better to warn them againſt the Error and Subtilty of Heathen Philoſophy, *and the vanity of* Jewiſh Traditions; *encouraging them to depend upon Chriſt and his* Religion *alone, without any regard to the* Jewiſh *Ceremonies, or mixing any Part of* Heathen *Devotion with their* Chriſtian *Worſhip; eſpecially that of the Worſhip of* Angels *or inferior* Demons, *as Mediators to God, under a Pretence of Religious* Humility.

1 FOR I would that ye knew what great conflict I have

1. THUS, I ſay, ‡ I ſtrive and labour to make all my converts become true and perfect Chriſtians; ‡ Chap. i. 29.

* [Every man *perfect* in Jeſus Chriſt]; *i. e.* either *perfect* in the underſtanding of Chriſtianity *here*, or *crowned* with the reward *hereafter*, as the word τέλειος often ſignifies.

A. D. 62 have for you, and for them at Laodicea, and for as many as have not ſeen my face in the fleſh.

Chriſtians; but for none more than *you*, and the *Laodiceans*, and all thoſe *Gentile* Chriſtians, whom I converted by other peoples miniſtry under me, but as yet have not perſonally ſeen *them*, nor they *me*;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of Chriſt.

2. Continually praying for their cheerful and unanimous progreſs in the true faith, and for their full and complete underſtanding, and free and public profeſſion of all the goſpel-doctrines; particularly this great and unexpected point, *of the* Gentiles *being now called into the Chriſtian covenant*; as God and Chriſt have plainly declared it.

3 In whom are hid all the treaſures of wiſdom and knowledge.

3. In whom * are all the perfections of the divine wiſdom, and by whom the will of God is perfectly and completely revealed to mankind.

4 And this I ſay, leſt any man ſhould beguile you with enticing words.

4. And this perfection, both of the perſon and revelation of Chriſt, I the more carefully obſerve to you, to ſecure you from the enſnaring inſinuations of ſome ‡ men, that lead you into principles that very much derogate from them both.

‡ See Ver. 9, 10.

5 For though I be abſent in the fleſh, yet am I with you in the ſpirit, joying and behold-

5. For though I be at ſuch a diſtance from you, and indeed never ſaw you, yet, by the inſpirations † of the Holy Spirit, I know the condition

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* *In whom*—it ſeems ambiguous, whether ἐν ᾧ refers to Chriſt, or the *myſtery* in the forgoing verſe: But the following verſes, eſpecially the 9th and 10th, make it moſt agreeable to underſtand it of Chriſt.

† [Am with you in the ſpirit.] Τῷ πνεύματι σὺν ὑμῖν εἰμὶ. It may be rendered, [My mind or heart is with you]. But the former ſenſe is more agreeable to the general acceptation of this phraſe in the New Teſtament. See Acts xx. 22. 1 Cor. v. 3. However, I thought fit to expreſs them both.

beholding your order, and the ſtedfaſtneſs of your faith in Chriſt.

dition you are in, and the temptations you are moſt liable to; my *heart* and my *authority* is with you, and I think upon your orderly behaviour, and conſtant adherence to the true faith, with great delight and ſatisfaction. A. D. 62.

6. As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him:

7 Rooted and built up in him, and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.

6. & 7. And I now again exhort you, to keep cloſe to the ſame rule of Chriſtian doctrine, that Epaphras || firſt inſtructed you in. Build your hopes of pardon and happineſs upon Chriſt and his religion only; go on in that profeſſion with a thankful heart, for the honour of being *his* diſciples. || Chap. i. 7, 8.

8 Beware leſt any man ſpoil you through philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt:

8. Taking ſpecial care, that neither the *Gentile philoſophers* deceive, and make a prey of you, by mixing their vain *ſpeculations* with your *Chriſtian* principles; nor the *Jewiſh zealots* perſuade you to embrace their *traditions* and *ceremonial* obſervances, thoſe mere external and figurative things, that do not at all belong to the religion of Chriſt.

9 For in him dwelleth all the fulneſs of the Godhead bodily.

9. You can have no reaſon to comply with *either* of theſe kinds of corruptions; ſince Chriſt, by his incarnation, ſufferings, and exaltation into heaven, is demonſtrated to be inveſted with all that *power* and * *dominion* over the church of God, which qualifies him, and

* Ver. 9. [Fulneſs of the Godhead]. Τῆς θεότητος of *power* and *dominion*. It is the ſame with his being made the *Head* or *Lord* over the church, as is moſt evident from chap. i. 15, 18, 19. which paſſages, compared with the 18, 19, and 20. verſes of this chapter, will ſhow the juſtneſs of the other part of my paraphraſe on this verſe. I underſtand the phraſe *bodily* to ſignify Chriſt's *incarnation*, and his whole tranſaction for us in *our fleſh*. But if the reader rather chooſeth to underſtand it to ſignify *really* and *ſubſtantially*, in oppoſition to *figuratively* and *typically* agreeably to ver. 17]. it will make no alteration in the main ſenſe given of the whole verſe.

A. D. 62. and him *alone*, to be our mediator with the Supreme Father: And therefore by *him only*, and his interceſſion, ought we to offer up all our prayers and praiſes to him.

10 And ye are complete in him, which is the head of all principality and power.

10. And you cannot but be abſolutely ſafe, as to all the means of ſalvation, by *him*, who is the Lord and Governor of all degrees and ranks of creatures whatever. (Compare John i. 14. 16, 17).

11 In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt:

11. And as *circumciſion* was the external rite of admitting men into the *Jewiſh* religion, your *baptiſm* into Chriſt's profeſſion, and the reformation of all your ſinful principles and practices, make you, in a much higher and better ſenſe, the members of God's true *church*, and entitled to nobler and better *privileges*.

12 Buried with him in baptiſm, wherein alſo you are riſen with him through the faith of the operation of God, who hath raiſed him from the dead.

12. For as your being plunged in water ſignifies your dying to all ſin and vice, in conformity to Chriſt's death and burial; ſo your certain belief and aſſurance of his *reſurrection* (denoted by your *riſing* again out of the water) gives *you* the certainty of your *own* reſurrection to glory and happineſs; by the ſame divine power that raiſed up *him* from the dead.

13 And you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickened together with him, having forgiven you all treſpaſſes,

13. And this is now the privilege of you *Gentile*, as well as of the *Jewiſh* Chriſtians, God having now reduced you from your heatheniſh and reprobate condition, and granted you the pardon of ſin, and the hopes of eternal life by his religion;

14 Blot-

14 For

14 * Blotting out the hand-writing of ordinances, that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs:

15 And † having ſpoiled principalities and powers, he made a ſhow of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat or in drink, or in reſpect of an holy day, or of the new-moon || or of the Sabbath *days*.

17 Which are a ſhadow of things to come, but the body is of Chriſt.

14. For he has now, by the death of Chriſt upon the croſs for all mankind, cancelled and diſannulled * the obligation to all thoſe *Jewiſh ceremonies* that made the difference between you and that people, and kept you at a diſtance from them. A. D. 62.

15. And by the ſame ſufferings on the croſs, has made Chriſt the conqueror of ſin and Satan, depriving them of their former wicked power and influences over mankind, and leading them, as it were, captives in triumph †.

16. & 17. Wherefore, it is a vain thing for the Jewiſh zealots to condemn you Gentile converts, for not obſerving the Jewiſh feſtivals or || Sabbaths, and the ceremonial diſtinctions between clean and unclean meats. For the *ceremonies* of that law were nothing but figurative and temporary repreſentations of *Chriſtianity*; in Chriſt they are all now perfectly anſwered and ceaſed; and in compariſon of *his* religion, they are no more than the *ſhadow* is to the *ſubſtance*.

18. And

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* [Blotting out the hand-writing—nailing it to his croſs.] An alluſion to the two ancient ways of cancelling a bond or obligation; viz. either by *croſſing* the *writing*, or ſtriking it through with a *nail*.

† Ver. 15. [And having ſpoiled principalities and powers, &c.] *Note*, I have expreſſed the meaning of this verſe agreeably to the general ſenſe of interpreters. That of the learned Mr. Peirce (who interprets the *principalities* and *powers* of the *good angels*) is very particular, but withal exceedingly curious, and worthy of conſideration. Let the judicious reader judge for himſelf.

|| [Or of the Sabbath days—] Perhaps this is not meant of the *ſeventh-day* ſabbath, enjoined by the *moral* law; but of the *feſtivals* appointed by the *ceremonial* law. Let the reader judge for himſelf.

A. D. 62. 18 Let no man † beguile you of your reward, in a voluntary humility, and worſhipping of angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind:

18. And as you are to fence againſt theſe notions of the Jewiſh zealots, ſo take heed that none of the philoſophers, either of the Gentiles, or of thoſe Jews that borrow their philoſophy from them, impoſe upon you, and endanger † your future happineſs by any mixtures of falſe worſhip with that of God and Chriſt. Particularly that of addreſſing to angels, or inferior *demons*, as *mediators* and *interceſſors* with God for mankind; under pretence of *humility*, in not addreſſing to God himſelf *immediately*. This is the effect of a proud conceit of human reaſon, that makes men venture to dive into, and determine thoſe divine matters they have no notion of, nor warrant for.

19 And not holding the head, from which all the body by joints and bands having nouriſhment miniſtred, and knit together, increaſeth ‡ with the increaſe of God.

19. For to worſhip any ſuch *beings*, as *interceſſors* for us, is the higheſt diſparagement to Chriſt, our only *Mediator* and all-ſufficient *Interceſſor;* who being the *Head* of his church, it is by him alone that we have acceſs to God the Father; and from our union to *him* only, do all the members of his body only receive all proper and full ‡ ſupplies, for their growth and progreſs in true religion.

20 Wherefore if ye be dead with Chriſt, from the rudiments of the world, why, as though living in the world, are ye ſubject to ordinances?

21 (Touch not, taſte not, handle not:

20. & 21. As to the nicety of the *Jewiſh zealots*, about not touching any thing that has been offered to an *idol;* not taſting any forbidden *meats*, and not handling any *unclean* thing, &c. it is plain, that ſince the death and religion of Chriſt has freed you from them all,

† Ver. 18. [Let no man beguile you of your reward.] Καταβραβευέτω. *Note*, This word ſometimes ſignifies to *judge* or *condemn*. If it be ſo taken here, the ſenſe is the ſame as in ver. 16.

‡ [With the increaſe of God.] See the note on 2 Cor. viii. 1.

all, it would be the greateſt folly imaginable for you to impoſe, or ſuffer others to come under, the ſlavery of ſuch obſervances. A. D. 62.

22 Which all are to periſh with the uſing*) after the commandments and doctrines of men.

22. And to impoſe them *now*, as abſolutely neceſſary, upon no better authority than that of human *traditions*, is ſuch an abuſe* as tends to corrupt and ſpoil the Chriſtian faith.

23 Which things have indeed a ſhow of wiſdom in will-worſhip and humility, and neglecting of the body: not in any honour to the ſatisfying of the fleſh.

23. Thus do they *both* equally err; the heathen *philoſophers*, in pretending *angel*-worſhip to be a *religious* act of humanity and reverence; and the *Jewiſh* zealots in recommending their niceties about meats and drinks, &c. as a means to mortify our bodily pleaſures and appetites. It is all *ſhow*, *invention* and mere *pretence*; nor is there any thing of true religion in either of them, but the gratification of a *carnal* or *Jewiſh* mind.

CHAP.

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* Ver. 22. [Which things are all to periſh in the uſing.] The literal tranſlation is, [Which things tend to corruption, by the abuſe of them, according to the doctrines and commandments of men.] Or elſe thus, It is the *abuſe* of theſe things, not the mere *uſe* of them, that tends to corrupt or *defile* a man. So referring the following clauſe, [after the doctrines and commandments of men,] to the foregoing verſe; I think the latter is the more natural conſtruction, (though the former be very good ſenſe) agreeable to our Saviour's words, Matth. xv. 11. as interpreted by Grotius and Le Clerc. There is yet another way of rendering theſe words, ἃ ἐστὶ πάντα εἰς φθορὰν τῇ ἀποχρήσει. [All which things are, or were made to be conſumed for our uſe.] Which is very conſiſtent ſenſe, if they be put into a *parentheſis* by themſelves. The judicious reader is to chooſe for himſelf.

CHAP. III.

From the Conſideration of the Happineſs of a future State, now aſſured to them by their Chriſtianity, the Apoſtle exhorts them to renounce all thoſe vicious Practices they were ſubject to, in their Heatheniſh Condition; among which immoderate Anger, Revenge, and filthy Converſation were the chief. He ſhows them their great Obligation to Purity, Peaceableneſs, and Charity; and to an exact Obſervation of the relative *Duties, notwithſtanding any Differences of religious Principles, in the Perſons ſo nearly related to each other.*

A. D. 62. 1 IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

1. & 2. SINCE then your Chriſtian religion, and particularly that great article of Chriſt's *reſurrection*, has raiſed you *Gentile* Chriſtians to the hope and aſſurance of an eternal life in another ſtate; it highly concerns you, no longer to ſuffer your affections to be immoderately bent upon earthly pleaſures and enjoyments, but to fix the main of your thoughts and endeavours after the happineſs of heaven; where Chriſt your *Head* is now ſet, in the utmoſt degree of glory and majeſty. And, for the ſame reaſon, do you *Jewiſh* Chriſtians raiſe your minds above carnal and earthly *ceremonies*, and fix them upon *ſpiritual* and *heavenly* things.

3 For ye are dead, and your life is hid with Chriſt in God.

3. By your baptiſm into this religion, you profeſs yourſelves dead to ſin, and the world, and them to you. The life you are now to lead is purely *Chriſtian*, and Godlike; and though your *future* happineſs, conſiſting in the full enjoyment of God through Chriſt, be yet at a diſtance, and its glories inviſible; that

that ought by no means to ſlacken their endeavours. A. D. 62.
God has it reſerved *, and laid up in ſtore for you; and you are ſure to enjoy it.

4 When Chriſt who is our life ſhall appear, then ſhall ye alſo appear with him in glory.

4. For the *preſent* life is a ſtate of trial and duty; the ſeaſon for your *complete* reward is at the great appearance of Chriſt to *judgment*, when all ſincere and good Chriſtians ſhall ſhine out with him, in perfect ſplendor and happineſs.

5 Mortify therefore your members which are upon the earth: fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry:

5. In order, therefore, to qualify you for this glory, you muſt be careful to ſubdue the habits of all thoſe carnal vices you were ſo addicted to in your heathen ſtate; all thoſe luſtful paſſions and † impure practices, you ſo freely indulged, in your courſe of idolatrous religion.

6 For which things ſake, the wrath of God cometh on the children of diſobedience ‡.

6. Such enormities as theſe all along have, and do ſtill, bring down the heavy wrath of God upon the wicked and unreformed part of mankind.

7 In the ‡ which ye alſo walked ſometime, when ye lived in them.

7. And you *Gentile Chriſtians*, of *Coloſſe* well know, how ſad a ſhare you have formerly had in the practice of them, when you converſed among the *heatheniſh* and wicked part of the world.

8 But now you alſo put off all theſe, anger, wrath, malice, blaſphemy, filthy communication out of your mouth.

8. But now you are converted to the pure and ſpiritual religion of the goſpel, you muſt utterly renounce them; and, in like manner, you muſt carefully reform that temper of furious anger, and bitter

* Ver. 3. *Hid*, κεκρυπται. *Hid* as *treaſures* are ſaid to be hid—ibid. *with Chriſt in God.* Compare John x. 28—30.

† Πλεονεξια, Epheſ. iv. 19.—v. 5.

‡ Εν οις, Among which *children of diſobedience.*

A. D. 62. bitter revenge, with all thoſe reproachful || words and filthy expreſſions that flow from it.

9 Lie not one to another, ſeeing that ye have put off the old man with his deeds.

10 And have put on the new man, which is renewed in knowledge, after the image of him that created him.

9. & 10. With the ſame care muſt you forſake that wicked cuſtom of lying to, and deceiving each other in your dealings and expreſſions. Which is a particular inſtance of that former courſe of life, you are engaged by your baptiſm to renounce, in order to live up to thoſe rules of the goſpel that will reduce you to a bleſſed reſemblance of God, after whoſe image you were at firſt created, and of Chriſt, who has reformed you to a new and happy life.

11 Where there is neither Greek nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond nor free: but Chriſt is all in all.

11. In the profeſſion of whoſe religion, God now makes no difference between Jew and Gentile; it matters not of what *country* or *parentage* any man be, whether he be *circumciſed*, or *not*, a *free* man or a *ſlave*; it is ſufficient for his pardon and ſalvation, that he becomes a Chriſtian, and lives up to the precepts and faith of the goſpel.

12 Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering:

12. Wherefore, being thus made members of the true church of God, make it your principal endeavour to be maſters of thoſe graces and virtuous diſpoſitions, that become perſons ſo highly privileged; ſuch as mercifulneſs, kindneſs, humility, meekneſs, and patient forbearance.

13 Forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo *do* ye.

13. In all debates of right, between man and man, let the example of Chriſt, who forgave us all, excite you to bear with the infirmities, and to forgive the injuries of each other.

14. Let

|| Αἰχμαλωτιζοντα.

14 And above all these things, put on charity, which is the bond of perfectness.

14 Let *charity*, which consists in a tender regard for the good and welfare of others, and which is the sum of all the duties of the *second table*, the very bond of all perfect union and happy society, be your principal virtue, and become habitual to you. A. D. 62.

15 And let the peace of God rule in your hearts, to the which also we are called in one body: and be ye thankful.

15. Let that perfect spirit of peace, by which God intends to cement you all into one Christian society, be the rule and umpire to decide all controversies amongst you: and, instead of envying one another, look *all* up with a thankful heart to him, for his universal mercies toward you, in restoring you *all*, both *Jews* and *Gentiles*, to peace and reconciliation with him.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord*.

16. Let the doctrine of the *gospel* be carefully studied, and freely communicated; let Christ be the frequent subject of your conversation with one another; that God may daily bestow on you more and more of the spirit of wisdom, and the true knowledge of his word; which will enable you in your Christian assemblies, or in your private families, most decently and religiously to sing *his* praises, in spiritual psalms and divine hymns; instead of those lewd and profane songs with which you were formerly wont to celebrate your *idolatrous* festivals.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

17. In fine, in all your words and actions, whether in public or private, have a careful and conscientious regard to the authority and commands of Christ, and the just limits of your Christian duty; offering up all your prayers and devout

* Ver. 16. [Singing with grace, ἐν χάριτι with or by the (*spiritual*) gift, Ephes. v. 19. James v. 13.

A. D. 62. vout praiſes to God the Father, through his mediation, and for his ſake.

18 Wives, ſubmit yourſelves unto your own huſbands, as it is fit in the Lord.

19 Huſbands love your wives, and be not bitter againſt them.

18. & 19. Let none of your *Chriſtian* privileges, nor any differences in religious opinions, make any perſon think himſelf exempt from the perfect performance of *relative* and *civil* duties. Let the *wife* pay all due ſubmiſſion to the *huſband*, and the *huſband* uſe all loving and tender carriage to the *wife*; whether they be both of the ſame *Chriſtian* * ſentiments, or not.

20 Children, obey your parents in all things, for this is well-pleaſing unto the Lord.

21 Fathers, provoke not your children to *anger*, leſt they be diſcouraged.

20. & 21. Let children and all young people obey their parents, in every lawful thing, as an eſſential duty of Chriſtianity. And let all *Chriſtian* parents be eſpecially careful that, by no ſevere uſage, they diſcourage their children, either from paying juſt obedience to themſelves, or from embracing the Chriſtian religion, by the badneſs of their temper or example §.

§ See Eph vi. 4.

22 Servants, obey in all things your maſters according to the fleſh: not with eye-ſervice, as men pleaſers, but in ſingleneſs of heart, fearing God:

22. Let ſuch Chriſtians as are *ſlaves* to *heathen* maſters, ſerve them cheerfully and ſincerely from a religious principle; carefully diſcharging their duty, and ſeeking their intereſt, as well out of their ſight, as while they are under their inſpection.

23 And whatſoever ye do, do it heartily, as to the Lord, and not unto men:

24 Knowing, that of the Lord ye ſhall receive the reward of the inheritance: for ye ſerve the Lord Chriſt.

23. & 24. Remembering that a laborious and faithful ſervice to an *earthly* maſter is in effect to ſerve Chriſt our great Lord, whoſe providence put you into that condition, and who will not fail to reward your patient ſubmiſſion to it, with an inheritance of eternal life.

25 But

25. And

* See Pref. to the Epheſians, § 4. for St. Paul's full meaning in this and the following *relative* duties.

25 But he that doth wrong ſhall receive for the wrong which he hath done: and there is no reſpect of perſons.

25 And let both maſter and ſervant conſider, that whichever of them does wrong to the other, ſhall be juſtly and proportionably puniſhed for it another day, by him who can have no partial regards to any man upon any account of his external circumſtance in this world. A. D. 62.

CHAP. IV.

The firſt Verſe concludes the Exhortations of the latter Part of the foregoing Chapter, and ought to have been joined to it. Then he exhorts them to conſtant Prayer for themſelves, and for him *their* Gentile *Apoſtle; to Diſcretion in their Behaviour towards Infidels, and to Prudence in their Words and Expreſſions to all Men. Salutations to and from ſeveral Chriſtians. Orders this Epiſtle to be read to the Laodiceans, and theirs to be read by the Coloſſians. A Warning to Archippus. His own Salutation, and Concluſion.*

1 MAſters, give unto *your* ſervants that which is juſt and equal, knowing that ye alſo have a maſter in heaven *.

1. AND as Chriſtian ſlaves ‖ are obliged to be ſincerely obſervant to even their *heathen* maſters; ſo let all Chriſtian maſters be juſt, and kind toward their ſervants or ſlaves, be they of what religious principles ſoever †; remembering, they themſelves have a heavenly Lord, that will reward and puniſh their behaviour as impartially as he will do that of the meaneſt ſervant. ‖ Cap. iii. 22, &c.

* *Note*, This *firſt* verſe does ſo evidently belong to, and conclude the *foregoing* chapter, that it is amazing it ſhould here be put at the *beginning* of a chapter, which enters upon a quite different argument.

† See Pref. to the Epheſians, § 4.

A. D. 62.

2 Continue in prayer, and watch in the ſame with thankſgiving:

2. AND NOW, to conclude my exhortation to you all, as you have many difficulties to encounter, many adverſaries that ſtrive to draw you from the true faith, be diligent, and conſtant in earneſt prayer to God, for all needful bleſſings, and in thankſgivings for the mercies you have received.

3 Withal, praying alſo for us, that God would open unto us a * door of utterance to ſpeak the myſtery of Chriſt, for which I am alſo in bonds:

4 That I may make it manifeſt, as I ought to ſpeak.

3 & 4. In which devotions, let me, your apoſtle, have a continual ſhare; beſeeching God to aſſiſt and encourage me * in preaching the goſpel to the *Gentile* world: a thing ſo unexpected by them, and ſo violently oppoſed by the Jews, that I am now a priſoner for doing it.

5 Walk in wiſdom toward them that are without †, redeeming the time.

5. Uſe the utmoſt diſcretion in your carriage toward infidel people; endeavouring as much as lawfully you may, by due circumſpection, to avoid † the dangers their obſtinacy and malice may expoſe you to.

6 Let your ſpeech be alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.

6. Let all your diſcourſes in company be mild and courteous, prudent and cautious, ſo as to anſwer every queſtion, or objection againſt your religious principles, and ſtand any public examination of them before *heathen* magiſtrates, in ſuch a manner as may conduce to the credit of Chriſtianity, and your own ſafety in theſe evil times.

7 All my ſtate ſhall Tychicus declare unto you, *who is* a beloved brother, and a faithful miniſter, and fellow-ſervant in the Lord:

8 Whom

7. 8. & 9. As to my condition here, under my preſent confinement, of which I conclude you would gladly hear; I have, with this letter, ſent Tychicus my beloved Chriſtian brother, and faithful miniſter of Chriſt, and along with

* [A door of utterance.] See 1 Cor. xvi. 9. the note there.
† See Epheſ. v. 15, 16. And the LXX. in Dan. ii. 8.

8 Whom I have ſent unto you for the ſame purpoſe, that he might know your eſtate, and comfort your hearts:

with him Oneſimus *, a faithful member of your own church, on purpoſe to acquaint you with it, to give you a comfortable account of my circumſtances; and to bring me word back how you all do. A. D. 62. * See Epiſtle to Philemon.

9 With Oneſimus a faithful and beloved brother, who is one of you. They ſhall make known unto you all things which *are done* here.

10 Ariſtarchus, my fellow-priſoner, ſaluteth you, and Marcus ſiſter's ſon to Barnabas (touching whom ye receivedcommandments; if he come unto you, receive him.

10. Ariſtarchus, my fellow-priſoner, ſends his hearty love to your church. And if Mark, nephew to Barnabas, comes to you, entertain him according to the directions you have formerly had about him.

11 AndJeſus which is called Juſtus, who are of the circumciſion. Theſe only *are my* fellow-workers unto the kingdom of God which have been a comfort unto me.

11. Thoſe two, and Juſtus, are the only *Jewiſh* converts that have aſſiſted me here, in promoting the goſpel, and comforted me under my confinement.

12 Epaphras, who is one of you, a ſervant of Chriſt, ſaluteth you, always labouring frequentlyfor you in prayers, that ye may ſtand perfect and complete in all the will of God.

12. & 13. Epaphras, your good Chriſtian teacher, who has a zealous love for your church, and is ever praying for your conſtancy and perfection in Chriſtianity, ſalutes you.

13 For I bear him record, that he hath zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke the beloved phyſician, and Demas greet you.

14. So does Demas and Luke the beloved phyſician.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his houſe.

15. My hearty love to Chriſtians of Laodicea, particularly to Nymphas and his Chriſtian family.

16 And

16. And,

A. D. 62. 16 And when this epiſtle is read amongſt you, cauſe that it be read alſo in the church of the Laodiceans; and that ye likewiſe read † the epiſtle from Laodicea.

16. And, when this epiſtle has been communicated to all your own church, let it be read to the church of Laodicea, and let their † epiſtle be read to your church too.

17 And ſay to Archippus, Take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it.

17. Warn Archippus, from me, to mind the main duties of his Chriſtian miniſtry, and not trouble himſelf, or other people, with needleſs controverſies and diſputes.

18 The ſalutation by the hand of me, Paul. Remember my bonds. Grace be with you. Amen.

18. I here ſalute you, with my own hand-writing. Remember I am a priſoner for your ſakes, and keep ſteady to my doctrine. The divine love and favour be with you. Amen.

¶ Written from Rome to the Coloſſians, by Tychicus and Oneſimus.

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† [The epiſtle from *Laodicea*.] It is not known, for *certain*, what this epiſtle was. Dr. Mills and Dr. Whitby think it to have been St. Paul's Epiſtle to the Epheſians; (which they ſuppoſe in reality, to have been written to the Laodiceans.) See Dr. Mill. Prolegom. § 72, 73, &c. and Mr. Benſon's Hiſt. of the firſt Propag. Goſp. Vol. II. Chap. 10. Sect. 8. Others take it for one written to the Laodiceans, which is now loſt; as no doubt many other apoſtolical papers may be, without any derogation to the ſacred canon; there being as many of them left and providentially preſerved, as are abundantly ſufficient for the end for which they were written.

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PARAPHRASE

ON THE

FIRST AND SECOND EPISTLES OF ST. PAUL

TO THE

THESSALONIANS.

THE PREFACE.

§ 1. IT is agreed on by the moſt exact chronologers, that there could not paſs above a year, between the writing of theſe two epiſtles. That they were alſo written from the ſame *place*, viz. Corinth; and upon the ſame argument and occaſion, appears by the concurrent ſuffrage of the beſt, both of ancient and modern authors. What the chief aim of them was, will be learned partly from the hiſtory of the Acts, relating to St. Paul's preaching to this church, and partly from the paſſages in the epiſtles themſelves.

§ 2. Acts 17. We find St. Paul preaching in a *Jewiſh* ſynagogue at Theſſalonica. The converts he then made, according to the account there given, conſiſted of ſome Jews, but moſtly of Greeks, proſelyted to their religion. But that ſome Gentiles alſo came in, before either of theſe epiſtles were ſent, and made this, like moſt others, a church mixed up of both kinds of believers, ſeems clear from ſeveral expreſſions and advices peculiarly directed to Gentile converts, as in 1 Theſſ. i. 9. iv. 3, 5, 6.

§ 3. The violent oppoſition, and implacable malice wherewith the generality of the Jews of this place perſecuted the apoſtle and his doctrine, we read in the forementioned chapter of the Acts. And the whole ſtrain of theſe epiſtles, together with the time of their inditement, which was during his ſtay at Corinth, even in the ſame year he converted the Theſſalonians, ſhows his deſign to have been, by an early care, to ſupport and cheriſh his new Chriſtians, under the furious attacks, and the falſe and malicious ſuggeſtions of thoſe *Jewiſh* zealots.

§ 4. Thoſe obſtinate wretches, not contented to injure the *bodies* and *eſtates* of ſuch of their brethren as had forſaken the *ceremonial law*, to profeſs the *Chriſtian* faith, endeavoured to affright and terrify their *minds* alſo by continually ſounding in their ears that confident aſſertion of theirs, *That none but a circumciſed* Iſraelite *could have any ſhare in the future happineſs*; and conſequently that all Chriſtians that died without *circumciſion*, were eternally loſt. To this the apoſtle refers, 1 Epiſt. chap. iv. 13, to the end. And, whereas the prophetic writings had ſpoken much of *the great and terrible day of the Lord*, and the apoſtles themſelves had frequently given notice of a dreadful *appearance of Chriſt to judgment*; this they underſtood of the temporal kingdom and conqueſts of their Meſſiah; affirming it to be near at hand, and that its greateſt terrors were to light upon the head of ſuch Chriſtians as revolted from the *law* of Moſes. On the contrary, the ſounder Chriſtians, according to St. Paul's doctrine, expected that judgment to fall on the obſtinate Jews, and thoſe falſe Chriſtians that corrupted the goſpel religion; though by a common prejudice they ſeem to have expected it to come ſooner than they had any juſt grounds for. See 1 Epiſt.

chap. 5,

chap. 5, and 2 Epiſt. chap. 2, wherein St. Paul ſeems plainly to include both the day of *final judgment*, and that of the deſtruction of the *Jewiſh nation*, under one and the ſame phraſe of the *day of the Lord*; as our Saviour had before done under that of, the *day, or coming of the Son of Man*. Thus, keeping to the general terms of the prophetic ſcripture, without giving ſuch open and diſtinct notices of that previous judgment upon Jeruſalem, and the temple, which, to have then done, would moſt probably have exaſperated the infidel part of that prejudiced people, into an untimely and incurable degree of rage and bitterneſs. So then, though the apoſtle's account of this matter was prudently couched in expreſſions of a latitude adapted to the times, and perſons he wrote to; yet to them who knew his mind, and to us, who have ſeen the ſubſequent events ſo concurring and agreeable, the ſum of what he ſays upon this point in theſe epiſtles, is clearly reducible to this; viz. That indeed there was a day of dreadful judgment and wondrous revolutions a coming, as both the *ſcriptures* and Chriſt himſelf hath foretold: but that neither the day of *univerſal doom* was any thing near at hand, nor even that of the deſtruction of the *Jewiſh nation* was to happen till ſome particular occurrences had paſſed; viz. That before the final judgment of the *whole world*, there would be great corruptions, by the violent abuſe and impoſitions of temporal power, even by ſuch as would, in ſeveral ages, be governors of *Chriſtian* churches. This is the *grand apoſtacy*, or *falling-away*, or the *man of ſin*, &c. in St. Paul, and the ὁ ἀντίχριστος, *The Antichriſt*, in the moſt *eminent* ſenſe of that phraſe in St. John (1 John ii. 18, 22, 23.) And moreover, that God would in his due time, and in moſt terrible manner, ſcourge and puniſh all ſuch arbitrary governors, and vile corrupters of the church of Chriſt. In like manner, the obſtinate and infidel nation of the Jews were not to feel the fatal effects of divine wrath upon themſelves, their *city* and *temple*, till, by their laſt and utmoſt rage againſt the *Chriſtian* faith, by their perſecuting its profeſſors, and their ſeditious revolt from the *Roman* government, they had began the work of the *great Antichriſt*, and might, in a *primary* ſenſe, come under

under his title and character. And thus, as the deſtruction of *Jeruſalem* is allowed by all judicious divines, to be deſcribed in expreſſions common to that of the *final judgment*, and to be a kind of type and emblem of it; ſo (I think) the *Jews*, and *heretics* ſpawned from them, were the *Antichriſt already come*, the forerunners of that *great Antichriſt*, to all whoſe moſt eminent characters the church of *Rome* has ſo undoubted a title. (See and compare Pref. to 1 Epiſt. John, and 1 John ii. 18, 22, 23, with 2 Peter chap. iii). See alſo my Parap. on the *Revelations*.

CHAP. I.

The Title and Salutation. He expreſſeth his Religious Joy and Satisfaction, at their embracing the Chriſtian Faith, by his preaching to them; and their firm and exemplary Adherence to it, againſt the violent Uſage they met with from the Jewiſh Adverſaries.

1 PAUL and Silvanus, and Timotheus, unto the church of the Theſſalonians, *which is* in God the Father, and in the Lord Jeſus Chriſt, grace *be* unto you, and peace from God our Father, and the Lord Jeſus Chriſt,

2 We give thanks to God always for you all, making mention of you in our prayers,

3 Remembering without ceaſing, your work of faith, and labour of love and patience of hope in our Lord Jeſus Chriſt, in the ſight of God, and our Father:

4 Knowing, brethren beloved, your election of God.

1. PAUL, the apoſtle of Jeſus Chriſt, ſendeth this epiſtle to the church of *Theſſalonica*, converted to the true religion of God the Father, and his Son Jeſus Chriſt: wiſhing you all divine favours and bleſſings from them; as do alſo * *Silvanus* (or *Silas*) and Timothy, who are now with me. A D. 52.

* See note on Phil. i. 3.

2. To let you know how much I bleſs and praiſe God for your converſion; and how mindful I am of you in the prayers I put up to him.

3. Religiouſly and thankfully remembering your ſteady faith in the goſpel, your pious endeavours to promote it, out of pure love to God and to mankind; and the great patience wherewith you ſuffer for it, from the lively hopes you have in God through Jeſus Chriſt.

4. Theſe are my delightful thoughts, dear brethren, while I conſider, and aſſure myſelf, that God has now made you converted *Gentiles* true members of the church of Chriſt, by your firm belief of its doctrines, and dutiful obſervance of its precepts:

6 5. Eſpecially

A. D. 52. 5 For our goſpel came not unto you in word only; but, alſo in power, and in the Holy Ghoſt, and in much aſſurance, as ye know what manner of men we were among you for your ſake.

5. Eſpecially when I reflect upon myſelf, as the happy inſtrument of bringing you to it, by not only delivering its doctrines to you, but demonſtrating and confirming the truth of them, by ſuch miraculous powers and evidences of the Holy Ghoſt, as you know I did.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt:

6. And were ſo entirely convinced by them as to imitate our great maſter Chriſt Jeſus, in ſuffering for it with a moſt cheerful mind, aſſiſted with the inward comforts of the Holy Spirit.

7 So that ye were enſamples to all that believe in Macedonia and Achaia.

8 For from you ſounded out the word of the Lord, not only in Macedonia and Achaia, but alſo in every place your faith to God-ward is ſpread abroad, ſo that we need not ſpeak any thing.

7. & 8. So that, as your *city* is the metropolis of *Macedonia*, your church has been the firſt and chief ſpring of the goſpel-doctrine in the *Grecian* countries. And I need not ſay how celebrated and exemplary your Chriſtian principles are become in all thoſe parts.

9 For they themſelves ſhow of us, what manner of entering in we had unto you, and how ye turned to God from idols, to ſerve the living and true God,

‖ Acts, xvii. 1.

9. For every one's mouth is full of it; friends and enemies acknowledge how ready and cheerful a reception you gave me at my firſt ‖ preaching to you; and how effectually you were converted from *heathen* idolatry to the true *Chriſtian* religion.

10 And to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus, which delivered us from

10. In full hope, and expectation of deliverance from that future puniſhment which will fall upon all wicked men; and of eternal happineſs, at the great appearance

from the wrath to come. ance of Jeſus Chriſt the Son of God, our Redeemer and Saviour; A. D. 52.
an aſſurance founded on the certainty of his reſurrection from the dead.

CHAP. II.

He remembers them again of the Powerfulneſs and Sincerity of his Miniſtry amongſt them; and of the good Effects it had on them. The Apoſtle's *Readineſs and Courage to preach to them, as their* Gentile *Apoſtle; and their Steadineſs in his Doctrine, againſt all the Perſecution of the Jews. The Obſtinacy and Puniſhment of that People. St. Paul's Deſire to viſit the Theſſalonians again, out of his great Affection for their Church.*

1 FOR yourſelves, brethren, know our entrance in unto you, that it was not in vain.

1. THUS complete * is your converſion to Chriſtianity; and well might it be ſo, conſidering with what powerful demonſtrations my doctrine was attended. * Chap. i. 5, &c.

2 But even after that we had ſuffered before, and were ſhamefully entreated, as ye know, at Philippi, we were bold in our God to ſpeak unto you the goſpel of God with much contention.

2. And with what courage and reſolution I preached it to your church, againſt all the furious oppoſition from the Jews; and after the many contemptuous abuſes I had juſt before ſuffered for it, as you know, at Philippi †. † Acts xvi 12, &c.

3 For our exhortation was not of deceit, nor of uncleanneſs, nor in guile:

4 But as we were allowed of God to be put

3. & 4. And conſidering how free my arguments to you were of all ſiniſter and ſelfiſh deſigns; void of all deceitful purpoſes to ingratiate myſelf with *men*, for the gratification of any ſinful paſſions of

A. D. 52. put in truſt with the goſpel, even ſo we ſpeak, not as pleaſing men, but God, which trieth our hearts.

of my *own*; aiming at nothing but the faithful diſcharge of the great truſt committed to me by God the ſearcher of hearts.

5 For neither at any time uſed we flattering words, as ye know, nor a cloke of covetouſneſs, God *is* witneſs;

6 Nor of men ſought we glory, neither of you, nor yet of others, when we might have been burthenſome, as the apoſtles of Chriſt.

5. & 6. Who can teſtify how perfectly clear I was of all flattering expreſſions to promote my private intereſt; how far from ſeeking popular applauſe, or temporal profit; inſomuch that I refuſed to be *maintained* by yours, and ſeveral other churches, though I could have claimed that privilege belonging to me as a Chriſtian *apoſtle* and *miniſter*.

7 But we were gentle among you, even as a nurſe cheriſheth her children:

7. But, on the contrary, uſed you with the tenderneſs of a mother to her child, giving nouriſhment to you, but receiving none from you.

8 So being affectionately deſirous of you, we were willing to have imparted unto you, not the goſpel of God only, but alſo our own ſouls, becauſe ye were dear unto us.

8. Thus affectionately deſirous of your ſpiritual good, was I ready not only to preach the goſpel to you of free-coſt, but to die * for you: ſo dear are you to me.

9 For ye remember, brethren, our labour and travel: for labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the goſpel of God.

9. For you cannot but remember, that I and my companions wrought at our trades early and late, to maintain ourſelves, and live without any contributions for preaching the goſpel to you.

10 Ye *are* witneſſes, and God *alſo*, how holily, and juſtly, and unblameably we behaved ourſelves among you that believe.

10. God, and yourſelves, can teſtify, what care I took to cut off all objections, from every ſort of Chriſtian converts, while we converſed among you.

11. & 12.

* Our own ſoul, τας ψυχας ἑαυτῶν, my own life.

11 As you know how we exhorted, and comforted, and charged every one of you (as a father doth his children.)

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

11. & 12. And both by doctrine, and example, treated you, as good and kind parents do their own children, encouraging you all to your duty, confirming you under your affliction, and charging you in the moſt earneſt manner, to live in all reſpects worthy of this mighty favour of God, in making you members of Chriſt's kingdom and religion here, in order to your eternal glory hereafter. A. D. 52.

13 For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe.

13. I am now therefore conſtantly bleſſing and praiſing God for the happy effects of my endeavours upon you; that you entertained my doctrine, not as a well-laid ſcheme of *human philoſophy*, but (what it really is) as the pure word and revelation of God, ſo powerful in its influences on the principles and practices of all that ſincerely embrace it.

14 For ye, brethren, became followers of the churches of God, which in Judea are in Chriſt Jeſus: for ye alſo have ſuffered like things of your own countrymen, even as they *have* of the Jews:

14. As yourſelves are now a plain inſtance, who are perſecuted by the *Jews* of *your* own country*, as the Chriſtians of Judea are by *theirs*, for the ſake of this religion; and have courage to bear it patiently, after their example.

* Acts xvii. 5—8.

15 Who both killed the Lord Jeſus and their own prophets, and have perſecuted us: and they pleaſe not God, and are contrary to all men.

15. Being both of you perſecuted by that obſtinate and malicious people, that crucified Jeſus Chriſt their own *Meſſiah*, as their forefathers, by the ſame wicked principles, ſlew their own prophets that foretold his coming; and ſo it is no wonder they ſtill perſecute us his diſciples and followers; being a people that have very few true notions of religion themſelves, and

A. D. 52. and yet proudly inſult, contemn, and ſcorn all other people that are not of their own nation and perſuaſi

16 Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins alway: for the wrath is come upon them to the uttermoſt.

16. They are averſe to us for preaching the goſpel of ſalvation to the *Gentile* world; utterly refuſing to embrace the religion of Chriſt, unleſs they can engroſs all the mercies and privileges of it to themſelves. By their incurable obſtinacy, in which pride and prejudice they are likely to fill up the meaſure of their iniquities, and become ripe for a complete and final deſtruction.

17 But we, brethren, being * taken from you for a ſhort time, in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.

* Acts xvii. 5—10.

17. But though, dear brethren, I am, by their malice, * detained from you for the preſent; be aſſured my heart is with you; and my deſires and reſolution to viſit your church again, are thereby only heightened and confirmed.

18 Wherefore, we would have come unto you (even I Paul) once and again; but Satan hindred us.

18. Do not therefore miſinterpret my ſtay from you: For I had been with you long ago, had not theſe wicked inſtruments of Satan prevented me.

19 For what is our hope, or joy, or crown of rejoicing? *are* not even ye in the preſence of our Lord Jeſus Chriſt at his coming?

20 For ye are our glory and joy.

19. & 20. And believe me ſincere in what I ſay; for there is nothing I ſo much delight and rejoice in, nothing I expect ſo much glory from, at the great day of Chriſt's appearance to judgment, as from *you* my ſteady converts to his religion, and from the ſucceſs of my great labours in converting you to it.

CHAP.

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* Ver. 17. [Taken from you,] ἀπορφανισθέντες—It is a moſt *emphatical* word, [Taken away, as a dying parent is from his orphan children]. See Acts xvii. 5—10.

CHAP. III.

A Teſtimony of his great affliction for them, in ſending Timothy to them, to know how they did, to comfort them under their Perſecutions, and confirm their Chriſtian Reſolution. The Satisfaction he reaped from the good Account Timothy brought him of their Church. His Prayers for their final Perſeverance.

1. WHerefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And ſent Timotheus our brother and miniſter of God, and our fellow-labourer in the goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith;

1. & 2. THIS * ardent and ſincere affection for your church, put me under ſuch dread and concern at the perſecutions you were expoſed to, from the malicious *Jews*, that I no ſooner left you, and arrived at Athens, but I ſent Timothy, that faithful and good miniſter of Chriſt, back again to you, to ſee how you did, to comfort and ſupport you under your diſtreſſes. And though I much wanted his aſſiſtance there, yet I choſe rather to be left only with Silas, amongſt thoſe proud || and contentious philoſophers, than not ſerve you and hear from you. A. D. 52. * Chap. ii. 19, 20. || Acts xvii. 14, 15, 16.

3. That no man ſhould be moved by theſe afflictions; for yourſelves know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we ſhould ſuffer tribulation; even as it came to paſs, and ye know.

3. 4. & 5. I ſent him, therefore, for fear any of you ſhould be diſcouraged from your profeſſion; and to remind you of what I had often told you, *viz.* That Chriſtianity is, what you have found it to be, a ſtate of trials and ſufferings, and thoſe ſo hard too, that I was under apprehenſions the devil, by theſe his wicked inſtruments, might ſucceed in his attempts, and draw

A. D. 52.

5 For this cauſe, when I could no longer forbear, I ſent to know your faith, leſt by ſome means the tempter have tempted you, and our labour be in vain.

ſome of you from the true faith, and ſo defeat my labours in your converſion.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, deſiring greatly to ſee us, as we alſo *to ſee* you:

6. & 7. But Timothy, at his return, gave me ſo comfortable an account of your ſteadineſs, conſtancy, and good affection to me, as made me eaſy under the worſt afflictions that can befal me.

7 Therefore, brethren, we are comforted over you in all our affliction and diſtreſs by your faith:

8 For now we live, if we ſtand faſt in the Lord.

8. For your conſtancy to Chriſtianity is the great comfort of my life.

9 For what thanks can we render to God again for you for all the joy wherewith we joy for your ſakes before our God,

10 Night and day praying exceedingly that we might ſee your face, and might perfect that which is lacking in your faith?

9. & 10. Nor can I ſufficiently bleſs and praiſe God for the ſatisfaction I reap at your converſion, and the progreſs you have made in the true religion. And am ever wiſhing and praying for another opportunity to ſee you again, and perfect thoſe inſtructions which I could not fully complete, by reaſon of my ſhort * ſtay amongſt you.

11 Now God himſelf, and our Father, and our Lord Jeſus Chriſt direct our way unto you.

11. And may God our ſupreme Creator and Father, and Jeſus Chriſt, our Redeemer and Governor, ſo order it that I may ſoon viſit you for that end.

12 And the Lord make you to increaſe and abound in love one

12. In the mean time, may he graciouſly aſſiſt all your pious diſpoſitions to the ſame perfect love to

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* Acts xvii. 1. 10. and chap. iv. 13. of this epiſtle.

one towards another, and towards all men, even as we *do* towards you:

13 To the end he may eſtabliſh your hearts unblameable in holineſs before God, even our Father, at the coming of our Lord Jeſus Chriſt, with all his ſaints.

to each other, and charity toward all mankind, that I myſelf bear toward *you*. A. D. 52

13. And may he preſerve and confirm you in all holy and acceptable converſation, till the great and ſolemn appearance of our Lord Jeſus Chriſt to reward you and all good Chriſtians.

CHAP. IV.

He warns the Gentile *Converts of their Church againſt the Vices they had been moſt addicted to in their Heatheniſh Eſtate; particularly againſt* Uncleanneſs. *An Encouragement to mutual* Love *and* Charity, *and to* Induſtry *in their Callings. A Conſolation for the Death of their Chriſtian Friends, from the Aſſurance of Chriſt's glorious Appearance, and our future Reſurrection.*

1 FUrthermore then we beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how ye ought to walk, and to pleaſe God, ſo ye would abound more and more.

1. & 2. THE ſum of what I have now further to exhort you to is, carefully to follow and improve the directions for a holy and Chriſtian life, as I gave you them from the doctrine and authority of Jeſus Chriſt.

2 For ye know what cómmandments we gave you by the Lord Jeſus.

3 For this is the will of God *even* your ſancti-

3. I muſt particularly remind you, *Gentile* converts, of that great

A. D. 52. sanctification, that ye should abstain from || πορνεία. fornication:

religion is especially designed to reform you Christians from.

4 That every one of you should know how to possess his vessel in sanctification and honour:

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

great duty of *purity* and *chastity*, an abstinence from all kinds of *uncleanness* ||; which the gospel-

4. & 5. How indispensibly obliged you all now are to preserve your bodies in temperate and sober habits, dedicated to the service of God, and free of those lusts and passions that are a dishonour to them; and in which none but ignorant *heathens*, that have no sense and knowledge of the

true God, would ever indulge themselves.

6 That *no man* go beyond and defraud his brother * in *any* matter, because that the Lord is the avenger of all such: as we also have forewarned you, and testified.

6. That none of you presume to violate the rights of his neighbour's bed, or abuse human nature in such lusts as are contrary to it *: Sins that God will most severely punish, as I have formerly, with great earnestness, forewarned you, as against the com-

mon vices of the countries † you live in.

7. For God hath not called us unto uncleanness, but unto holiness.

8. He therefore that despiseth, despiseth not man, but God, who hath also given unto ‡ us his holy Spirit.

7. For nothing is so opposite to the *Christian* religion, the very purpose whereof is, to cleanse and reform you from such impurities.

8. Whoever of you, therefore, neglects or contemns this advice I give them from the very inspiration of the Holy Spirit, despiseth God himself, by whose inspiration and authority I act.

9 But

9. As

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* [In any matter,] ἐν τῷ πράγματι. [In such a wicked act;] πράγμα, in a bad sense being the same with *facinus* in the *Latin*.

† All historians are full of the luxury and debaucheries of the Grecians.

‡ Ver. 8. [Unto us his Holy Spirit.] Note, all Henry Stephen's MSS. and several others, read it εἰς ὑμᾶς, *unto you*: And then the

9 But as touching brotherly love, ye need not that I write unto you: for ye yourſelves are *taught of God to love one another.

9. As to the great duty of *love* and *unity*, I need not repeat my exhortations to you now, who are ſo truly ſenſible, from my former apoſtolical precepts, and from the example of Chriſt himſelf, how eſſential a duty of Chriſtianity this is *. A. D. 52.

10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beſeech you, brethren, that ye increaſe more and more:

10. And I am convinced, how carefully you exerciſe it toward all the Chriſtians you live amongſt. And all I have to do is, to encourage you ſtill further to it.

11 And that ye ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands (as we commanded you:)

11. And to adviſe you all to an induſtrious and peaceable temper, to mind the duties of your ſeveral callings, and not intermiddle unneceſſarily in what does not concern you.

12 That ye may walk honeſtly toward them that are without, and that ye may have lack of nothing.

12. Thus approving and ſhowing yourſelves to be men of a decent and orderly converſation in the eyes of *infidels*; ſo as not to be branded with the character of an idle and uſeleſs people, or be beholden for your livelihood to men of a contrary religion.

13. I muſt

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the ſenſe is this, "God hath given you his Holy Spirit, on "purpoſe to cleanſe you from impurity, and reduce you to "holineſs of life; ſo that to neglect and deſpiſe the advice "I now give, is to deſpiſe *God*, whoſe Spirit it is". Indeed the ſenſe will be the ſame, if by *us* in this verſe is meant, not *us* the *apoſtles*, but *Chriſtians* in general, as in the verſe foregoing.

* Ver 9. [Taught of God]; Θεοδιδακτοι — A moſt *emphatical* word—Not only *taught* by the *precepts*, but by the *example* of God and Chriſt. Their former *heathen deities* could never be truly ſuppoſed to teach them univerſal benevolence: for thoſe gods are ſaid to have quarrelled *amongſt one another*.

A. D. 52. 13 But I would not have you to be ignorant, brethren, concerning them which are aſleep, that ye ſorrow * not even as others which have no hope.

13. I muſt alſo particulary arm you againſt the proud ſuggeſtions and pretences of the *Jewiſh zealots*, who would fright you into a belief, *That no uncircumciſed perſon, or any that forſake the Jewiſh religion, can partake of the future happineſs, any more than a heathen that has no hope or proſpect at all of it* ‖: whereby they endeavour to diſcourage your hopes of the good condition of all your Chriſtian friends that have died in the faith of Chriſt.

‖ See the Pref. § 4.

14 For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.

14. But be not terrified with ſuch impudent and groundleſs aſſertions; for the full aſſurance you have of the actual death and reſurrection of Jeſus, your head and Saviour, is demonſtration enough to you, that at his ſecond coming to judge the world, God will raiſe up and fully reward all his true diſciples and followers.

15 For this we ſay unto you by the word of the Lord, That we which are alive, and remain unto the coming of the Lord, ſhall not † prevent them which are aſleep.

15. And, for your further confirmation in this great truth, let me aſſure you of the following circumſtances of this future judgment and reſurrection, as I received them from Chriſt himſelf; viz. That thoſe good Chriſtians that ſhall be alive upon earth, at our Lord's appearance, ſhall not receive their happy change, and glorious reward, till all thoſe that died in his true faith, be raiſed from their graves, to receive it along with them †.

16. For

* Ver. 13. [That ye ſorrow not even as others that have no hope], viz. of a *reſurrection*. The apoſtle means to diſſuade the Chriſtians from uſing thoſe exceſſive ſigns of ſorrow, thoſe howlings and lamentations over their dead friends, which the *heathens* were known to make.

† Ver. 15. [We which are alive ſhall not prevent them which are aſleep]. Note, I have mentioned the *Jewiſh zealots* as the perſons againſt whoſe inſinuations this paſſage, from

16 For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: and the * dead in Chriſt ſhall riſe firſt.

16. For Chriſt himſelf ſhall then, A. D. 52. in the moſt ſolemn and glorious manner, with a vaſt retinue of the holy angels, his heralds and miniſters, deſcend from heaven, to ſummon all mankind to a final judgment; and the firſt thing then to be done will be, to raiſe all good and ſincere Chriſtians from death *. * Rev. xx.

17 Then we which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord.

17. And then thoſe faithful Chriſtians that are *alive* at the reſurrection, ſhall undergo their bleſſed *change*; and ſo all together ſhall be taken up into the clouds, to meet their Saviour, and be carried with him into a bleſſed and eternal abode. 5, 6. 1 Cor. xv. 23.

18 Wherefore comfort one another † with theſe words.

18. With theſe conſiderations, therefore †, fully ſatisfy and comfort one another, as to the condition of your departed friends, and your own happy ſtate after death.

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from verſe 13. to the end of the chapter, ſeems to be levelled. Yet I muſt confeſs it ſeems, probably, to have been ſpoken againſt the miſunderſtandings of ſome [Theſſalonian Chriſtians], concerning the expected [coming of Chriſt, the day of the Lord], which they took to be [near at hand], 2. Theſ. ii. 2, 3. in which they ſeem to have been of opinion, that thoſe who were then *alive* ſhould enjoy a long and great happineſs, before the *reſurrection* of ſuch Chriſtians as were *dead*. Againſt this imagination, the ſeveral *phraſes* of this paſſage are indeed very much adopted, eſpecially this of the 15th verſe—*We which are alive ſhall not prevent*, ὑ μὴ φθάσωμεν, i. e. *ſhall have no advantage above, or ſhall not get the ſtart of them which ſleep:* So far from that, ſays the apoſtle, That [the dead in Chriſt ſhall riſe firſt], ver. 16.

* Ver. 16. [The dead in Chriſt ſhall riſe firſt]. See Rev. xx. 4, 5, 6. with my paraph. and notes there, and upon the reſt of that chapter.

† With theſe words, ἐν τοῖς λογοις τούτοις, with theſe things.

CHAP. V.

The Apoſtle makes it needleſs for Chriſtians to know the fixed Time of Chriſt's Judgment. Only obſerves to them the Suddenneſs and Terror of it to wicked Men. Exhorts them to ſuch Care, and Purity of Converſation, as will prepare them for it, and render it joyful to them. Admoniſheth them to pay due Value and reſpect to their Spiritual Governors. To the Exerciſe of Unity, Charity, Patience and Forgivenneſs; to Prayer and Thankſgiving: To a juſt Regard to Prophetic and Spiritual Endowments; to Diſcretion in entertaining, and Conſtancy in upholding the Truth. His Prayers, Salutations and Concluſion.

A. D. 52. 1 BUT of the times and the ſeaſons: brethren, you have no need that I write unto you.

1. BUT as to the particular *time* either of God's judgment upon the *Jewiſh* nation * in particular, or of Chriſt's appearance to the great and *general* judgment of the world, there is no occaſion for you to know, nor for me, if I could, || to acquaint you with it.

|| Matth. xxiv. 26.

2 For yourſelves know perfectly, that the day of the Lord ſo cometh as a thief in the night.

2. What you know of it already, is ſufficient for the ſtate you are in at preſent; to excite and engage you to prepare for it, viz. That (come when it will) it will be very ſudden and terrible.

3. It

* Χρόνων καὶ καιρῶν, the *times* and the *ſeaſons*, in the *plural* number; reſpecting *both* the judgments mentioned in the paraphraſe. The *one* was plainly hinted at chap. ii. and the other in the latter part of the foregoing chapter. See the Pref. § 4.

3 For when they ſhall ſay, Peace and ſafety; then ſudden deſtruction cometh upon them, as travel upon a woman with child: and they ſhall not eſcape.

3. It will be exceeding dreadful, and ſurpriſing to all wicked and irreclaimable men; who, at a time when they are going on thoughtleſs, and ſecure in their unrepented impieties, ſhall find themſelves unexpectedly ſeized upon by the moſt diſmal and inevitable deſtruction. A. D. 52.

4 But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief.

4. But *you*, dear brethren, being reclaimed from your former ſtate of ſin, and ignorance; unleſs by your own wilful neglect, are in no danger of being terrified at, and unprepared for, that great day.

5 Ye are all the children of light, and the children of the day; we are not of the night nor of darkneſs.

5. For by your admiſſion into the *Chriſtian* covenant, you have all the means of happineſs, and ſalvation, which neither the obſtinate Jew, nor infidel Heathen can enjoy.

6 Therefore let us not ſleep as do others: but let us watch and be ſober.

6. You muſt remember, therefore, how highly it concerns you to live a life quite different from either of thoſe ſtupid people; to be active, temperate, ſober, and vigilant in all inſtances of Chriſtian duty; ſo as to be prepared for that appearance of our great Judge.

7 For they that ſleep, ſleep in the night, and they that be drunken, are drunken in the night.

7. For as night is the ſeaſon wherein drunkards uſually exerciſe their debaucheries, and ſleep and inactivity poſſeſſeth us all; ſo a looſe and unthoughtful life is the beſt that can be expected in a ſtate of ignorance, blindneſs and prejudice; but in a better and more enlightened condition, we are obliged to better and wiſer courſes.

8 But let us who are of the day, be ſober, putting on the breaſt-plate of faith, and

8. Which is your caſe now, after your converſion to the *goſpel*-religion. You muſt therefore now be watchful and induſtrious in all

A. D. 52. and love, and for an helmet, the hope of ſalvation.

all holy living. Your faith in God, and his promiſes, your love to him, and to all mankind, muſt guard you, as the breaſt-plate does the ſoldier; and your ardent and firm hopes of eternal happineſs muſt, as the helmet is to his head, be a ſecurity againſt the violent aſſaults of the devil and wicked men.

9 For God hath not appointed us to wrath: but to obtain ſalvation by our LORD Jeſus Chriſt.

9. Thus attending therefore to the duties required of you, you may be ſecure: this day of judgment will be no day of terror, but of ſalvation to *you*, by Jeſus Chriſt.

10 Who died for us, that whether we wake or ſleep, we ſhould live together with him.

10. By virtue of whoſe death and ſufferings, all faithful and ſincere Chriſtians are certain to live eternally with him; let him come at what time ſoever he will *.

* Matth. xxiv. 42. Luke xii. 38.

11 Wherefore comfort yourſelves together, and edify one another, even as alſo ye do.

11. Go on therefore in confirming yourſelves, and ſupporting one another, in your Chriſtian profeſſion, by this comfortable aſſurance.

12 And we beſeech you brethren to know them which labour among you, and are over you in the Lord, and admoniſh you;

13 And to eſteem them very highly in love for their works ſake. *And* be at peace among yourſelves.

12. & 13. And let me particularly exhort you to pay all juſt reſpect to the admonitions and inſtructions of your ſpiritual governors: eſteem them in proportion to the dignity of their office, and the exemplarineſs of their lives; and live in unity and charity with one another.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak, be patient toward all men.

14. In order to which, be ſure to warn and adviſe all ſuch as are refractory to theirs and my orders. Relieve and comfort ſuch as are hard preſſed with afflictions and perſecutions; confirm and reſtore ſuch as labour under any doubts and

and prejudices againſt our holy religion; and bear the infirmities of all ſorts of men with an even and patient carriage. A. D. 52.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourſelves, and to all men.

15. Seek no revenge againſt ſuch as have injured you; but be kind and forgiving to your fellow Chriſtians, and even to your very perſecutors.

16 Rejoice evermore,

16. In all conditions and circumſtances, let the hopes you have in Chriſt, and in the bleſſings of his religion, be your inward joy and ſatisfaction.

17 Pray without ceaſing.

17. Be diligent and conſtant in obſerving all proper ſeaſons of devotion and prayer.

18 In every thing give thanks: for this is the will of God in Chriſt Jeſus concerning you.

18. For whatever mercies you receive, or whatever afflictions befal you, look up with a thankful heart to God, by whoſe good providence every thing will be turned to your bleſſing and advantage.

19 Quench not the ſpirit.

19. Have a juſt regard to all ſpiritual *gifts* and *endowments*, improve them in yourſelves with diligence, modeſty and prudence; and duly reſpect others that are qualified with them *.

* 1 Cor. iii. 1, 3.

20 Deſpiſe not propheſyings.

21 Prove all things: hold faſt that which is good.

22 Abſtain from all appearance of evil.

20. 21. & 22. Though there are too many that vent their falſe doctrines, under pretence of *prophetical* inſpiration, yet remember, that God has furniſhed his church with perſons *truly* inſpired. Do not therefore neglect the one for the ſake of the other; but examine and try them all, by the rule and ſtandard of the Chriſtian † doctrine; keeping cloſe to what you find, by that rule, to be found and good; and renouncing every thing that upon due examination appears to be falſe and ill-deſigned.

1 Cor. xiv. 1 Tim. iv. 14.

† 1 John iv. 1.

A. D. 52. 23 And the very God of peace ſanctify you wholly: And I pray God your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

23. And may the God of peace and comfort ſo proſper your endeavours, as to render you true and perfect Chriſtians, in the exerciſe of all the faculties and powers both of mind and body; that ſo you may be accepted of him as his true and faithful ſervants, at the great day of Chriſt's appearance.

24 Faithful is he that calleth you, who alſo will do it.

24. Be fully aſſured that God, who has been ſo gracious as to call you into the privileges of the goſpel religion, will never fail to do *his* part, for your attaining the final and eternal bleſſings of it.

* Col. iv. 4. 25 Brethren, pray for us.

25. Let *me*, dear brethren, your ſpecial * *apoſtle*, have a ſhare in Chriſtian prayers.

26 Greet all the brethren with an holy kiſs.

26. Salute all the Chriſtians in your parts with your uſual kiſs of charity, for my ſake.

27 I charge you by the Lord, that this epiſtle be read unto all the holy brethren.

27. I charge you by the authority of Chriſt, to communicate this epiſtle to your whole church.

28 The grace of our Lord Jeſus Chriſt be with you. Amen.

28. The love and favour of our Lord Jeſus Chriſt be with you all. Amen.

A PARA-

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PARAPHRASE

ON THE

SECOND EPISTLE OF ST. PAUL

TO THE

THESSALONIANS.

See the Preface to the First Epistle.

The Persecutions of the Jewish *Zealots against this Church still continuing and increasing, and the Apostle being, beyond his Expectation, detained from paying them the Visit he had promised* (1 Thess. ii. 17, 18. iii. 10, 11.) *sends his Second Epistle to revive and back the Encouragements he had given them. He here expresseth his Thankfulness to God for their inviolable Patience and steady Progress in the Christian Faith. Strengthens their Courage and Hopes, from the Consideration of the happy Ends and Effects of their present Sufferings, the Vengeance that would light on their persecutors, and the glorious Reward they would reap at the great Day of God's Judgment, and Christ's solemn Appearance, to recompense all true Believers, and to vindicate the Honour of his holy Religion.*

1 PAUL and Silvanus, and Timotheus, unto the church of the Thessalonians, in

1. & 2. PAUL the apostle sendeth this second epistle to the church of Thessalonica, which, under all pressures and perse-

Written A. D. 52. the latter end of the year.

A. D. 52. in God our Father, and the Lord Jesus Christ:

2 Grace unto you and peace from God our Father, and the Lord Jesus Christ.

perſecutions that befal them, remain ſtill firm to the true religion of God the Father, and Jeſus Chriſt our Lord and Governor: wiſhing you all divine favours and bleſſings from them; as do alſo * Timothy and Silvanus (or Silas) who are now with me.

3 We are bound to thank God always for you, brethren, as it is meet, becauſe that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

* ὑπεραυξάνει.

3. Expreſſing (as in duty and gratitude I am bound) my conſtant praiſes to God for the great, and even * unexpected progreſs you have made in the Chriſtian faith, under all the difficulties attending it, and for your enlarged charity and unanimity with each other.

4 So that we ourſelves glory in you in the churches of God, for your patience and faith in all your perſecutions and tribulations that ye endure.

4. Of which remarkable degree of faith producing ſuch patience and courage, under what you ſuffer for your profeſſion, I take notice, and triumphantly boaſt of, to all the Chriſtian churches in theſe parts.

5 *Which is* a manifeſt token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer.

6 Seeing it is a righteous thing with God to recompenſe tribulation to them that trouble you:

5. & 6. Such religious patience, whereby God has enabled you ſo perfectly to bear ſuch hardſhips for his ſake, and qualified you for the future glories of his kingdom, does at once fully vindicate the divine wiſdom and juſtice, in calling you to theſe ſufferings, and gives you a complete aſſurance how juſtly and fully he will, one day take vengeance on thoſe that now ſo unjuſtly oppreſs you.

7, 8. & 9.

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* See note on Phil. i. 3.

7 And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt.

9 Who ſhall be puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power.

A. D. 52.

7. 8. & 9. It ſhould highly ſatisfy you, I ſay, what a complete happineſs *you* ſhall then ſhare in with *us* the apoſtles and miniſters of Chriſt; and how terrible ſhall be *their* puniſhment at the dreadful and amazing appearance of the Lord Jeſus from heaven, who by his glorious and powerful preſence, will ſtrike all infidel and obſtinate men into everlaſting miſery and deſtruction.

10 When he ſhall come to be glorified * in his ſaints, and to be admired in all them that believe (becauſe our teſtimony among you was believed) in that day.

10. Then will be the time when the divine wiſdom, juſtice, and mercy, in the goſpel diſpenſation, ſhall be fully diſplayed to, and admired by all good creatures, angels and * men; eſpecially by all true Chriſtians, among whom *you*, for this firm and generous adherence to my doctrine, ſhall have a particular and happy ſhare.

11 Wherefore alſo we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleaſure of *his* goodneſs, and the work of faith with power.

11. To which purpoſe, I continually beg of God, ſo powerfully to aſſiſt you in all Chriſtian faith and practice, as may render you truly qualified for thoſe bleſſed ends of your converſion to his holy religion.

12 That

12. That

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* [In his ſaints.] Ἐν ταῖς ἁγίοις αὐτοῦ, *in*, *with*, ~~or~~ *by* his ſaints. It not being clear whether *ſaints* be the ſame with *believers*, or ſignifies the *heavenly ſpirits*, I have expreſſed both acceptations.

A. D. 52. 12 That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.

12. That ſo Chriſt may be honoured and glorified by you, and you made happy in him, according to the wiſe and gracious deſign of his goſpel.

CHAP. II.

He forewarns them from concluding, either from the confident Aſſertions of their Adverſaries, or from any thing he had himſelf written or ſpoken to them, That the Time of Chriſt's Appearance to Judgment was near at hand. The divine Judgment upon Jeruſalem and the Jewiſh Nation, *was not to be fulfilled, till that obſtinate People had by their laſt and utmoſt Malice againſt the Chriſtian Religion, and their turbulent Rebellion againſt the* Roman *Government, ripened themſelves for a final Deſtruction. Nor is the* univerſal *Judgment of the World to come, till after many and great Corruptions be brought into the Chriſtian Church, by the arbitrary Impoſitions of* temporal *Power among its own Profeſſors. This latter Event is the* Great Apoſtacy * or falling away. *Theſe* powerful Corrupters *of Chriſtianity are the* Man of Sin, *in the moſt* eminent *Senſe of that Phraſe. The Apoſtle bleſſeth God for the ſafe Condition the Theſſalonians were in, by embracing the true Chriſtian Faith; exhorting them to, and praying for their final Perſeverance in it.*

* See Pref. to 1 Epiſt. § 4.

1 NOW we beſeech you, brethren, by

1. & 2. THUS have I endeavoured to comfort and ſupport you under your afflictions, from

* by the coming of our Lord Jeſus Chriſt, and by † our gathering together unto him.

2 That ye be not ſoon ſhaken in mind, or be troubled neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand.

A. D. 52.

from the conſideration of the great day of *Chriſt's judgment* *. But as you value the bleſſings you are to enjoy at his † glorious appearance, take heed that no confident aſſertions, nor pretended inſpirations of the *Jewiſh zealots*, nor the miſinterpretation of any thing I myſelf may have ſaid or written ‡ to you upon that head, make you conclude the time of this judgment muſt needs be juſt at hand; for ſuch a falſe perſuaſion, when you ſee the expected event not to anſwer, would tend to ſhake you in your Chriſtian principles, and tempt you to miſtruſt the truth of the whole goſpel religion.

3 Let no man deceive you by any means: for *that day ſhall not come*, except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition:

3. And, to prevent you from being ſo impoſed upon, I now plainly tell you, that *Chriſt's judgment*, neither upon the *Jewiſh* nation in particular, nor upon the *whole world* in general, is yet near at hand. Jeruſalem is not to be deſtroyed, till that wicked people by their laſt malice againſt Chriſtianity, and their ſedition againſt the Romans, be ripe for deſtruction. And before the *univerſal* judgment there will be introduced great corruptions of the Chriſtian faith, in ſeveral ages of the church; a *great apoſtacy* from the pure truth, and practice, and worſhip of Chriſtianity, by the

* Ver. 1. [By the coming of our Lord Jeſus Chriſt,] ὑπὲρ —[Concerning the coming, *or* as to the coming.] So Rom. ix. 27. Iſaiah crieth ὑπὲρ τοῦ Ἰσραὴλ, [concerning Iſrael.] And 2 Cor. i. 6. [Our hope concerning you,] ὑπὲρ ὑμῶν. So in Philip. i. 7.

† Ver. 1. Ἐπισυναγωγῆς, [Our gathering together unto him] may ſignify either our being received by him at the laſt *judgment*, or our embracing of his *religion* and *worſhip*, as in Heb. x. 25. The *former* ſenſe is moſt natural in this place.

‡ Chap. iv. 15. and ver. 2. of the Firſt Epiſt.

A. D. 52. arbitrary and violent uſe of *temporal* power, even among its own pretended profeſſors *.

4 Who oppoſeth and exalteth himſelf above † all that is called God, or that is worſhipped: ſo that he as god ſitteth in the temple of God, ſhowing himſelf that he is god.

4. Thus will the Chriſtian religion be dealt by, from a ſet of haughty and impious men, pretending themſelves to be the only true church and people of God; deſpiſing all other religious † principles beſide their own, trampling upon all human government and authority, and ſetting up their own inventions and traditions againſt the plain word of God. Such will be the practice of the obſtinate Jews and the heretical Chriſtians, their followers, in *theſe* times: but much greater and wider will be theſe corruptions under the *grand apoſtacy* in the *Chriſtian church* in after ages, by the violence of temporal power in religious matters, under its own pretended heads and governors. [Which *apoſtacy* in the *latter times* of the Chriſtian church is ſo plainly foretold by the prophet Daniel.—Dan. xi. and xii. chapters.]

5. You

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* [That man of ſin.] Some copies read τῆς ἀνομίας, [The man of rebellion, *or* the lawleſs man. So the Jews and thoſe heretical Chriſtians that were tainted with their notions, might truly be ſtyled, both upon account of their impiety towards God, and their incurable proneneſs to reſiſt their *temporal* powers that Providence had ſubjected them to. But moſt *eminently* ſuch is that *Chriſtian church* which takes upon her to excommunicate all Chriſtian *princes*, and abſolve their ſubjects from all allegiance to them that ſubmit not to *her* arbitrary dictates and uſurpations. See ver. 4.

† [Againſt all that is called God, *or* σέβασμα, worſhip.] Reſpecting either all other different *religions*, or perhaps the *Roman Emperor* that affected to be *deified*, and was ſtyled σεβαστος (*auguſt*) or laſtly, *magiſtrates* in general, who are called *gods* in ſcripture. It is not very eaſy to determine the particular ſenſe, and therefore I have expreſſed them all. See alſo Le Clerc upon this place, and the learned Dr. Hen. More's Myſtery of Iniquity, Book II. Chap. 17, 18. See my Paraph. and Note on Revel. xvii. 12, &c.

5 Remember ye not, that when I was yet with you, I told you theſe things?

5. You cannot but remember, A. D. 52. while I was preaching amongſt you, I gave you ſome notices of this matter, though you now ſeem to have forgot it.

6 And now ye know what withholdeth, that he might be revealed in his time.

7 For the myſtery of iniquity doth already work: only he who now letteth, *will let*, until he be taken out of the way.

6. & 7. And you cannot but ſee a plain reaſon why this *apoſtacy* cannot break out *immediately*. The Jews indeed, for their part, begin already to ſhow great inclinations to perſecute the Chriſtians, and rebel againſt the Romans; but that the many favours conferred on them by the preſent emperor * ; and, at the ſame time, his ſtrict eye over them, awes them as yet from openly attempting it, till after *his* death; when the troubles and diſturbances of the *empire* will prompt them to it †. In like manner, while the government of all countries continues in the hands of none but *heathen* princes, there is no room for the grand *Chriſtian apoſtacy* which is to come in after the emperors themſelves turn Chriſtians, and is to be carried on by the arbitrary uſe of *temporal* power in religious concerns, by *Chriſtian* governors.

* Claudius.

† Joſephus De Bel. Jud. Lib. VI.

8 And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming:

8. When theſe things are paſt, *then* will be the time of God's ſevere judgment upon the wicked oppoſers and corrupters of his true religion. The Jews, their temple and city, ſhall, with a ſwift deſtruction, periſh by the *Roman* army. But infinitely more dreadful and amazing will be the final puniſhment of thoſe lawful *Chriſtian* governors and corrupters of the true faith; *whom God will blaſt with the breath of his mouth*, according to the prophet's expreſſion, Iſaiah xi. 4. Compare Revelat. xvii. 12, 13, 14, with my Paraph. there.

A. D. 52.

9 *Even him* whoſe coming is after the working of Satan, with all power and ſigns, and lying wonders,

10 And with all deceivableneſs of unrighteouſneſs in them that periſh; becauſe they received not the love of the truth, that they might be ſaved.

9. & 10. Moſt exquiſite and terrible will be the divine vengeance upon thoſe people, that will give themſelves up to diabolical arts, forged miracles, and lying prophecies; abandoned to the pernicious methods of fraud, violence and injuſtice; and averſe to all the cleareſt evidences of true and ſaving religion *.

* Joſephus and Matth. xxiv. 24. and ſee Pref. to 1 John, § 4.

11 And for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie.

12 That they all might be damned, who believe not the truth, but had pleaſure in unrighteouſneſs.

11. & 12. For which irreclaimable corruptions, God, in juſt judgment will let them looſe to the prevalent deluſions of falſe prophets and pretenders, ſo that they will embrace the moſt abſurd and fooliſh things, and run headlong into ſuch deſperate courſes as muſt naturally end in the utter condemnation and deſtruction of a people, loſt to all ſenſe of truth and goodneſs, and devoted to falſehood and impiety †.

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth.

13. & 14. And, while I am thus repreſenting to you the wretched fate of all ſuch obſtinate people, I cannot forbear to expreſs my thankfulneſs to God, for *your* happy condition, dear brethren, who by your firm adherence to the goſpel-religion, from the time it was firſt propoſed to you, are now become the true church and people

† See all theſe predictions exactly fulfilled, with reſpect to the Jews, in Joſephus of the *Jewiſh* wars. And they that would ſee the fulleſt and moſt accurate account of the *apoſtacy* ſpoken of here, and in other parts of ſcripture, may read Mr. Mede, Dr. Hen. More, and Sir Iſaac Newton. From the works of which learned and great men any honeſt mind will ſee to *whom* all theſe characters principally belong. See my Paraph. on Revelat.

14 Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.

ple of God, and are assured of all its glorious blessings and privileges, by the gifts and graces of the Holy Spirit; agreeably to the gracious purposes of God to mankind, by Jesus Christ. A. D. 52.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

15. Continue therefore stedfast to the doctrines * I have delivered to you, whether by word of mouth, or by these my letters. * παραδόσεις.

16 Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,
17 Comfort your hearts, and stablish you in every good word and work.

16. & 17. And may God the Father, who out of his infinite love, has bestowed these gracious conditions, and sure hopes of eternal happiness, by the *gospel*-religion; and may Jesus Christ, who hath thus redeemed us, and purchased them for us, support you under all your persecution, and keep you stedfast to all the principles and practices of your holy profession.

CHAP. III.

He desires them to pray for his Deliverance from the Malice of the Jews, as he *had prayed for* them. *Renews his Prayer for their Constancy and Patience. Exhorts them, by his own Example, to Industry in their worldly Employments, and to avoid Idleness. Not to suffer any Christians to live a lazy Life, but to censure them, and avoid their Conversation, in order to reclaim them from it. The Salutation and Conclusion.*

1 FInally, brethren, pray for us, that the word of the Lord may

1. AND now, to conclude my exhortations to you; pray for *me*, brethren, as I have done for

A. D. 52. may have *free* courſe, and be glorified even as *it is* with you.

for *you*, beſeeching God to give the ſame happy ſucceſs to my Chriſtian miniſtry, among other *Gentile* nations, that it has had in your church.

2 And that we may be delivered from unreaſonable and wicked men: for all men have not faith.

2. Entreat God to prevent the malice, and blaſt the deſigns of thoſe obſtinate and unreaſonable Jews, that thus oppoſe his goſpel; of whom, God knows, there are too great a number.

3 But the Lord is faithful, who ſhall ſtabliſh you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

3. & 4. But be their infidelity what it will, and their oppoſition never ſo ſtrong. God will not be wanting to ſupport you againſt all the bad effects of it: and I fully perſuade myſelf that your own endeavours will be ſuch as cannot fail, through his aſſiſtance, to keep you firm to the principles and practices I have taught you.

5 And the Lord direct your hearts into the love of God, and into the * patient waiting for Chriſt.

5. And may Chriſt ſo guide and confirm you in the love of God and the true religion, as to render you truly patient under your ſufferings, after his great example*, and in hopes of his glorious appearance to deliver you from, and reward you for them.

6 Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw your

6. I muſt not forget to warn you, and that by the authority of Jeſus Chriſt himſelf, not to ſuffer any Chriſtian amongſt you to live

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* [To the patient waiting for Chriſt,] εἰς ὑπομονὴν τοῦ Χριστοῦ, *i. e.* Either to the ſame kind of *patience* wherewith Chriſt himſelf ſuffered; or elſe, [With the patient expectation of Chriſt's coming. I have expreſſed both ſenſes.]

yourſelves from every brother that waketh diſorderly, and not after the tradition which he received of us.

7 For yourſelves know how ye ought to follow us: for we behaved not ourſelves diſorderly among you.

8 Neither did we eat any mans bread for nought: but wrought with labour and travail night and day, that we might not be chargeable unto any of you.

9 Not becauſe we have no power, but to make ourſelves an enſample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither ſhould he eat.

11 For we hear that there are ſome which walk among you diſorderly, working not at all, but are buſy bodies.

12 Now them that are ſuch we command, and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread.

13 But

live an idle and ſlothful life, contrary to the expreſs advices I gave you ‖. A. D. 52.

‖ Chap. iv. 11 of 1ſt. Epiſt.

7. & 8. And to the example you know I myſelf ſet you, while I was preaching among you: earning my own living by conſtant and unwearied labour, at my trade; and taking nothing of any of your church toward my maintenance.

9. Not that I could not have claimed it as the privilege of my office, to be maintained by them I preach to, but I did it on purpoſe to encourage you all to a diligent and laborious life.

10. You remember alſo, I then gave a particular charge, that no Chriſtian, that was able to work for his livelihood, ſhould be maintained from the public charity.

11. And I repeat this to you, becauſe I underſtand there are ſome of your church, that continue ſtill guilty of this miſcarriage, intruding themſelves into matters that do not belong to them, inſtead of minding the proper buſineſs of their callings.

12. Wherefore, I now again expreſsly command all ſuch perſons, by the authority of our Lord Jeſus Chriſt, to leave off that idle courſe, and live upon their own employments.

A. D. 52.

13 But ye brethren, be not weary in well doing.

13. And do you all, dear brethren, go on in that commendable * way of induſtry and diligence.

* Καλοποιοῦντες.

14 And if any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed.

14. And whoever of thoſe idle perſons will not reform, and take warning by what I now ſay, ſet a mark upon them, ſhun their converſation, and make them aſhamed of it.

15. Yet count him not as an enemy, but admoniſh him as a brother.

15. I would not, however, have you utterly reject them like infidels, from your Chriſtian ſociety; but, along with your ſeverities and diſcouragements, give them brotherly admonition and reproof, in order to reclaim them.

16 Now the Lord of peace himſelf give you peace always, by all means. The Lord be with you all.

16. Now may God, the Author of our pardon, peace, and happineſs, give you all the means of comfort and happineſs, by his continual preſence with you, and his providence over you.

17 The ſalutation of Paul with mine own hand, which is the token in every epiſtle: ſo I write.

|| See Rom. xvi. 26. 1 Cor. xvi. 31.

17. I here ſalute you with my own || hand-writing, as a certain ſign of the genuineneſs of my epiſtles, to all that know my hand.

18 The grace of our Lord Jeſus Chriſt be with you all. Amen.

18. The love and favour of our Lord Jeſus Chriſt be with you all. *Amen.*

A PARA-

A

PARAPHRASE

ON THE

FIRST AND SECOND EPISTLES OF ST. PAUL

TO

TIMOTHY.

THE PREFACE.

§ 1. THOUGH the *place* whence the *firſt* of theſe Epiſtles was written, nor indeed the *time* be univerſally agreed on; yet one may moſt probably conclude the *latter*, with Biſhop Pearſon and Dr. Mill, to have been Anno Domini 65. about two years after St. Paul's *firſt* impriſonment and diſcharge at *Rome*. The chief deſign of them *both*, purſuant *to his* placing Timothy over the church of *Epheſus*, and thoſe of the neighbouring *provinces*, appears plainly from the characters and falſe notions of the perſons he deſcribes; to ſuppreſs whoſe malicious corruptions, the directions here given are intended. St. Paul's Epiſtle to this very church of *Epheſus*, three years before, ſhows the *Jewiſh zealots* to have been the principle authors of the irregularities and diſputes there. And, upon comparing *that* with *theſe*, to the biſhop, either now actually *reſident*, or at leaſt in *commiſſion* there, it ſeems natural to conclude, that this faction, which had got but little ground at the date of *that* Epiſtle, had, by this time,* made

* See Pref. to the Ep. § 2.

made ſuch a progreſs, as to call for a vigorous and timely ſuppreſſion: which the attentive reader will, I think, be confirmed in, by obſerving how exactly thoſe characters here given, 1 Tim. iv. 6, 7. chap. iv. and 2 Tim. chap. iii. do agree to zealots for the *Moſaical ceremonies* and traditions; and how juſtly the ſeveral directions in theſe Epiſtles are levelled at the prejudices of a *Jewiſh* doctor, or a *Chriſtian* ſtill tainted with *Jewiſh* prejudices. Thus, *prayer for all men*, and *in every place* (1 Tim. ii.) are clearly oppoſed, the *one* to their contemptuous opinion of all other nations, and even *magiſtrates*, that were of a different extraction from themſelves; the *other* to that fond notion, *That the public worſhip of the true God was* abſolutely confined *to the Jewiſh temple and ſynagogues*. The ſame is to be ſaid of the nice diſtinction of *meats and drinks* (1 Tim. iv.) and of the obligation of *ſervants* or *ſlaves*, ‖ to heathen as well as Chriſtian *maſters*, (1 Tim. vi). To omit ſeveral others.

‖ Pref. to the Epheſ. § 4.

§ 2. Theſe are the people, and theſe the errors the reader will find to have been the occaſion, not only of *theſe*, but indeed of moſt (not to ſay all) of the *epiſtolary* writings. And whatever of the earlieſt heretics, *viz. Nicholaitans, Carpocratians, Corinthians, Ebionites*, &c. (For Dr. Hammond's Gnoſtics were not yet formed into a diſtinct ſect, at leaſt not ſo numerous as to infect *every* church) may be affirmed by the ancients, or ſuppoſed by the moderns, to have been here, or in other Epiſtles referred to; it will be ſufficient to anſwer, that even *their* hereſies were made up of a *Jewiſh* medley, and the *heretics* themſelves were, either of *Jewiſh* extraction, or ſet up upon pretence of zeal for *Jewiſh ceremonies* and *traditions*.

§ 3. As to the *ſecond* of theſe Epiſtles, it need only to be obſerved, that the moſt accurate chronologers place it two years after the former, and from ſeveral expreſſions in it, agree it to have been dated from *Rome*, during the apoſtle's *ſecond* confinement under *Nero*, and not long before his martyrdom there. The ſubſtance of it is clearly of a piece with the *firſt*; the prevailing errors above-mentioned, calling yet for freſh advices, and encouragements to *Timothy*, who was ſent to ſuppreſs them.

CHAP.

CHAP. I.

The Title and Salutation. He reminds Timothy of the good End for which he left him at Epheſus; viz. To reduce thoſe Converts, who, by the inſinuations of the Jewiſh Zealots, were intermixing Jewiſh Doctrines and Traditions with the Chriſtian Faith; and raiſing warm Diſputes about Inſignificant Matters. Moral Commands of it ſtill perfectly conſiſtent with it, and promotive of it. The Apoſtle's humble and grateful Senſe of the Mercy of his Converſion, and the Honour of his Chriſtian Miniſtry. His Converſion, a great and Encouraging Example of Divine Favour to all true Penitent Believers, whether Gentiles or Jews. Reminds Timothy of his Call to the Miniſtry, and exhorts him to the conſcientious diſcharge of it: Warning him, by the Inſtances of ſuch as he had ſeverely chaſtiſed, for their Inſolence and Immoralities.

1 PAUL an apoſtle of Jeſus Chriſt, by the commandment of * God our Saviour, and Lord Jeſus Chriſt, *which* is our hope;

2 Unto Timothy *my* own ſon in the faith: grace, mercy and peace from God our Father, and Jeſus Chriſt our Lord.

3 As

1. & 2. PAUL an apoſtle of Jeſus Chriſt, by the expreſs ‖ revelation of God our Saviour *, and of Jeſus Chriſt our Lord and Governor, the Author of all our hopes of glory and happineſs, ſendeth this epiſtle to Timothy, whom I converted, and begat to Chriſtianity; wiſhing him all divine favour and happineſs from God our Supreme Father, and Jeſus Chriſt our Lord.

Written A. D. 65.

‖ Acts ix.

3. & 4. To

* [God our Saviour]; ſome good copies read και σωτηρος ημων Ιησου Χριστου. [And Jeſus Chriſt our Saviour].

A. D. 65.

3 As I beſought thee to abide ſtill at Epheſus, when I went into Macedonia, that thou mighteſt charge ſome that they teach no other doctrine;

4 Neither give head to fables, and endleſs genealagies which miniſter queſtions, rather than * edifying, which is in faith: *ſo do.*

3. & 4. To remind you of the end and deſign for which I left you at *Epheſus*, viz. To correct and reform ſeveral of the *Jewiſh* converts in that city and the neighbouring parts; to bring them off from mixing their *Jewiſh* notions with the * *Chriſtian* faith; from the value they ſet upon their groundleſs *traditions*, and their frivolous and endleſs diſputes about their *pedigrees* and deſcent from the *patriarchs*; to the great neglect of their *Chriſtian* faith and practice.

5 Now the end of the † commandment is charity, out of a pure heart, and of a good conſcience, and of faith unfeigned.

5. For true religion, eſpecially that of the *goſpel*, conſiſts in none of theſe impertinent matters: The grand deſign of it, and of our † preaching it, being to bring men to the true love of God and their *neighbour*; from a principle of pure conſcience, and a firm belief of its *moral* doctrines and precepts.

6 From which ſome having ſwerved, have turned aſide unto vain jangling.

6. And it is the neglect of this main thing that has turned the heads of them and their *Jewiſh* teachers to theſe frivolous diſputes, about *traditions* and *pedigrees*; things that are full of uncertainties, and void of all advantage to true religion.

7. They

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* Ver. 4. [Rather than edifying]. It ſhould be rendered, μᾶλλον ἡ οἰκονομίαν θεῦ τὴν ἐν πίστει. [Which teach men queſtions, but not the true diſpenſation of the goſpel]. For all MSS. read it οἰκονομίαν, not οἰκοδομίαν. See Dr. Mill.

† Ver. 5. [The end of the commandment]—Or τῆς παραγγελίας, [of our preaching]. I have expreſſed *both* ſenſes. But perhaps the ſtrict meaning of this word is to be taken from Ver. 3. where St. Paul ſays, [I beſought thee ſtill to abide at Epheſus, ἵνα παραγγείλῃς, that thou mighteſt charge or warn ſome, &c.]——*Now* he ſays, *the end of this* παραγγελίας, *charge* or *caution*, is *charity*, &c.

7 Deſiring to be teachers of the law, underſtanding neither what they ſay, nor whereof they affirm.

7. They ſet up for doctors, and A. D. 65. expounders of the *Jewiſh* law; but underſtand little of the true ſcope, and ultimate deſign of the *law* they are ſo zealous for; nor have any certainty of the *traditions* they ſo confidently talk of.

8 But we know that the law is good, if a man uſe it lawfully.

9 Knowing this, that the law is not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly, and for ſinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manſlayers,

10 For whoremongers, for them that defile themſelves with mankind, for menſtealers, for liars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrine,

8. 9. & 10. And whereas they repreſent *us* as contemners of the *Moſaical* law in general; it is an ignorant and falſe ſuggeſtion. For we *Chriſtians* allow *that* religion to have been a wiſe and good diſpenſation; even the *ceremonials* of it to have had their good purpoſes; *viz.* To be figurative repreſentations of Chriſt, and his more perfect religion, and then to ceaſe; and not to be of eſſential and *perpetual* obligation*, as *they* vainly imagine, contrary to the very deſign of ſuch kind of inſtitutions. And as to the more ſubſtantial part of it, *viz* the *moral* law, *that* we hold to be perfect and good, and ſtill to remain ſo: But then, we affirm, *that* law does in no inſtance condemn a good || *Chriſtian* (as *they* would per- || δικαίῳ κεῖται. ſuade men); becauſe it was made againſt thoſe very vices, ſuch as impiety and falſe *worſhip*, profanation of *holy things*, *paricide*, *murder*, *uncleanneſs*, *Sodomy*, *manſtealing*, *lying*, *perjury*, &c. all which the *goſpel*-religion ſeverely condemns and puniſhes, as it does every other inſtance of immorality, as much as ever the *law* could do.

11. And

* [If a man uſe it lawfully,] νομίμως, *i. e.* according to the nature and *deſign* of the *Jewiſh ceremonial* law, *viz.* not eſteeming *that* to be of the ſame neceſſity and eternal obligation with *moral;* and condemning all people as apoſtates from the *one*, becauſe they do not think the ſame of the *other*, as thoſe *Judaizing Chriſtians* do.

A. D. 65.

11 According to the glorious gospel of the blessed God, which was committed to my trust.

11. And, you know, I have always represented the pure and glorious dispensation of the gospel, as destructive of all vice and wickedness: agreeable to the ministerial office with which God has been pleased to intrust me.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

12. And I bless and magnify God, for the great favour of esteeming me worthy of it, and qualifying me for a faithful and sufficient discharge of it by his gifts and graces bestowed on me.

13 Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly in unbelief.

13. On *me*, I say, who, for my former rage and blasphemy expressed against Christ and all his professors, did least deserve such a favour. But God had compassion on me, as knowing I did it, not against the *known* dictates of my conscience, but from the fury of misguided zeal and prejudice †.

† See Acts xxvi. 9, 3. 17, 13, 27.

14 And the grace of our Lord was exceeding abundant, with faith, and love which is in Christ Jesus.

14. Which eminent degree of divine favour, I have endeavoured, to improve into a perfect faith in Jesus Christ, and a zealous love for the promotion of his true religion.

15 This is a faithful * saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

‡ Ver. 4, 6, 7.

15. While, therefore, the *Jewish* disputes ‡, about *traditions* and pedigrees, are built upon nothing but vanity and uncertainty; our *Christian* religion is founded in this undoubted *truth* *, this great and comfortable *fact*, of Jesus Christ's incarnation and sufferings for the salvation of sinful

---

* Ver. 15. [A faithful saying,] πιστὸς ὁ λόγος, [a true thing:] For λόγος is the same דבר in the Hebrew, signifying *things* or *facts* as well as *words*. And πιστος *faithful*, signifies being truly or faithfully *represented*, agreeably to the πιστις, the faith or religion of the *gospel*. So *to be found faithful*, is to preach the *gospel truly and faithfully*, in opposition to the *errors* and *misrepresentations* of others.

ſinful mankind, whereof I myſelf am a moſt ſignal example. And if the pardoning mercy of the *goſpel* be extended to ſo remarkable an offender, to ſo notorious a perſecutor of the truth as *I* have been; why ſhould it be thought to be denied to the repenting *Gentiles?* A. D. 65.

16 Howbeit, for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhow forth all long-ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting.

16. And certainly God has been pleaſed, by this great inſtance of his mercy toward *me*, to ſhow all true penitent believers, of *every* nation, how ready and graciouſly willing he is to accept and reward them with eternal life, upon their ſincere profeſſion of Chriſt's religion.

17 Now unto the * king eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever. Amen.

17. For which, may all honour and glory be for ever aſcribed to God the eternal, inviſible, and all-wiſe Governor of the world, and all the ſeveral diſpenſations * of it.

18 This charge I commit unto thee, ſon Timothy, according to the prophicies which went before on thee, that thou by them mighteſt war a good warfare.

18. Of this excellent and admirable religion, my dear convert Timothy, have I ordained you a *miniſter*, and now conſtituted you *biſhop* over the churches I left you in, as a perſon marked out by the predictions of the Holy Spirit for that office. A very high truſt indeed! take care, therefore, to anſwer thoſe prophetic characters given of you, by a due and conſcientious diſcharge of it.

19 Holding faith and a good conſcience, which ſome having put away, concerning faith have made ſhipwreck.

19. By ſtudying, and firmly adhering to the *Chriſtian* faith, and adorning and confirming that faith by a conſcientious practice, conſidering how much a diſagreeable and impure life will endanger and corrupt the beſt principles.

20. As

* The King Eternal, *or* Βασιλεῖ τῶν αἰώνων, the ruler of the ages, or diſpenſations.

A. D. 65. 20 Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaſpheme.

‖ 2 Tim. ii. 17. iv. 14.

20. As may be ſeen in the particular inſtance of Hymeneus ‖ and Alexander, whom for venting their notorious errors, and oppoſing the doctrine I preach, I have now excommunicated from the Chriſtian church, and delivered up to Satan; till by a ſufficient puniſhment, both of mind and ‡ body, they be brought to repentance and reformation.

‡ 1 Cor. v. 5.

CHAP. II.

Directions to Timothy for the Management of his Church. Prayers to be made for Heathen *Governors, and* Gentile *People, as well as* Chriſtian; *it being the gracious Deſign of God to give them* all *the Offers of the* Goſpel *Covenant and Privileges, without diſtinction. Chriſt the Saviour, and God the Creator and Governor both of* Jew *and* Gentile. *The Apoſtle declares himſelf a Preacher to* both. *Public Prayer and Worſhip to be no longer confined to the* Jewiſh *Temple and Synagogue, but to be performed in the* Chriſtian *Aſſemblies of* every Nation, *with Reverence and Regularity, Charity and Faith. Women enjoined to appear at the Public Aſſemblies in a decent Garb, with Modeſty, Silence, and Subjection, according to the Original Laws of the Creation, and the Circumſtances of the firſt Tranſgreſſion. Marriage and Child-bearing no way impure and inconſiſtent with true and ſaving Religion, as ſome of the* Jewiſh *Zealots pretended. Chaſtity and ſobriety the ſpecial Duty of Chriſtian Women.*

1 I Exhort, therefore, that firſt of all, ſupplications, prayers, interceſſions, *and* giving of thanks be made for all men:

1. TO come now to the particular directions I am to give you, for the due diſcharge of your office. And firſt, let the public devotions of *Chriſtians* be, not like thoſe of *Jewiſh zealots*, put

put up only for *themſelves*, and thoſe of their *own* nation and religion; but let all *mankind* have a ſhare in each part of your prayers; *viz.* In your *deprecations* for averting divine judgments; in your *petitions* for ſpiritual and temporal bleſſings; in your *interceſſions* for the pardon and ſalvation of others; and in your *thankſgivings* for mercies already received. A. D. 65.

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty.

2. And, as temporal governors and magiſtrates, whether they be of the true * religion, or no, are ſtill the miniſters of God, for the good of the communities they govern, let the *emperor*, and all officers under him be the ſpecial ſubject of your prayers, beſeeching God for a bleſſing upon their adminiſtration, and to incline their minds to give you a quiet and peaceable enjoyment of your *Chriſtian* profeſſion. * See Rom. xiii. 1, &c.

3 For this *is* good and acceptable in the ſight of God our Saviour:

3. For, whatever prejudices thoſe *zealots* have againſt *heathen* governors; the *Chriſtian* religion makes no alteration in *civil* conſtitutions, but obliges us to pray for their proſperity, and obey their juſt laws.

4 Who will have all men to be ſaved, and to come unto the knowledge of the truth.

4. Thus extenſive ought our *Chriſtian* prayers to be; ſince God never intended to exclude any part of mankind from his providence and protection; but eſpecially not from the mercies of the *Chriſtian* covenant; but is deſirous to have *all* nations enjoy them, upon their acceptance of the faith, and obedience to the precepts of the *goſpel*.

5 For *there is* one God, and one Mediator between God and men, the man Chriſt Jeſus:

6 Who gave himſelf a ranſom for all, to be teſtified in due time.

5. & 6. For, as God is equally the Creator and Governor ‡ both of Gentiles and Jews, ſo has he given his Son Jeſus Chriſt as a Saviour and interceſſor for them *all*, without diſtinction. And Chriſt has, now in the goſpel-diſpenſation, as freely offered up, and demonſtrated himſelf a ſacrifice and expiation for the ſins of all mankind. ‡ Rom. ii. 29, 30.

7 Where-

A. D. 65. 7 Wherunto I am ordained a preacher and an apoſtle, (I ſpeak the truth in Chriſt, *and* lie not) a teacher of the Gentiles in faith and verity *.

7. Of which merciful diſpenſation *I* am appointed a preacher, expreſsly commiſſioned to declare and offer it to the *Gentile* world; which, whatever thoſe *Jewiſh* zealots may think of it, is as certainly true * as the Chriſtian religion itſelf is.

8 And I will therefore that men pray every where, lifting up holy hands, without wrath and doubting:

8. Wherefore, though the public worſhip of the true God has hitherto, for a long time, been truly performed only in the *Jewiſh* temple and ſynagogues; yet was it not intended to be *abſolutely* confined to thoſe places. I order, therefore, that *every* congregation of *Chriſtian* people, whether *Gentile* or *Jewiſh*, in what country, or place ſoever, perform their public worſhip of God, through Chriſt; aſſuring them, it will not fail of acceptance, if it be done with true reverence and piety towards God, with charity and forgiveneſs toward mankind, and without animoſities ‡ and contentions among themſelves. See Mal. i. 2. John iv. 21—24.

‡ διαλογισμῶν.

9 In like manner alſo, that women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety: not with broidered hair, or gold, or pearls, or coſtly array:

9. Let all Chriſtian *women* appear in the congregation, in a decent and modeſt dreſs; and not ſet themſelves out in a gaudy, coſtly, and captivating manner.

10 But (which becometh women profeſſing godlineſs) with good works.

10. But let them eſteem *virtue* and *modeſty* to be the proper ornaments of *Chriſtian* women.

11 Let the women learn in ſilence with all ſubjection.

12 But I ſuffer not a woman to teach, nor to

11. & 12. And let them be ſure to be grave and ſilent in the church aſſemblies: For I cannot permit a *woman* to be a public *preacher*; *that* being the proper office of the ſuperior

* I ſpeak the truth in Chriſt, ἀλήθειαν ἐν Χριστῷ, Chriſtian truth. *See* Rom. ix. 1. *Ibid.* In faith and verity ἐν πίστει καὶ ἀληθείᾳ, in the true faith.

to uſurp authority over the man, but to be in ſilence.

ſuperior ‡ ſex, and for *them* to do it, is to uſurp upon the laws of the creation. (Gen. iii. 16.) A. D. 65. ‡ 1 Cor. xiv. 34.

13 For Adam was firſt formed, then Eve.

13. For the *man* being firſt created, and the *woman* taken out of him, and being made as a help and aſſiſtant to him, beſpeaks her duty of modeſty and ſubjection §. § 1 Cor. xi. 8.

14 And Adam was not deceived, but the woman being deceived, was in the tranſgreſſion.

14. And beſide, Eve being firſt deceived by the tempter, and drawing her huſband into a tranſgreſſion of the divine law, ſhe and all her female poſterity were expreſsly and juſtly ſentenced to an obedience and ſubjection to *mankind;* as a wiſe puniſhment for the ill uſe of her influence over Adam.

15 Notwithſtanding ſhe ſhall be ſaved in child-bearing, if they continue in faith and charity, and holineſs with ſobriety.

15. But whereas ſome of the *new teachers* endeavour to decry the ſtate of matrimony and child-bearing, as an impure thing*, inconſiſtent with true religion; let not that frighten the moſt virtuous women from it. Marriage and child-bearing are perfectly conſiſtent with the goſpel terms of ſalvation, and no breach of Chriſtian purity. All that I require of Chriſtian women is, to keep cloſe to their Chriſtian profeſſion, and to remember, that *chaſtity* and *temperance,* and a freedom from all *unlawful* deſires and pleaſures are the ſpecial duties of their *ſex.*

* [She ſhall be ſaved in child-bearing.] Διὰ τῆς τεκνογονίας, in the *ſtate of marriage* and *child-bearing*, as well as in that of *virginity*. Τεκνογονία, the ſame as παιδοποιΐα and παιδοποίησις in the *claſſics*. By comparing the verſe with chap. iv. 3.—v. 10. 14. Heb. xiii. 4. I take the paraphraſe to contain the true meaning of it, without any reſpect either to the *education* of children, or the *pains* of bringing them forth. Each of which ſenſes are attended with difficulties that I humbly conceive are taken off by this interpretation, which I ſubmit to better judgments.

CHAP. III.

The Characters and Properties of a good Biſhop. Of Deacons and Deaconeſſes. He gives Timothy theſe ſhort Rules, till he ſees him, and furniſhes him with more particular directions. The Truth and Excellency of the Chriſtian Religion.

A. D. 65. 1 THIS is a true ſaying, If a man deſire the office of a biſhop, * he deſireth a good work.

1. MY next directions to you are, concerning the choice of biſhops, and church-governors: Certainly an office the moſt uſeful and honourable * that any man can aſpire after; and whoever aims at it, ought duly to remember thoſe diſpoſitions and qualifications that are required to render him worthy of that honour.

2 A biſhop then muſt be blameleſs, the † huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach:

2. Now the chief of them are ſuch as theſe; *viz.* He muſt be a perſon unexceptionable in his life and morals; one that is guilty neither of the polygamy of the *heathens*, nor of divorcing one wife to marry another, out of luſtful or humourſome reaſons, as is too cuſtomary among the *Jews*; but one that has had but one wife at a time, and kept conſtant to her. He muſt be vigilant in his ſtudies and function, temperate in his paſſions and pleaſures, decent and grave in his habit, words and geſtures; ready to entertain ſtrangers, able to teach the true goſpel-doctrines, and free in communicating his knowledge, for the inſtruction of others.

3. He

* [He deſireth a good work,] καλὸ ἔργου, [An honourable office.]

† [The huſband of one wife.] Note, The interpreting this paſſage as a prohibition of *ſecond marriages*, is ſupported by ſuch ſlender reaſons, that I thought them not worth an annotation. The reader may ſee them collected together, and fully anſwered by the learned paraphraſer, in Mr. Locke's *manner*, on this *verſe*: who agrees with me in the ſenſe here given.

3 Not given to wine, no ſtriker, not greedy of filthy lucre, but patient, not a brawler, not covetous;

3. He muſt be given to no exceſs in drinking, nor to violent returns upon any provocation, nor to any ſordid and mean courſes for worldly gains. One that is mild and modeſt, and no way clamorous and abuſive in converſation; nor enſlaved to the love of riches. A. D. 65.

4 One that ruleth well his own houſe, having his children in ſubjection with all gravity:

4. One that keeps his children under due diſcipline, and his whole family in a decent order, by exerciſing a prudent authority over them.

5 (For if a man know not how to rule his own houſe, how ſhall he take care of the church of God?

5. (For no one, that is not a good maſter of a *family*, where his authority is more immediate, direct and clear, can ever be ſuppoſed qualified for a church-governor, which is a much higher province, and requires greater ſkill annd pains in its management).

6 Not a novice, leſt being lifted up with pride, he fall into the condemnation of the || devil.

6. He muſt not be a new convert, a raw and imperfect Chriſtian; but for fear his advancement ſhould puff him up into the ſame pride, and draw him into the ſame condemnation, as that pride once did the fallen *angels*; a juſt condemnation upon one that gives occaſion to the enemies, who are always watching for the faults of *Chriſtians*, by which to *ſlander* and *reproach* them.

|| τῦ διαβόλε, The ſlanderer.

7 Moreover, he muſt have a good report of them which are without; leſt he fall into reproach, and the ſnare of the * devil.

7. Moreover, he muſt be a man of good character among the * unbelieving *Jews* or *Gentiles*, with whom he formerly converſed: leſt, by reproaching him with his former life, or preſent immoralities, they

* Ver. 6 & 7. [Condemnatiou of the devil, reproach and ſnare of the devil, or of the ſlanderer]: And perhaps the ſenſe may be, [Leſt he give occaſion to the adverſaries and calumniators of our religion, to condemn and reproach it, and him]. See Epheſ. iv. 27. John vi. 70. and ver. 11. of this chapter.

A. D. 65. ſhame him out of his Chriſtian principles, and tempt him to *apoſtacy*.

8 Likewiſe *muſt* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

8. And, as *biſhops* and ſuperior officers of the church, ſo *deacons*, and all inferior ones ought to be perſons of approved gravity and ſobriety; no way fraudulent, deceitful, or inconſtant in their words and expreſſions; not given to any intemperance in drinking, nor any baſe and ſordid methods of gain.

9 Holding the* myſtery of the faith in a pure conſcience.

9. They muſt be orthodox in the Chriſtian *faith*, and careful to defend and maintain the honour of it by a ſuitable and conſcientious practice.

10 And let theſe alſo firſt be proved; then let them uſe the office of a deacon, being *found* blameleſs.

10. In both which points they ought to be thoroughly examined into, and if in either there be found any exception againſt them, they are not to be admitted to the deacon's office, till it be clearly removed.

11 Even ſo *muſt* Γυναῖκας. *their* wives *be* grave, not ſlanderers; ſober, faithful in all things.

11. In like manner, all women that are admitted into any church † office, muſt be ſuch as are remarkable for their gravity and Πιστὰς ἐν πᾶσι. modeſty; no way looſe and ſlanderous in their words: ſober and temperate in their converſation; ſteady in all Chriſtian principles, and true to any truſt committed to them.

12 Let the deacons be the huſbands of one wife, ruling their chil-

12. Be ſure to let none be a *deacon*, that keeps ſeveral wives at once, or divorceth his wife upon

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* Ver. 9. [Holding the myſtery of the faith.] Very probably the apoſtle means that *particular* divine *diſcovery* of the *Gentiles* being partakers of the *goſpel*-bleſſings. Concerning *this* doctrine, they ought not to be *double-tongued*, talking ſometimes *for it*, ſometimes *againſt it*, to pleaſe the *Judaizers*.

† [Viz. Deaconeſſes,] that were employed in the baptiſm of *women*, *&c.* The manner of baptiſm, in thoſe times, being to plunge the whole naked body in water.

children, and their own houſes well.

on needleſs || occaſions; or, that keeps not good diſcipline in his family. A. D. 65. || See ver. 2.

13 For they that have uſed the office of a deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith which is in Chriſt Jeſus.

13. For though the *deacon*'s office be but an inferior one, yet it is a ſtep to a higher; the more honourable offices of the church being generally choſen out of the beſt of the lower ones. And therefore, he that has been a good *deacon*, will have the more effectual influence and authority, when he is raiſed to a poſt, in which he is both to teach and *govern*.

14 Theſe things write I unto thee, hoping to come unto thee ſhortly;

14. I thus give you theſe general and ſhort rules, in hopes to ſee you ſoon, and furniſh you with more particular inſtructions.

15 But if I tarry long, that thou mayeſt know how thou oughteſt to behave thyſelf in the houſe of God, which is the church of the living God *, the pillar and ground of the truth.

15. And if I ſhould be detained from you longer than I expect, theſe will ſerve, in the mean time, for the due management of yourſelf, as the governor of a *Chriſtian* church; which is not like the *Jewiſh* temple, famed and magnified for its *outward* fabric; nor is the nurſery of *ignorance* and ſuperſtition, as the *heathen* religions and temples were, but contains a ſociety of men dedicated to the honour and worſhip of the *true* God, and inſtructed in all the great and admirable truths of Chriſt's religion. Behave yourſelf therefore like a true * *defender* and *ſupporter* of ſuch important truths.

M 4 16. For

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* [The pillar and ground of truth]. Στύλος καὶ ἑδραίωμα. [As a pillar and ſupport, *or* buttreſs]. It is moſt natural (I think) to refer theſe words neither to ἐκκλησία, *the church*, as the *Romaniſts* vainly imagine, nor to μυστήριον in the following verſe, as *Epiſcopius* and others do, but to the perſon of Timothy, to whom the *apoſtle* was ſpeaking: [How thou mighteſt behave thyſelf,—like a pillar of the truth]. Thus James and John are ſtyled *pillars*, Gal. ii. 9. See Rev. iii. 12.

A. D. 65. 16 And without controverſy, great is the myſtery of godlineſs: God was manifeſt in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

16. For, indeed, what religion could ever conſiſt of more noble, comfortable and important articles than theſe, viz. That the Son of God has taken upon him our human nature, in order to inſtruct us by his heavenly doctrine, and redeem us by his death: By the wonderful works he wrought by the Holy Spirit, was declared and demonſtrated, againſt all the malice and calumny of the *Jews*, to be the true *Meſſiah*, and Saviour of mankind: That, at his entrance into the world, the *good* angels did worſhip him, and attend upon him, while the *wicked* ſpirits were conquered and diſpoſſeſſed by him: That, upon the moſt undoubted evidences, his religion was, againſt the moſt furious oppoſition, received by a conſiderable part of both the *Jewiſh* and *Gentile* world; being intended as the gracious means of *univerſal* ſalvation. Finally, that this Saviour having conquered ſin and death, by ſuffering for us, was raiſed again, and, in the moſt open and ſolemn manner, exalted into heaven; there to remain a powerful advocate, and interceſſor with God the Father, for all that truly repent, and embrace his religon?

CHAP. IV.

None ought to be ſurpriſed at the great Number of Apoſtates from the true Chriſtian Faith, ſince the Holy Spirit had plainly foretold, there would be ſuch a Set of Men. Such were eſpecially the Jewiſh Zealots of theſe Times: A Character of them, and their Falſe Doctrines. Timothy warned againſt them; adviſed to ſlight their vain Traditions, and build his Faith on the Scriptures, and to be diligent in the Diſcharge of his Office.

1 YET

1 NOW * the Spirit ſpeaketh expreſsly, that in the latter times ſome † ſhall depart from the faith, giving heed to ‡ ſeducing ſpirits, and doctrines of devils:

1. YET, notwithſtanding theſe undoubted evidences † of our religion, we muſt not be ſurpriſed to ſee a ſet of men pretending to embrace it, ſeduced from it to quite contrary doctrines, by the influence of wicked ſpirits, or falſe teachers; ſeeing the *Holy Spirit*, both by the old *prophets*, Jeſus Chriſt *, and his inſpired *apoſtles*, has plainly and expreſsly foretold, it would be ſo in the *latter* times of the *Chriſtian* church,

A. D. 65.

† Chap. iii. 16, &c.

2 Speaking lies in hypocriſy, having their conſcience ſeared with a hot iron;

2. That there would be falſe doctrines broached by hypocritical and deſigning people, men of looſe and profligate conſciences.

3 Forbidding to marry, *and commanding* to abſtain from meats, which God hath created to be received with thankſgiving of them which believe and know the truth.

4 For every creature of God *is* good, and

3. & 4. Such are now thoſe converts that are influenced by the zealots of the *Jewiſh* faction; who, contrary to the clear deſign of *Chriſtianity*, and out of pretended purity, would perſuade us, that marriage || is an impure and unlawful thing, eſpecially to ſome ranks and *orders* of men; and put the main ſtreſs of true religion

|| See chap. ii. 15.

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* [The Spirit ſpeaketh expreſsly,] which ſome refer to that of Dan. xi. 36, *&c.* But others more probably to that of our Saviour, Matth. xxiv. 11, 12. and of the apoſtles, 2 Theſſ. ii. 3, 9. Jude xvii. 18, 19. and elſewhere.

† Ver. 1. [Some ſhall depart—] Not only *ſome* now in *theſe* times, but even the *generality* in the times of the *grand apoſtacy*. So the word Τινες is often uſed. See 1 Cor. x. 7. compared with Exod. xxxii. 3. So chap. vi. 10. [Such were ſome of you, *i. e.* all.]

‡ Ver. 1. [Seducing ſpirits.] This phraſe may not ſignify wicked (inviſible) *ſpirits*, but wicked *men*, pretending to the inſpirations of the *true* divine *Spirit*, and thereby ſeducing others into the belief and worſhip of *demons*, or *evil ſpirits*, *as falſe and imaginary deities*. So St. John's [trying of ſpirits,] is to be underſtood, 1 John iv. 1, 2. [Of trying and examining into men pretending to inſpiration.]

A. D. 65. and nothing to be refuſed, if it be received with thankſgiving:

gion upon ſuch indifferent matters, as that of abſtaining from ſuch and ſuch *meats*, formerly forbidden by the *Jewiſh* law: Whereas, the original intent of God's creating all ſorts of creatures, was for the uſe of man; and no *Chriſtian*, that truly underſtands his religion, can be ignorant of the liberty he has of eating them, without diſtinction, in a dutiful and thankful manner.

5 For it is ſanctified by the word of God, and prayer.

5. For, the Chriſtian religion has taken off all difference between clean and unclean meats; rendering them *all* equally * lawful to us to feed upon; and requires nothing of us, but to beg God's bleſſing upon, and return him thanks for our refreſhment from them.

* ἁγιάζεται.

6 If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, nouriſhed up in the words of faith, and of good doctrine, whereunto thou haſt attained.

6. It is your duty then, as a faithful miniſter of Chriſt, purſuant to the true doctrines of his religion, you ſo well underſtand, to warn all Chriſtians of theſe things, theſe corruptions already begun, and that are the forerunners of the *great apoſtacy* that will be hereafter.

7 But refuſe profane and old wives fables, and exerciſe thyſelf *rather* unto godlineſs.

See chap. i. 4, 6. Titus i. 15. iii. 19.

7. And be ſpecially careful to daſh and diſcountenance the ſenſeleſs and fabulous || *traditions* of theſe *Jewiſh* teachers; and make the ſubſtantial duties of *Chriſtianity* your chief buſineſs.

8 For bodily exerciſe profiteth little: but godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.

8. For thoſe external obſervances, they pretend to be ſo ſtrict in, are of no moment in true religion: But the practice of *Chriſtian* virtues and graces, has all poſſible advantage; having the expreſs promiſe of divine bleſſing and protection in this life, and of a certain reward in the next.

9. This

9 This *is* a faithful * saying, and worthy of all acceptation.

9. This is the * certain and moſt important article you ſhould endeavour to poſſeſs *Chriſtian* people with. A. D. 65.

10 For therefore we both labour, and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, eſpecially of thoſe that believe.

10. And for this it is that thoſe malicious Jews do thus deſpiſe and perſecute us; viz. that we forſake their external and *ceremonial* obſervances, that were intended only for a while, to keep up a diſtinction between their *nation* and the *reſt* of the world; and *preach* up that ſubſtantial and ſpiritual religion of Jeſus Chriſt, which God, who cannot but be thought to intend the ſalvation of all men, has now graciouſly offered to *all* mankind, without diſtinction; and the bleſſings whereof all true believers, of what nation ſoever, will moſt certainly enjoy.

11 Theſe things command and teach:

11. Whatever oppoſition *they* make, therefore, let it be *your* conſtant buſineſs to inculcate it, and oblige all Chriſtians to the belief of this important doctrine.

12 Let no man deſpiſe thy youth, but be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity.

12. And as you are yet but a young man, be careful, by the ſoundneſs of your doctrine, the gravity of your converſation, your charity to all perſons, your prudent and induſtrious improvement of the gifts of the Holy Spirit, by a ſteadineſs in the true faith, and in charity and purity of practice, to be ſo exemplary to all people, that none may take occaſion to deſpiſe your *authority* upon account of your *youth*.

13 † Till I come, give attendance to reading, to exhortation, to doctrine.

13. Let reading the holy ſcriptures of the Old Teſtament be your conſtant ſtudy †; and, out of them build wholeſome inſtructions and perſuaſions to your people.

14. Be

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* Ver. 9. [A faithful ſaying.] See the note on chap. i. 15.

† Ver. 13. [Till I come.] See note on Rom. vi. 13.

[Till I come.] ἕως ἔρχομαι. See 2 Sam. vi. 23. 1 Sam. xv. 25. in the Septuagint.

A. D. 65.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

14. Be no way negligent in the sacred office, the Holy Spirit prophesied you should have *, and which you were consecrated to by the imposition of my hands, and of other church-officers with me. (2 Tim. i. 6.)

* 1 Tim. i. 18.

15 Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all.

15. Consider well and frequently on what you read † and teach to others; that you may show what a proficient you are in the Christian doctrine, by a ready and exact way of instruction.

† Ver. 11, 12.

16 Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee.

16. In fine, be every way careful both of your life and doctrine. Be constant in what I have recommended to you; and, by such a discharge of your office, you will not fail of your own salvation, nor of the best method to secure that of your people too, by the influence of so good an example.

CHAP. V.

Directions for Censuring and Reproving an Elder or Presbyter, and for his Behaviour toward aged, or young Women. For the public Charity to Widows; which of them are fit, and which not to receive it. Good Ministers to be liberally maintained. No Accusation against a Presbyter to be proceeded upon, without due Caution, and full Evidence: but such as are notoriously guilty, to be severely and openly reproved. Timothy strictly charged to be impartial in his Government, and to be tenderly cautious who he ordains to the Ministry. Private Advice relating to his Health.

1. To

1 REbuke not an elder, but entreat *him* as a father, *and* the younger men as brethren;

1. TO come now to some other particular directions. Be not hasty and extreme in censuring the miscarriages of any elderly person, especially such as are presbyters of the church, unless they be very notorious and scandalous; but, as you are a young man, though a governor and bishop, endeavour to persuade them with due respect to their *age* and *office*: and treat all younger persons, particularly such as are in any church-office, with brotherly kindness, and a friendly temper. A. D. 65.

2 The elder women as mothers, the younger as sisters, with all purity.

2. Treat the *deaconesses* *, or any other *elderly women*, with just regard to their years also; and converse with the younger women, as with Christian relations; but with such gravity and decency, as may be sure to cut off all suspicion of any impure thoughts or behaviour. * See Chap. iii. 2.

3 Honour widows that are widows indeed.

3. Let such widows as are destitute of all friends to relieve them, be liberally and respectfully maintained out of the public charities of the church.

4 But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God.

4. But where any widows have children or grandchildren, that are in a capacity to maintain them; let those children know, it is but a just return, and one of their prime and special duties, to provide for their parents; and that God will indispensibly require it at their hands.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

5. Now, a widow ought to have these two qualifications, to render her a proper object of the churches charity; viz. she must be one entirely destitute of relations to relieve her; and one that is remarkable for the steadiness of her *Christian* principles, and the constancy of her devotions.

6. For

A. D. 65. 6 But ſhe that liveth in pleaſure, is dead while ſhe liveth,

6. For a looſe and voluptuous widow is to be looked on as a member loſt and dead to the *Chriſtian* church; and ſo incapable of being maintained by its charity.

7 And theſe things give in charge, that they may be blameleſs.

7. Be ſure, therefore to divulge and execute their orders carefully, that none but truly good women may be choſen in to partake of the churches maintenance.

8 But if any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.

8. And none but ſuch as are really deſtitute. For whatever Chriſtian, that is able to do it, neglects to provide for his neareſt relations (eſpecially his parents and children) acts in direct contradiction to one of the eſſential duties of Chriſtianity, and is guilty of a crime, that even a heathen would be aſhamed of.

9 Let not a widow be taken into the number, under threeſcore years old, having been the wife of one man.

9. Let none be choſen into the number of theſe church-widows, under the age of ſixty; nor any that has, upon needleſs and humourſome occaſions, procured a divorce, or for good reaſons been divorced from one huſband, and married another.

10 Well reported of for good works; if ſhe have brought up children, if ſhe have lodged ſtrangers, if ſhe have waſhed the ſaints feet, if ſhe have relieved the afflicted, if ſhe have diligently followed every good work.

10. Nor any, but what are known to have diſcharged their duties of life well; ſuch as the care of their families; the pious education of their children; to have been hoſpitable to ſtrangers, charitable to the poor and afflicted, and ready to do the meaneſt of good offices to any Chriſtian brethren.

11 But the younger widows refuſe: for when they have begun

11. & 12. And be ſure to take in none that are very young, for ſuch women are too apt to grow weary

gun to wax wanton againſt Chriſt, they will marry:

12 Having damnation, becauſe they have caſt off their firſt faith.

15 And withal they learn *to be* idle, wandering about from houſe to houſe; and not only idle, but tatlers alſo, and buſybodies, ſpeaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the houſe, give none occaſion to the adverſary to ſpeak reproachfully.

weary of the grave and retired life of church-widows; and be tempted to marry into *heathen** families, and renounce their Chriſtianity; and ſo be loſt, at laſt, to the great ſcandal of the church. A. D. 65. * γαμεῖν. See ver. 15.

13. At leaſt, it is very hazardous; but ſuch young perſons, inſtead of the ſobriety and retiredneſs that become them, will run into idleneſs, impertinence, and indecency in their words and actions.

14. Inſtead, therefore, of being objects of the public charity, let ſuch young widows marry again, and be duly and honeſtly employed in breeding and well educating children, and in a diſcreet management of their families; that ſo no occaſion be given to the adverſaries of our religion, to reflect upon it, from their indiſcretions and miſcarriages.

15 For ſome are already turned aſide after Satan.

15. And this caution is but too neceſſary at this time: for, you know, ſome of theſe young widows have actually done as † I ſay, and even renounced their Chriſtian profeſſion. † Ver. 11, 12.

16 If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

16. I charge, again‡, that every Chriſtian, that has wherewithal to do it, maintain the widows that belong to his own family, and not throw them upon the churches charity; that ſo a large proviſion may be made for ſuch as are really deſtitute of other relief. ‡ Ver. 8, 9.

17 Let the elders that rule well, be counted worthy of double honour, eſpecially

17. Take care, that great reſpect, and very liberal maintenance be given to all our ſuperior officers in the church, eſpecially to ſuch as labour

A. D. 65. cially they who labour in the word and doctrine.

labour hard in the converſion of others to the faith, or in inſtructing and edifying ſuch as have already received it.

18 For the ſcripture ſaith, Thou ſhalt not muzzle the ox that treadeth out the corn: and, the labourer *is* worthy of his reward.

* See 1 Cor. ix. 9, 12. 13.

18. This is but juſt, according to the rule of the very *Moſaical* law *, that forbids *even an ox to be debarred from feeding upon the corn, while he is labouring to tread it out from the ſtraw.* And what you are obliged to from our Saviour's own words, *the labourer is worthy of his hire.* (Matth. x. 10. Luke x. 7).

19 Againſt an elder receive not an accuſation, but before two or three witneſſes.

† Ver. 1.

19. But to return to the caſe of cenſuring a preſbyter † of the church. Entertain no complaint againſt ſuch officers, ſo far as to determine and give ſentence upon it, but upon the utmoſt caution, and full evidence of two or three witneſſes, at leaſt.

20 Them that ſin, rebuke before all, that others alſo may fear.

20. But, if the evidence given againſt him plainly prove him to be guilty of any conſiderable crime, let him be publicly cenſured, for a warning and reſtraint to others.

21 I charge *thee*, before God and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality.

‡ See 1 Cor. xi. 10 Heb. i. 4. and Rev. i. 4. with my Paraph. there.

21. And I adjure you by God, and the Lord Jeſus Chriſt, whoſe miniſter you are; and by the good *angels*, that are inſpectors over, and miniſtring ‡ ſpirits to the Chriſtian church to govern the church committed to you, agreeably to the rules I have given you, without the leaſt prejudice or partiality to any perſon whatever.

22 Lay hands ſuddenly on no man, neither be partakers of other mens ſins: keep thyſelf pure.

22. Uſe ſtrict care and examination, before you admit any perſon into holy orders, or receive any notorious offender into the com-

* communion of the church again. For by granting either of these admissions to unworthy people, you entail a share of their guilt upon yourself: and therefore keep yourself clear. A. D. 65.

23 Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

23. Thou your sacred office obliges you to great temperance in the use of *wine*; yet remember, *wine* was given us for necessary refreshment; and, as you have a weak stomach, and are of an infirm constitution, I advise you to use it as a cordial, and not confine yourself wholly to water.

24 Some mens sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise, cannot be hid †.

24. & 25. As to the caution I gave you (ver. 22.), you need not understand it of persons whose principles or practices are plain and notorious. Some are so openly scandalous, that there need no witnesses to come in against them; while others are of so good and clear a reputation, that little or no examination will serve to their admission, either into the church as *penitents*, or into holy *orders*. But some there are, that have the art to conceal and varnish over their crimes for the present, and appear fair. But due time and care, will discover and prevent them from imposing themselves upon you; at least, you will have done your part, and discharged your own conscience †.

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* Which was usually done with [laying on of hands.]

† [And they that are otherwise cannot be hid]: Not, [they cannot be hid at all], but they cannot be hid *long* and *always*.

Ibid. [They that are otherwise]. Perhaps this may refer, not to the *sins of bad men*, in the *foregoing verse*, but to the *good works* of others in *this verse*. So the apostle's similitude is complete and elegant; viz. That neither the secret *vices* of some, nor the hidden *virtues* of others, shall be [long and always concealed]. So the excellent Dr. Clarke's Serm. vol. I. p. 254.

CHAP. VI.

Chriſtianity exempts none of its Profeſſors from their Natural and Civil Obligations: Not Servants or Slaves from paying due Service and Fidelity even to Heathen Maſters, much leſs to Chriſtian ones. The Reaſonableneſs of being contented in every Condition, where a Competency is to be had; and the Danger of an immoderate Love of Riches. Rich Men obliged to Courteſy and Charity. The Charge to Timothy renewed.

A. D. 65. 1 LET as many ſervants as are under the yoke, count their own maſters worthy of all honour: that the name of God, and his doctrine be not blaſphemed.

2 And they that have believing maſters, let them not deſpiſe *them*, becauſe they are brethren: but rather do *them* ſervice, becauſe they are faithful and beloved, partakers of the benefit. Theſe things teach and exhort.

* See Pref. to the Eph. § 4.

1. LET all Chriſtians, that are ſervants (or *ſlaves*) to *heathen* * maſters, reſpect and ſerve them diligently; and not, by their diſobedience to them, bring a ſcandal upon the Chriſtian religion; as if it diſſolved any man from his *natural* or *civil* obligations.

2. And, as the privilege of *Chriſtianity* exempts none from diſcharging their duties to *heathen*, much leſs do it to *Chriſtian* maſters: But is a ſtill ſtronger argument to ſuch *ſlaves*, not to withdraw their ſervices from *them*, upon account of their being upon the level with them in *religion*, but to ſerve them the more cheerfully; as conſidering, they labour for thoſe who are partners with them in the ſame divine favours, and common hopes of ſalvation.

3, 4. & 5.

3 If any man teach otherwiſe, and * conſent not to wholeſome words, *even* the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs;

3, 4. & 5. Be ſure, therefore, to inculcate this upon all Chriſtian *ſlaves*. And if any of the *Jewiſh* converts ‡, contrary to the plain deſign of the Chriſtian religion, ſet up *, and plead for an unjuſt liberty; look on them as a proud and prejudiced people, led away by a perverſe fondneſs for their vain *traditions*, that tend to nothing but miſchievous quarrels and diſputes: And avoid their converſation, as perſons that make religion nothing but a *trade* || for worldly profit and advantage. A. D. 65.

‡ Matth. xx. 27. Mark x. 44. Pref. to Epheſ. § 4.

|| πορισμὸν.

4 He is proud, knowing nothing, but doting about queſtions and ſtrifes of words, whereof cometh envy ſtrife, railings, evil ſurmiſings,

5 Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thyſelf.

6 But godlineſs with contentment is great gain.

6. For, one of the ſureſt methods of rendering religion truly advantageous to us in the *next* world is, to be contented and induſtrious in the condition that Providence has allotted to us in *this*.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

7. And good reaſon we have to be ſo: For, as we came naked into the world, and are ſupplied with the neceſſaries of it, by divine Providence; ſo, whatever affluence we have here, muſt be left behind, and the greateſt plenty muſt die with us.

8 And having food and raiment, let us be therewith content.

8. A bare competency, therefore, of the preſent enjoyments ought to be enough to ſatisfy any *Chriſtian*.

9 But they that will be rich, fall into temptation, and a ſnare,

9. And for men to thirſt after more, and be bent upon growing rich, by any means whatever, is only

* Ver. 3. [And conſent not to wholeſome words—μὴ προσέρχεται. See Dr. Bentley's remarks on Freethinking, Part I. pag. 72, 73. μὴ προσέρχεται, attends not to.

A. D. 65. ſnare, and *into* many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.

only to pamper their fooliſh luſts and paſſions; which will deſtroy their virtuous principles here, and themſelves hereafter.

10 For the love of money is the root of all evil, which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows.

10. For the immoderate love of temporal riches and grandeur, is the inlet to all miſchievous principles and practices; as is too plain from the examples of ſome people, who have already renounced their very *Chriſtianity* for the ſake of them, and brought themſelves into the moſt miſerable condition.

11 But thou, O man of God, flee theſe things: and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs.

11. But you, Timothy, as a miniſter of God, muſt be perfectly averſe to ſuch a temper; and endeavour to become maſter of that *juſtice* that will ſuffer us to defraud no man; that *godlineſs*, that renders us contented with what we have; that *faith* in God and Chriſt, that makes us rely upon his good Providence in all eſtates; that *love* and charity, that obliges us to diſtribute freely, when we are in plenty; that *patience* that ſupports us under adverſity; and that *meekneſs* that keeps us kind and forgiving to ſuch as injure and defraud us.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

* 1 Cor. ix. 24.

12. Thus are you, like a good *racer* *, to run and ſtretch forward, with your eye fixed upon that prize of eternal life, that God has ſet before you, in the Chriſtian religion: As indeed you have hitherto done and teſtified your courage in the many ſufferings you have publicly undergone for it.

13 I give thee charge in the ſight of God, who quickneth all things, and *before* Chriſt

† Chap. v. 21.

13. & 14. And I, again, † adjure you, by that God, who will raiſe up all from the dead, that ſuffer for his ſake; and by Jeſus Chriſt,

Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion.

14 That thou keep this cammandment without ſpot, unrebukeable, until the appearing of our Lord Jeſus Chriſt.

Chriſt, who openly profeſſed what he was, before Pilate, and ſealed and confirmed the truth of his religion, even by his death; that you diſcharge your office, agreeably to the directions I have given you, and ſo approve yourſelf a faithful ſervant of our great Maſter, at the great and ſolemn day of his appearance to judgment. A. D. 65.

15 Which in his times he ſhall ſhow, who is the bleſſed and only Potentate, the King of kings, and Lord of lords:

16 Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee: to whom *be* honour and power everlaſting. *Amen.*

15. & 16. A day fixed in God's due time, who is the bleſſed, and only Supreme Lord and Governor over all things. *He* that is immortal in himſelf, and has the ſole power of giving life to others; dwelling in glory inacceſſible, inviſible, and unbearable by every mortal eye; to whom be eternally aſcribed all honour and power. *Amen.*

17 Charge them that are rich in this world, that they be not high minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

17. Upon this conſideration, warn and diſſuade all rich men from proudly over-valuing themſelves upon their preſent tranſitory enjoyments, and placing their happineſs in them. Let God, the eternal Author of all true felicity, be the Supreme object of their hope and confidence.

18 That they do good, that they be rich in good works, ready to diſtribute, willing to communicate.

19 Laying up in ſtore for themſelves a good

18. & 19. Convince them, that a free and cheerful diſtribution to the needy, is the beſt improvement of the charitable courſe of actions, which is the ſureſt foundation * and ſecurity of our future

* Θεμέλιον. See 2 Tim. ii. 19. and the Note there.

A. D. 65. good * foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science, falsely so called:

‡ Chap. i. 4.

21 Which some professing, have erred concerning the faith. Grace *be* with thee. *Amen.*

future happiness, will be their truest riches.

20. & 21. And thus, dear Timothy, be diligent in the trust committed to you, with respect to all sorts of men: Avoiding and despising the frivolous disputes, and pretended learning of *Jewish traditions* ‡ and *genealogies;* which some of those zealous converts are so earnest upon, that they have neglected the substantials of *Christianity*, and lost its true principles. The Divine favour and love be with thee. *Amen.*

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* Ver. 19. [A good foundation]; θεμέλιον——The word here is certainly not to be rendered *foundation*, but either a (writing of) *security*, or rather a *treasure;* the same as θῆκα in Tobit iv. 9. where this expression is used: The same as κειμήλιον in Homer.

Πολλὰ δ' ἐναφνειῷ πατρὸς κειμήλια κεῖται;
Χαλκός τε, χρυσός τε —— Iliad Z. l. 46.

See on 2 Tim. ii. 10.

A PARA-

A

PARAPHRASE

ON THE

SECOND EPISTLE OF ST. PAUL

TO

TIMOTHY.

See the Preface to the Firſt Epiſtle.

CHAP. I.

The Title and Salutation. His great Affection to Timothy, with freſh Encouragements to the diligent and courageous Diſcharge of his Office. Gentiles as well as Jews to be received into the Chriſtian Covenant. The Apoſtle ſpecially commiſſioned to preach to the Former, *for which he is again perſecuted and impriſoned by the Malice of the* Latter. *He reminds Timothy, how the* Aſian *Chriſtians generally forſook him and his Cauſe, during his Impriſonment, except Oneſiphorus and his Family, whom he mentions, and prays for, with great Reſpect.*

1 PAUL an apoſtle of Jeſus Chriſt, by the will of God, according to the promiſe of life, which is in Chriſt Jeſus.

2 To

1. & 2. PAUL an apoſtle of Jeſus Chriſt, eſpecially commiſſioned by the expreſs * revelation of God, to declare the goſpel-privileges and promiſes of eternal life, both to Gentiles and Jews;

Written A. D. 67.

* Acts ix.

A. D. 67. 2 To Timothy, *my* dearly beloved ſon: grace, mercy, *and* peace from God the Father, and Chriſt Jeſus our Lord.

Jews; writeth this epiſtle to Timothy, my dear convert to Chriſtianity; wiſhing him all divine favours and bleſſings from God the Father, and our Lord Jeſus Chriſt.

3 I thank God, whom I ſerve from *my* forefathers with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day:

3. Expreſſing my hearty thanks to God, whoſe religion I have zealouſly adhered to, as I received it from my forefathers (doing nothing againſt the *plain* and known dictates of my *conſcience*, though I acknowledge it to have been miſled by ungoverned prejudices and paſſions), that I have ſuch happy occaſions to remember you in the conſtant returns of my devotion to him.

4 Greatly deſiring to ſee thee: being mindful of thy tears, that I may be filled with joy.

4. The tears you ſhed at our laſt parting, make me very deſirous to ſee you again, that the pleaſure of another meeting may recompence for the affectionate concern we were then under.

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice; and I am perſuaded that in thee alſo.

5. Be ſatisfied, in the mean time, that I have a true and thankful ſenſe of your ſteadineſs and ſincerity in the Chriſtian faith; not doubting but thoſe principles will continue as firm in you, as were thoſe of your grandmother and mother before you.

6 Wherefore I put thee in remembrance that thou ſtir up the gift of God which is in thee, by the putting on of my hands.

6. To which end, I now write again to you, to renew the exhortations I formerly gave you, toward a diligent and vigorous diſcharge of your office, and the due improvement of the gifts and graces, which, along with it, were conferred on you, by the impoſition of mine and other * hands at your ordination.

* 1 Tim. iv. 14.

7 For God hath not given us the ſpirit of fear, but of power,

7. And you have no reaſon to be diſcouraged from the moſt violent oppoſitions you meet withal; for

er, of love, and of a found mind.

for the ſpiritual powers and endowments God beſtows on the goſpel miniſters, are ſufficient to ſet us above all ſlaviſh fear and cowardice, and to fix us in an immoveable love to him and his true religion, and in a prudent and diſcreet * exerciſe of our miniſtry. A. D. 67.

* σωφρονισμῦ.

8 Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner, but be thou partaker of the afflictions of the goſpel according to the power of * God:

8. Go on, therefore, cheerfully, in a religion ſo well atteſted; own and adhere to *me*, though now a priſoner for preaching it, eſpecially to the Gentiles. Suffer along with me, for this good cauſe, agreeably to the great * abilities God has given you, as a *goſpel* miniſter, to ſupport you under it.

9 Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus, before the world began.

9. Who may juſtly expect we ſhould be ready to ſuffer for him, that has beſtowed eternal happineſs upon us, by calling us into the gracious covenant of the goſpel. A mercy that neither the Gentiles could merit by any performances of theirs, nor the Jews lay the leaſt claim to, by the niceſt obſervance of the *ceremonial* law; but is the pure effect of divine bounty and compaſſion, originally † intended towards *all* mankind, by and for the ſake of Jeſus Chriſt.

10 But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immor-

10. It was not, indeed, heretofore expreſsly revealed to the *Gentile* nations, but reſerved to the appearance of Chriſt and his religion; who, now, by dying for our ſins, has reſcued all true believers from the final power of death;

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* Ver. 8. [According to the power of God.] I think theſe words ought to be connected to εὐαγγελίῳ. [Be partaker of the affliction, *or* ſuffer thou, τῷ εὐαγγελίῳ κατὰ δύναμιν Θεῦ—For the goſpel that is attended with the power of God, Rom. i. 16. See the like phraſe in Rom. i. 4. The note there.

† Ver. 9. [Before the world began, πρὸ χρόνων αἰωνίων. Before any ages or diſpenſations.]

A. D. 67. mortality to light, through the goſpel: death; and by his life and doctrine, has freed them of all the uncertainties they laboured under concerning the future ſtate; and given them a full aſſurance of an eternal and happy life, upon their repentance and ſincere obedience to his commands.

11 Whereunto I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles.

11. Of this comfortable doctrine am *I* a preacher, and an apoſtle; with full commiſſion to declare it to the *Gentile* world, and bring them into the faith and privileges of it.

12 For the which cauſe I alſo ſuffer theſe things: nevertheleſs I am not aſhamed, for I know whom I have believed, and I am perſuaded that he is able to keep that which I have committed unto him againſt that day.

12. For which it is that I am again become a ſufferer, by the pride and malice of the *Jewiſh* people. But not at all diſcouraged; as well knowing it is the truth of God I ſuffer for, who, I am certain, will maintain his own cauſe, and preſerve that life, I commit into his hands, for a glorious recompence at the great and ſolemn day of Chriſt's judgment.

13 Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.

13. Do you then join with me in this reſolution, by keeping ſteady to that rule of Chriſtianity I taught; conſiſting in an entire belief of Chriſt's doctrine, and an univerſal love and charity toward mankind, eſpecially toward Chriſtians, without any diſtinction between *Jewiſh* and *Gentile* ones.

14 That good thing which was committed unto thee, keep by the Holy Ghoſt, which dwelleth in us.

14. Remember how much obliged you are by the miniſterial * office you are intruſted with, to maintain and defend the true principles of our holy religion; and how much you are enabled ſo to do by the ſpecial aſſiſtance of the Holy Spirit conferred upon the miniſters of Chriſt.

15. I con-

* Παραϰαταθήϰην, may refer either to his *office*, or to the *form of ſound words* in verſe 13.

15 This thou knoweſt, that all they which are in Aſia be turned away from me, of whom are Phygellus, and Hermogenes.

15. I conclude, you cannot but A. D 67. have heard how moſt of the *Aſian* Chriſtians forſook me in my diſtreſs here, particularly Phygellus and Hermogenes.

16 The Lord give mercy unto the houſe of Oneſiphorus, for he oft refreſhed me, and was not aſhamed of my chain.

16. But Oneſiphorus the *Epheſian*, and his family have always ſtood cloſe to me, owned me in my worſt condition, and refreſhed me with his preſence and relief.

17 But when he was in Rome, he ſought me out very diligently, and found *me*.

17. Particularly, now at Rome, when I was under ſuch cloſe confinement that it was no eaſy matter to come at me, he made his way to me by indefatigable pains and induſtry.

18 The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he miniſtred unto me at Epheſus, thou knoweſt very well.

18. And you know how kind and ſerviceable he was to me while I preached at Epheſus: for all which, may God give him a proportionable recompence at the great day of Chriſt's judgment.

CHAP. II.

Timothy ſtill encouraged by the Apoſtle's own Example of Faith, Hope, and Patience. The good Effects of a Chriſtian's Sufferings, and the Danger of denying Chriſt in Times of Perſecution. Warnings againſt the immoderate Zeal, the frivolous and violent Diſputes of the Jewiſh *Zealots, about their Traditions. The meek and gentle Diſpoſitions of a good Chriſtian Biſhop, or Church Governor.*

1 THOU therefore, my ſon, be ſtrong in the grace that is in Chriſt Jeſus.

1. WHerefore, my dear convert, follow the example of ſuch * as adhere to me, making a continual improvement in the

* Chap. i. 16, 17, 18.

uſe

A. D. 67 uſe of thoſe gifts and graces that were given you, for the due diſcharge of your Chriſtian miniſtry *.

† χάρις.

2 And the things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.

2. And, as you have received from me a complete ſcheme of the Chriſtian doctrine and diſcipline, be ſure to make choice of able and faithful perſons for the miniſtry, to deliver it down to others pure and unmixed, as I gave it you, and had it myſelf ſo clearly and fully confirmed.

3 Thou therefore endure hardneſs, as a good ſoldier of Jeſus Chriſt.

3. Look upon yourſelf as a *ſoldier* of Chriſt; and approve your valour by enduring all the hardſhips of his ſervice.

4 No man that warreth entangleth himſelf with the affairs of *this* life; that he may pleaſe him who hath choſen him to be a ſoldier.

4. Now, you know, the Roman laws require every one that liſts into the army, to diſengage himſelf of all his former employments, and perfectly to attend the ſervice of his prince, and the commands of his *general*.

5 And if a man alſo ſtrive for maſteries, *yet* he is not crowned, except he ſtrive lawfully.

5. And in the *Olympic* games, no *combatant* wins the prize, unleſs he fights or runs agreeably to the ſtated rules of thoſe games.

6 The huſbandman that laboureth †, muſt be firſt partaker of the fruits.

6. You know too, the *huſbandman* labours in tilling, ſowing, or planting his ground a conſiderable time †, before he can expect to reap the crop.

7 Con-

7. Thus

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* Ver. 1. [In the grace that is in Chriſt Jeſus—ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ. It may be thus rendered; [Be ſtrong (in aſſerting and propagating) that favour which is (ſhown by God both to Jews and Gentiles) in Jeſus Chriſt.] For *this* appears to have been conſtantly in the apoſtle's eye.

† [Muſt be firſt partaker—κοπιῶντα δεῖ πρῶτον—muſt firſt labour.] If this be the conſtruction, as ſeveral critics take it to be, the word πρῶτον is miſplaced by a metatheſis, pretty common

7 Conſider what I ſay, and the Lord give thee underſtanding in all things.

7. Thus it was with *you*, as a Chriſtian *biſhop*; like a true *ſoldier*, you muſt be diſengaged of all the unneceſſary cares of life and buſineſs. As a *combatant*, you muſt throw off every thing that may give the adverſary any hold of you. As a *huſbandman*, you muſt labour in planting and promoting the goſpel, and wait patiently for your reward. Conſider this, and may God give you a juſt ſenſe of every branch of your duty. A. D. 67.

8 Remember that Jeſus Chriſt, of the ſeed of David, was raiſed from the dead, according to my goſpel.

8. And, for the greater encouragement of yourſelf and others, remember yourſelf, and them, that our Saviour Jeſus Chriſt himſelf, the true *Meſſiah*, born of the family of David, as the ſcriptures foretold, was no *temporal monarch*, as the *Jews* vainly dreamed he was to be, but a *ſuffering* Saviour; and, after thoſe ſufferings, was raiſed from the dead, and exalted to heavenly glory, according to the true goſpel-doctrine, as preached and demonſtrated by *me*.

9 Wherein I ſuffer trouble as an evil-doer, *even* unto bonds; but the word of God is not bound.

9. This is the great truth, for which I am thus, as a malefactor, proſecuted by the *Jewiſh* people, and am now again a priſoner: But my comfort is, that while I am confined, the *goſpel*-doctrine is, by my means, ſpread far and wide, eſpecially in this city‡.

‡ See Phil. i. 12, 13, 14.

10 Therefore I endure all things for the elect's ſake, that they may alſo obtain the ſalvation which is

10. This makes me undergo all my ſufferings with the utmoſt freedom and cheerfulneſs; that I may thereby become an inſtrument to bring other Chriſtians, of

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common in the New Teſtament. See an inſtance of it in the word ὁ πατριάρχης, Heb. vii. 4. or elſe πρῶτον may be taken *adjectively*, and the ſenſe be thus: The labouring huſbandman is to have πρῶτον τῶν καρπῶν, The firſt and beſt of the fruits. But the former ſeems moſt natural.

A. D. 67. is in Chriſt Jeſus, with eternal glory.

of what nation ſoever, to the glory and happineſs promiſed by Jeſus Chriſt; by encouraging them to ſuffer, after my example.

11 *It is* a *faithful ſaying, For if we be dead with *him*, we ſhall alſo live with *him*:

12 If we ſuffer, we ſhall alſo reign with *him*: if we deny him, he alſo will deny us:

11. & 12. For * this is the comfortable and undoubted truth of the goſpel-religion. For, as we figuratively reſemble the death of Chriſt, by being baptized into the death of ſin, we ſhall actually riſe with him, to an immortal and happy life. And, upon our readineſs to ſuffer for his religion, as he ſuffered for our ſins, we ſhall not fail of a glorious reward for it, along with him. But, on the contrary, if we relinquiſh his profeſſion, for fear of preſent dangers, he will no longer own us for his diſciples, nor reward us as ſuch.

13 If we believe not *yet* he abideth faithful, he cannot deny himſelf.

13. And whether we continue ſteady to his religion, or no, it is certain God is ſtill the ſame, and cannot but perform the promiſes he has made, and execute the threats he has denounced.

14 Of theſe things put *them* in remembrance, charging *them* before the Lord, that they ſtrive not about words, to no profit, *but* to the ſubverting of the hearers.

14. Inculcate this to all Chriſtians, as the indiſpenſible condition of their profeſſion. And particularly charge the *Jewiſh* converts, in the name of Chriſt, to make it their great concern, and not any longer to employ their time in frivolous and eager diſputes about *traditions*, that tend to nothing, but to pervert men from the true faith.

15. & 16. En-

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* Ver. 11. (It is a faithful ſaying;) *i. e.* In thus ſuffering for my endeavours to bring men *of all nations* into the Chriſtian faith and privileges, I act *faithfully*, or agreeably to the deſign of the *goſpel*. See the note on 1 Tim. 15.

15 Study to ſhow thyſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth.

16 But ſhun profane and vain babblings, for they will increaſe unto more ungodlineſs.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus:

18 Who concerning the truth have erred, ſaying, That the reſurrection is paſt already: and overthrow the faith of ſome.

15. & 16. Endeavour to approve A. D. 67. yourſelf a ſkilful and unexceptionable miniſter of Chriſtianity. And, as it was the conſtant and careful ſervice of the *Jewiſh* prieſts, in the temple, to divide the ſacrifices, ſeparating the parts that were, from ſuch as were not to be offered upon the altar; ſo let it be your earneſt buſineſs to cut off all impertinent diſputes, and deliver out nothing but the plain and important doctrines of our religion.

17 & 18. For that turbulent and diſputing temper is of the ſame dangerous conſequence to the Chriſtian *church*, as a gangrene is to the *body*; infecting and eating out all good principles, as you ſee in the inſtances of Hymeneus * and Philetus, who have ſo corrupted thoſe paſſages of ſcripture relating to the *reſurrection*, with their traditional and allegorical notions, as to give out, That the reſurrection of good men is already paſt, and nothing further to be expected; and ſo have drawn ſeveral Chriſtians from the ſound belief of that capital article.

19 Nevertheleſs, the † foundation of God ſtandeth ſure, having this ſeal, the Lord know-

19. But, notwithſtanding the ſurmiſes of ſuch men, this truth of our future reſurrection ſtands firm, as the main † foundation of all

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* See 1 Tim. i. 19, 20.

† (The foundation of God.) Θεμέλιος ſignifies either a foundation of a *building*, or an indenture *writing*: And becauſe the *latter* is more agreeable to the *ſeal* in this verſe, and the *former* to the verſe immediately following, I have therefore expreſſed both ſenſes: But I leave it as conjecture, whether the true reading might not be Κειμελιον. See the *note* on 1 Tim. vi. 19. Indeed, as the word is there uſed for *treaſure*, ſo *here* it may moſt properly ſignify, not the *foundation*, but the *precious things*, or utenſils of a *houſe*; *treaſures* laid up and *ſealed* with the *ſeal* or *mark* of the owner. But let the reader judge.

A. D. 67. knoweth * them that are his. And let every one that nameth the name of Chriſt, depart from iniquity.

§ θεμέλιος.

all our Chriſtian faith and hope, and is an inviolable § indenture of ſecurity, that God has ſealed and confirmed with a promiſe, on *his part*, to own and reward all true Chriſtian diſciples; and with this condition, on *our* part, that we reform our lives, and live agreeable to the precepts of the goſpel.

20 But in a great houſe there are not only veſſels of gold, and of ſilver, but alſo of wood, and of earth: and ſome to honour, and ſome to diſhonour.

20. Nor ought it to ſurpriſe and diſturb us, to find ſuch factious and unorthodox members in the Chriſtian church. For, as in great mens houſes, there is variety and degrees of good and bad, rich, and leſs coſtly furniture; ſo in ſuch a wide ſociety as the church is, it cannot be expected, but ſome members will prove more ungovernable and degenerate than others.

21 If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the maſter's uſe, and prepared unto every good work.

21. As therefore, the better, and more ſumptuous part of the houſe's furniture is uſually appropriated to the uſe of the owner and maſter of the family; in like manner, the only way for any Chriſtian to render himſelf truly uſeful and acceptable to Chriſt, the great Lord of his church, is, To keep himſelf untainted from the falſe notions, and impure practices of thoſe deceitful teachers.

22 Flee alſo youthful luſts: but follow righteouſneſs, faith, charity,

22. & 23. Accordingly, therefore, be you ſpecially careful to avoid all thoſe paſſions and irregularities, to which

* Ver. 19. (The Lord knoweth them that are his)—— Theſe words are a moſt emphatical alluſion to thoſe of Moſes, Numb. xvi. 5. [according to the LXX.] (To-morrow will the Lord ſhow who are his, and who is holy.) A proper application of the caſe of Korah and his company to that of theſe *falſe teachers* before mentioned. *Ibid.*—(depart from iniquity ἀπὸ ἀδικίας, from falſehood), in oppoſition to ἀλήθειαν before mentioned. See John vii. 18. Rom. xi. 8. 1 Cor. xiii. 9. 2 Theſſ. xi. 12. As Moſes ſaid, [Depart from the tents of theſe wicked men.]

charity, peace with them that call on the Lord out of a pure heart.

23 But fooliſh and * unlearned queſtions avoid, knowing that they do gender ſtrifes.

24 And the ſervant of the Lord muſt not ſtrive: but be gentle unto all men, apt to teach, patient:

25 In meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure will give them repentance to the acknowledging of the truth.

26 And that they may † recover themſelves out of the ſnare of the devil, who are taken captive by him at his will.

which their frivolous and violent diſputes may hazard to draw ſuch a young || perſon as you are: And keep cloſe to the ſubſtantial duties of true faith towards God, of perfect juſtice in your words and behaviour towards all men, and of a charitable and peaceful temper towards all ſincere *Chriſtians*. A. D. 67. || 1 Tim. iv. 12.

24. 25. & 26. For it does no way become any *Chriſtian*, much leſs a ‡ *miniſter* of the goſpel, to ſtrive to gain men over to his religion, by violent diſputation, and ill uſage; but only by fair and ſtrong reaſons propoſed to them, and urged upon them, in a candid, free and peaceable manner; endeavouring to win upon their adverſaries, by the meekneſs and ſweetneſs of their temper, as well as by the ſtrength of their arguments; this being the moſt likely means to reſcue them from that ſtate of ignorance and vice, to which the devil has hitherto enſlaved them; and bring them to the knowledge and obedience of God, and of true religion. ‡ δέλ@ Κυρια.

* Ver. 23. [Unlearned queſtions,] ἀπαιδεύτους ζητήσεις, queſtions that belong not to *Chriſtianity*, the παιδεία, the Chriſtian *inſtitutions* or *inſtruction*. *Queſtions* about things *never taught* by Chriſt, never required of any Chriſtian to believe at his *baptiſm*.

† Ver. 26. [And that they may recover, &c.] *Note*, The learned author of the *Paraphraſe and Notes after Mr. Locke's manner*, has tranſlated this verſe in a very *new*, and (I think) a very judicious manner—but very agreeably to your ſenſe of my paraphraſe; *viz.* Thus: "That when they are tak-" en (or ſaved) alive out of the ſnare of the devil by him " (*viz.* the faithful ſervant of the Lord) they may be awake " and active to do his (*i. e.* God's) will."

CHAP. III.

He again reminds Timothy of the dangerous Times, and wicked People, foretold to be under the Church of the Meſſiah. *A Deſcription of thoſe Men, and their Principles. Encourages Timothy againſt them, from his* own *Example, and from the Advantages of his Acquaintance with the Ancient Scriptures.*

A. D. 67. 1. THIS know alſo that in the laſt days, perilous times ſhall come.

* 1 Tim. iv. 1.

1. LET me again * remind you of thoſe predictions of our Saviour and his apoſtles, concerning the perſecutions that would ariſe in times of the *Chriſtian* church; the better to arm you againſt being ſurpriſed, and moved at them.

2 For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy,

2. 3. & 4. Thoſe predictions are now in ſome meaſure fulfilled in the *Jewiſh* zealots, that ſelfiſh, worldly-minded, proud, and abuſive ſet of men that are arrived to that degree of ingratitude and impiety, as to break through the moſt natural and eſſential obligations, and violate all truth and faith with ſuch as are not of their party; minding nothing but their own ambitious purpoſes and pleaſures, in defiance of the expreſs laws of God.

3 Without natural affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good.

4 Traitors, heady, high minded, lovers of pleaſures more than lovers of God;

5 Having a form of godlineſs, but denying the power thereof: from ſuch turn away.

5. Having nothing to do, therefore, with a people that value themſelves upon the mere outward name and privileges of religion; and, in their lives, contradict all the noble purpoſes and deſigns of it.

6. & 7.

6 For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſins, led away with divers luſts.

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth: men of corrupt minds, reprobate concerning the faith.

9 But they ſhall proceed no further: for their folly ſhall be manifeſt unto all *men*, as theirs alſo was.

10 But thou haſt fully known my doctrine, manner of life, purpoſe, faith, long-ſuffering, charity, patience,

11 Perſecutions, afflictions which came unto me at Antioch, at Iconium, at Lyſtra; what perſecutions I endured; but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.

13 But evil men and ſeducers ſhall wax worſe and worſe, deceiving

A. D. 67.

6. & 7. Theſe are the men ſo fond of making proſelytes to their own opinions, as to inſinuate themſelves into all families, and gain upon women, and the weaker ſort, that are prepared to their hand, by ſinful affections and prejudices; that run after every new teacher, and ſo are kept in perpetual diſtraction and ignorance of ſound religion.

8. Theſe people oppoſe the true doctrines of *Chriſtianity*, with the ſame obſtinate and incurable prejudices, that the magicians of Egypt did the miracles of Moſes; againſt the moſt evident and convincing demonſtrations.

9. And they are ſoon like to come to the ſame wretched end, and ſhow their oppoſition to be the effect of nothing but woful blindneſs and malice,

10. & 11. Be not you, therefore, terrified at their malicious endeavours; but make my doctrine your rule; let my life and converſation, my ſteady faith, charity, and patience under all my ſufferings, particularly thoſe at Antioch, &c. be your example, to encourage you to truſt in God for the ſame powerful deliverances that I had from them all.

12. And, indeed, all that will be ſincere *Chriſtians*, muſt now expect, and be prepared for their ſhare of ſufferings.

13. For the ſucceſſors of theſe deceitful impoſtors, inſtead of reforming, will in the *after times* of

A. D. 67. ceiving, and being deceived.

Chriſtianity, ſtill improve in their wicked deſigns, running into deeper ignorance, drawing others into their errors, and perſecuting all that oppoſe them.

14 But continue thou in the things which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned *them*:

14. To avoid them, therefore, continue ſteady to the doctrines I have taught you; and remember you learned them of one, who neither can nor will deceive you.

15 And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

15. And beſide what I have particularly inſtructed you in, the knowledge you have attained from your conſtant peruſal of the ſcriptures of the Old Teſtament, from your very infancy, will be of great advantage to you, to ſhow you the truths of Chriſt's religion, and keep you firm to the faith of it; which will procure your eternal ſalvation.

16 All ſcripture is given by inſpiration of God, and *is* profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs:

17 That the man of God may be perfect, thoroughly furniſhed unto all good works.

16. & 17. For * thoſe inſpired writings are of great uſe to diſcover to us the truth and certainty of our *Chriſtianity*, by ſhowing us the *prophecies* that are now fulfilled, the *types* and *figures* that are now exactly anſwered in Chriſt and his religion; and abounding, beſide, in moſt wholeſome precepts and prohibitions. By underſtanding of all which, the Chriſtian miniſter is completely enabled to correct the errors and miſunderſtandings of theſe ſeducing *teachers*, concerning the nature of Chriſt's kingdom; and to ſet forth all the true and ſaving doctrines of his holy religion.

CHAP.

* Ver. 16. [All ſcripture is given by inſpiration of God, πᾶσα γραφὴ θεόπνευστος, &c. All writings that are of divine inſpiration are profitable, &c.]—One old *MS.* with the Vulgar Arab. and Syr. Verſions, as alſo ſome *fathers* in their quotations of this paſſage, leave out the καὶ. I make no queſtion, but that *the ſcriptures by inſpiration of God*, have a particular reference to the *prophecies* concerning Chriſt and his *kingdom*, and the *apoſtacy* from it.

CHAP. IV.

The Charge to Timothy ſolemnly renewed. The Jewiſh Obſtinacy and Malice will grow Worſe and Worſe. The Apoſtle foretells his own Martyrdom, in full Aſſurance of his Reward as a Faithful Apoſtle. Tells him how the Chriſtians deſerted him: Appoints Timothy to haſten to him. Warns him againſt Alexander. The Salutations and Concluſion.

1 I Charge *thee*, therefore, before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and his kingdom:

2 Preach the word, be inſtant in ſeaſon, and out of ſeaſon; reprove, rebuke, exhort with all long-ſuffering and doctrine.

1. & 2. TO conclude, then; ſeeing you are encompaſſed with ſuch ‖ adverſaries, and have ſuch abilities beſtowed on you to withſtand them, I now again, moſt ſolemnly adjure you by God the Father, and the Lord Jeſus Chriſt, the judge of all mankind at the great and ſolemn day of his appearance, to take all opportunities of refuting thoſe falſe *teachers*, of urging and preſſing the truths of *Chriſtianity* upon all people; correcting their errors and immoralities, and endeavouring with the utmoſt patience and conſtancy, to reduce them to a ſenſe of true religion. A. D. 67. ‖ Chap. iii. 13, 14.

3 For the time will come when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears.

4 And they ſhall turn away *their* ears from the truth, and ſhall be turned unto fables.

3. & 4. My earneſt repetition of this charge upon you is but too needful. For, as I * before obſerved, thoſe ignorant *zealots* are like to be ſo far from a ſpeedy reformation, that you will find them grow perfectly impatient of the true doctrines of our religion; ſtill more paſſionately fond of their new *teachers* that ſooth them up in their luſts and vices; and run wholly from the *goſpel* principles to *Jewiſh* fables and traditions. * Chap. iii. 13.

A. D. 67.

5 But watch thou in all things, endure afflictions, do the work of an evangeliſt, make full proof of thy miniſtry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finiſhed my courſe, I have kept * the faith.

8 Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing.

9 Do thy diligence to come ſhortly unto me:

10 For Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica: Creſcens to Galatia, Titus unto Dalmatia.

11 Only

5. But however irreclaimable and vexatious they may prove, go you on in the work of your *goſpel* miniſtry, and ſuffer patiently for the conſcientious diſcharge of it.

6. I am alſo *now* the more warm in my exhortations to you, becauſe I expect ſhortly to be taken from you, and become a ſacrifice to their malice and obſtinacy.

7. Nor am I at all diſcouraged at that proſpect: For I have fought and ſuffered for the *Chriſtian* cauſe like a hardy ſoldier; and, as a racer, am at the end of my courſe: For I have been faithful to my *truſt*.

8. So that I have now nothing to do, but to wait for that glorious recompence and reward, which the great and righteous Judge of the world will not fail to beſtow on me, and on all ſuch who are conſcious of having ſo ſincerely performed their duty, as to wiſh for that happy day of Chriſt's final judgment.

9. & 10. Come to Rome to me as ſoon as poſſibly you can; for I am left almoſt quite alone; Demas having preferred the ſafety of his life before me and my cauſe, and is retired to Theſſalonica; and I have ſent away Creſcens and Titus upon particular buſineſs.

11. & 12.

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* Ver. 7. [I have kept the faith.] Τὴν πίστιν τετήρηκα, I have preſerved my fidelity.

11 Only Luke is with me. Take Mark and bring him with thee; for he is profitable to me for the miniſtry.

12 And Tychicus have I ſent to Epheſus.

13 The * cloak that I left at Troas with Carpus, when thou comeſt, bring *with thee*, and the books, *but* eſpecially the parchments.

14. Alexander the copper ſmith did me much evil: the † Lord reward him according to his works.

15 Of whom be thou ware alſo; for he hath greatly withſtood our words.

16 At my firſt anſwer no man ſtood with me, but all men forſook me: *I pray God* that it may not be laid to their charge.

17 Notwithſtanding the Lord ſtood with me, and ſtrengthened me; that by me the

11. & 12. I have alſo ſent Tychicus to *Epheſus*, ſo that I have now no body with me but Luke. When you come, therefore, bring Mark with you; for he will be very ſerviceable to me in aſſiſting me to promote the goſpel. A. D. 67.

13. When I was laſt at *Troas*, I left a parchment * roll, and ſome books there; bring them with you, but eſpecially the *roll*.

14. & 15. Alexander the copperſmith has been a great enemy to me: And I † leave him to God, to be recompenced as he deſerves. Take heed of him, for he is a bitter adverſary againſt the *Chriſtian* cauſe.

16. When I was brought upon my firſt trial, almoſt ‡ all my Chriſtian acquaintance at *Rome* forſook me: Pray God pity and forgive their cowardice.

17. But, while they relinquiſhed me, I was divinely aſſiſted to defend myſelf; and God was pleaſed to make me the inſtrument of

* *The cloak*, φελονην, a parchment *roll*, the ſame with μεμβρανα—*the parchments*. The *Syriac* reads it [a cheſt of books].

† Ver. 14. [The Lord reward him]—This is not to be underſtood as an *imprecation*, but as a *prophet's* expreſſion: As in like manner, is that dying ſpeech of Zachariah, [The Lord look upon it, and requite it, 2 Chron. xxiv. 22. which is in the *future* tenſe, [God will look upon it].——

‡ [All men forſook me]. Omnibus, id eſt à maxima parte deſertum ſe eſſe conqueritur. Jerom.

A. D. 67 the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

ſpreading the goſpel doctrine to the *Gentiles* of theſe parts, by delivering me from the ſentence of the cruel * *Emperor* for that time.

18 And the Lord ſhall deliver me † from every evil work, and will preſerve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

18. And, though I am *now* likely to be unjuſtly condemned, and ſuffer by him; yet, am I ſure, God will ſtill preſerve me from doing † or ſaying any thing unbecoming my religion, or my miniſterial office; and carry me through death into the happineſs of his heavenly kingdom: To whom therefore I aſcribe all honour and glory for ever and ever. *Amen.*

19 Salute Priſca and Aquila, and the houſehold of Oneſiphorus.

19. My hearty Chriſtian love to Aquila and Priſcilla, with Oneſiphorus and his family.

20 Eraſtus abode at Corinth: but Trophimus have I left at Miletum ſick.

20. If you would know what is become of Eraſtus, I can only tell you, I left him at *Corinth* in my laſt || travels thither; and Trophimus falling ſick at *Miletus*, in *Crete*, I was forced to leave him in that iſland.

|| See Pearſon, op. Poſt.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

21. Come to me before winter, if you can. Eubulus, Pudens, Linus, Claudia, and all the Chriſtians here ſalute you.

22 The Lord Jeſus Chriſt *be* with thy ſpirit. Grace *be* with you. Amen.

22. May the Lord Jeſus Chriſt be your director and guide. His love and favour be ever with thee. *Amen.*

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* Nero or elſe his deputy Helius Cæſarianus.

† [And the Lord ſhall deliver me]. Et liberabit me, inquit (non à vinculis ſed) ab omni opere malo. Pearſon op. Poſt. pag. 25.

A PARA-

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PARAPHRASE

ON THE

EPISTLE OF ST. PAUL

TO

TITUS.

THE PREFACE.

§ 1. THE *time* of St. Paul's being in the iſland of *Crete*, and leaving Titus as biſhop there, is placed, by ſome, in the year 55. viz. in his travels mentioned Acts xx. But our more accurate Biſhop Pearſon has ſhown good reaſons againſt that; and, much more probably, ſtated it in the interval between St. Paul's firſt and ſecond confinement at *Rome*, viz. Anno Domini 63. dating this epiſtle the year following; with which account Dr. Mill differs but in one ſingle year.

§ 2. The occaſion on which it was written is ſo perfectly the ſame with thoſe to Timothy, that the ſubſtance and ſtyle of it may well be, as it appears, of the ſame ſtrain. A church was indeed planted here, but wanted watering, cultivation, and due order. The natives of the iſland were an idle, falſe and luxurious people,

ple, ſay the ancient hiſtorians and geographers, agreeable to St. Paul's deſcriptions of them here, chap. i. but might have made more tractable *Chriſtians*, had not their ill qualities and diſpoſitions been fomented by the *Jewiſh zealots*, abounding in that place. Againſt whoſe ignorant and malicious prejudices the apoſtle moſt clearly levels all the characters he gives of a good biſhop or church governor; and the ſeveral directions for the conduct of people of both *ſexes*, in their reſpective ages, ſtations, and degrees, conformably to the two foregoing epiſtles, and to the general current of the other epiſtolary writings relating to thoſe matters.

CHAP. I.

The Title and Salutation. The Deſign of St. Paul's leaving Titus Biſhop in Crete, and of this Epiſtle to him; viz. To ordain Church Miniſters, and reduce that Church to a regularity in Opinion and Practice; eſpecially the Judaizing Part of them, that were more zealous about Jewiſh Traditions and Ceremonies than the Subſtantial matters of Chriſtianity. The good Qualifications of a Church Governor. A bad Character of the Cretians, particularly the Jewiſh Inhabitants of that Iſland.

Written A. D. 64.

1 PAUL, a ſervant of God, and an apoſtle of Jeſus Chriſt, according to the faith of God's elect, and the acknowledging of the truth, which is after godlineſs,

2 In hopes of eternal life, which God, that cannot lie, promiſed before the world began:

3 But hath in due time manifeſted his word

1. PAUL, a worſhipper of the true God, and an apoſtle of Jeſus Chriſt, ſpecially commiſſioned to preach his religion in its truth and purity, and convert men of *all nations* to the true faith of it.

2. & 3. A religion that gives all true believers, whether *Jews* or *Gentiles*, a full and ſure hope of enjoying that great promiſe of eternal happineſs, made by the God of *truth* himſelf, at firſt to Adam in

5 the

word through preaching, which is committed unto me, according to the commandment of God our Saviour:

the beginning of the world, and to Abraham and the *patriarchs* afterward: which, though loſt and forgotten by the far greater part of the *Gentile* nations, through their manifold corruptions, and wilful iniquities; yet is now again revived and declared to them *all*, under the *goſpel diſpenſation* (the proper ſeaſon made choice of by Divine Wiſdom for that purpoſe): and *I* am appointed to publiſh it for the ſalvation of all the world. A. D. 64.

4 To Titus, mine own ſon after the common faith, grace, mercy, and peace from God the Father, and the Lord Jeſus Chriſt our Saviour.

4. I Paul ſend this epiſtle to Titus, my dear convert to Chriſtianity; wiſhing him all divine favour and happineſs from God the Father, and Jeſus Chriſt our Saviour and Governor.

5 For this cauſe left I thee in Crete, that * thou ſhouldeſt ſet in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

5. To remind you of the good end for which I conſecrated and left you biſhop of the church of Crete, viz. to perfect the converſion I had there begun, to give ſuch rules of doctrine and diſcipline as were wanting, and to ordain other church-miniſters in the ſeveral cities of that iſland, to put them in due and conſtant execution.

6 If any be blameleſs, the huſband of one wife, having faithful children, not accuſed of riot, or unruly.

7 For a biſhop muſt be blameleſs, as the ſteward of God: not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, nor given to filthy lucre;

6. & 7. Now a *biſhop* and governor of a Chriſtian church, as a ſteward over God's family, ought in general, to be a perſon of an unexceptionable character; and, in particular, ought not to be one that has been guilty either of the polygamy of the heathens, or of divorcing his wife for humourſome reaſons, and marrying others, according to the corrupt uſages of the Jews. He muſt be one that has

* Ver. 5. [That thou ſhouldſt ſet in order the things that are wanting. *Or*, ἵνα τὰ λείποντα διορθώσῃ, to rectify diſorders].

A. D. 64. has educated his family in the Chriſtian faith; that no body can accuſe of the leaſt debauchery or diſorderly life; not ſtubborn or paſſionate in his words, or violent in his behaviour; addicted neither to drunkenneſs, nor any ſordid practices for worldly gains.

8 But a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate,

8. But, on the contrary, muſt be a perſon hoſpitable and charitable, grave in his carriage, juſt in his dealings, devoted to the ſervice of God, and temperate in his pleaſures.

9 Holding faſt the faithful word, as he hath been taught, that he may be able by ſound doctrine both to exhort and to convince the gainſayers.

9. In fine, he muſt be ſteady to the true Chriſtian doctrine, by the truth and ſtrength whereof, he may be able to comfort and ſupport the orthodox, and to confute and reprove the erroneous and obſtinate.

10 For there are many unruly and vain talkers and deceivers, eſpecially they of the circumciſion:

10. Of which latter you have abundance in Crete, whoſe buſineſs is to talk and diſpute, and ſeduce the minds of men; but eſpecially the *Jewiſh* zealots, and ſuch Chriſtian converts as they have corrupted with their notions.

11 Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucre's ſake.

11. Theſe men, however falſe and vain their arguments be, muſt yet be anſwered and confuted; for they gain upon whole families by their unreaſonable ſuggeſtions, which they ſpread about, only for preſent profit and applauſe.

12 One of themſelves, *even* a prophet of their own, ſaid, The Cretians are alway liars, evil beaſts, ſlow bellies *.

13 This

12. & 13. When the poet *Epimenides*, a native of their own, deſcribed the Cretians, as a falſe, miſchievous, and luxurious people, he ſaid what was as true of theſe *Jewiſh* inhabitants, as it could be of

* Ver. 12. *Slow bellies*, γαστέρες ἀργαὶ, not *ſlow* but *ſwift, eager* bellies, like that of κακὰ θηρία, *evil wild beaſts*. So in *Homer*, κύνες ἀργοὶ are *ſwift dogs*.

13 This witneſs is true: wherefore * rebuke them ſharply, that they may be found in the faith;

the original *natives* of the place: and therefore you muſt keep them under a ſtrict cenſure and diſcipline; eſpecially ſuch of either of them as are *Chriſtian* converts, to reduce them again to true Chriſtian principles. A. D. 64.

14 Not giving heed to Jewiſh fables, and commandments of men, that turn from the truth.

14. For they are now addicted to hardly any thing but the ſtudy of *Jewiſh* fables and traditions; that tend to nothing but to corrupt the Chriſtian faith.

15 Unto the pure all things are pure: but unto them that are defiled and † unbelieving is nothing pure; but even their mind and conſcience is defiled.

15. Their *Jewiſh* teachers perſuade them to put the ſtreſs of religion upon nice diſtinctions of *meats* and *drinks*, clean and unclean things: whereas, alas! a *Gentile* convert, that lives up to the faith and precepts of *Chriſtianity*, is clean and pure in the ſight of God, let him *eat* or *touch* what he will; while *they*, by their obſtinate infidelity and immoralities, can perform no acceptable ſervice to God; and their niceſt ceremonies ſignify juſt nothing ‡.

16 They profeſs that they know God; but in works they deny him, being abominable, and diſobedient, and unto every goodworkreprobate‡.

16. They boaſt themſelves to be the only people in covenant with God, and acquainted with true religion: but their practices are a contradiction to all ſuch pretences, and their ſtubborn diſobedience to the plaineſt laws of God, has now rendered them odious to him, whoſe church and people they once were.

CHAP.

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* Ver. 13. [Rebuke them ſharply, ἀποτόμως, Cut them, *as it were*, to the quick.

† Ver. 15. [And unbelieving. Ἀπίστοις, unfaithful, treacherous, *though they were pretended* believers.

‡ Ver. 16. [Unto every good work reprobate. Πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι, ſtupid and injudicious as to every good work. See note on Rom. i. 28.

CHAP. II.

Titus's Charge to a prudent and courageous Behaviour againſt the forementioned Perſons and their Principles. Advices concerning elderly *Men and Women; particularly ſuch as were in any* Church-office. *Concerning Servants or* Slaves. *The Chriſtian Religion equally concerns all Ranks and Degrees of People.*

A. D. 64. 1 BUT ſpeak thou the things which become ſound doctrine.

1. BEING, therefore compaſſed with ſuch a number of falſe teachers, and miſled converts, make it your more earneſt buſineſs to preach, and preſs the true doctrine of Chriſtianity, upon all perſons, in their ſeveral ſtations and degrees.

2 That the aged men be ſober, grave, temperate, ſound in faith, in charity, in patience:

2. Viz. Urge it as the great duty of the *elder* ſort of men, particularly ſuch as are *preſbyters* of the church, to be grave, ſerious, and temperate in their converſation, ſound in Chriſtian principles, charitable to all, and patient under the ſufferings that befal them.

3 The aged women likewiſe, that *they be* in behaviour as becometh holineſs; not falſe accuſers, not given to much wine, teachers of good things;

3. And that all elderly *women*, particularly ſuch as are employed by the church *, in the baptiſm of women, and in other offices of like nature, uſe ſuch habit, geſture and behaviour as become Chriſtians; no way addicted to ſlander or drunkenneſs, but to be exemplary in all the virtues that adorn their *ſex*.

* Deaconeſſes. See 1 Tim. iii. 11.

4 That they may teach the young women to be ſober, to love their huſbands, to love their children,

4. & 5. That, by their good example, the younger women may be influenced to a ſober, modeſt, diſcreet and chaſte behaviour; to mind the buſineſs of their families,

5 To

5 To be discreet, chaste, keepers at home, good, obedient to their own * husbands, that the word of God be not blasphemed.

lies, to respect their husbands, and take due care of their children; and so, on their part, cut off all occasions from any to think or speak reproachfully of our holy religion. A. D. 64.

* See Pref. to the Ephesians, § 4.

6 Young men likewise exhort to be sober-minded.

6. In like manner, exhort all young *men* to a due and careful government of their passions.

7 In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity,

8 Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

7. & 8. And thus, in relation to all ranks of people, do your utmost to become truly exemplary in the purity and simplicity of your *doctrine*, and the sincerity of your *practice*; that so neither *Jewish* nor *Gentile* adversary may find any reasonable objection against you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all things: not answering again;

10 Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

9. & 10. And, whereas the *Jewish* zealots would persuade *men*, that their religious privileges exempt them even from *civil* and *natural* † obligations to men of different and false religions; be the more earnest to warn all such Christians, as are servants or *slaves* (though it be to *heathen* masters) against so false a principle. Exhort them to serve their respective masters, in every lawful thing, diligently and faithfully, without rudely contradicting their commands, or defrauding them by the least neglect or injustice: by which they will become a credit to their profession, even in the low station wherein Providence has placed them.

† See Pref. to the Ephesians, § 4.

11 For the grace of God, that bringeth salvation, hath appeared unto all men.

12 Teach-

11. & 12. For the gracious religion of the gospel lays the same excellent duties of piety, justice, and sobriety, upon the lowest *slave*, as

A. D. 64.

12 Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world;

as much as upon the higheſt *maſter*, equally reſpecting all ranks and degrees of mankind.

13 Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt:

13. And as *all* have the ſame *duties* and conditions, ſo have they the ſame comfortable *hope* and expectation of a glorious reward for their obedience, at the appearance of the Great God, and our Saviour Jeſus, to judge the world.

14 Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.

14. Even of that Saviour, who gave his life a ſacrifice for the redemption of *all* mankind, to procure the pardon of their ſins, and reſtore and oblige all to that ſincere practice of piety and virtue, which makes us the true and beloved members of his church.

15 Theſe things ſpeak and exhort, and rebuke with all authority. Let no man deſpiſe thee.

15. Theſe are the truths you ought to declare and urge upon men, in the moſt authoritative manner: and, with ſo prudent a ſeverity, to cenſure and puniſh ſuch as openly contradict them, that they may not ſlight and undervalue your authority.

CHAP.

CHAP. III.

Of Duty to Magiſtrates, againſt Railing, and Evil-ſpeaking. The Goſpel-religion intended for the Reformation and Happineſs of both Gentile and Jew. Pardon and Salvation not to be attained by the niceſt Obſervation of the Ceremonial *Law, but is the Effect of the pure Mercy of God, on Condition of our ſincere Obedience to the* Goſpel *Commands. Againſt* Jewiſh *Traditions and Genealogies. A Heretic not to be excommunicated, till after juſt and due Admonition. Charitableneſs recommended. The Salutations and Concluſion.*

1 PUT them in mind to be ſubject to principalities and powers, to obey magiſtrates to be ready to every good work.

1. ANother prejudice you muſt carefully warn the *Jewiſh* zealots againſt, is, *that no heathen governors have any obedience due to them from God's people;* † *nor any magiſtrates that are not of their nation and religion.* Remind them often, that Chriſtianity alters no civil rights; and that they ought to pay all juſt ſubmiſſion to the emperor, and all due ‡ and cheerful reſpect to all their ſuperiors. A. D. 64.

† See Rom. xiii. 1.

‡ πᾶν ἐργον ἀγαθον.

2 To ſpeak evil of no man, to be no brawlers, *but* gentle, ſhowing all meekneſs unto all men.

2. Warn them alſo againſt that prevailing temper of reviling, and furiouſly contending with all that are not of the ſame religious ſentiments with themſelves.

3 For we * ourſelves alſo were ſometimes fooliſh, diſobedient, deceived,

3. All Chriſtians, both *Gentile* and *Jewiſh*, ought to be the more patient and condeſcending in their behaviour

* Ver. 3. [We ourſelves.] St Paul either mixes himſelf with the *Gentile* Chriſtians (as in ſeveral other paſſages) or, perhaps, ſpeaks of *himſelf ſtrictly*, denoting what temper he was of before his *converſion*.

A. D 64 deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful *and* hating one another.

behaviour toward their adverſaries, when they conſider this turbulent, ſelfiſh, and quarrelſome diſpoſition favours too much of that unregenerate ſtate, wherein they all lately were, before their converſion.

4 But after that the kindneſs and love of God our Saviour toward man appeared,

5 Not by works of righteouſneſs which we have done, but according to his mercy, he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt;

6 Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour:

7 That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life.

4. 5. 6. & 7. And that it was the deſign of this great mercy of God in the goſpel revelation, and in receiving them into the happy privileges of the Chriſtian covenant by baptiſm, and the gracious influences of the Holy Spirit attending their admiſſion into it, to reform them from ſuch a temper: and to prevent all further diſputes about the neceſſity of their *external* matters of religion; they ought to remember they were *all* thus redeemed, and put into a capacity of eternal life and happineſs, by the pure and ſole mercy of God through Chriſt; a mercy which neither the Gentiles could in the leaſt merit, by virtue of any thing they did, or could have done; nor the Jews lay any claim to, by the moſt exact obſervance of their *ceremonial* law.

8 *This is a* * faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful† to maintain good works: theſe things are good and profitable unto men.

8. Theſe are the * certain and moſt ſubſtantial points of *Chriſtianity;* and it is of infinite importance to *you* and *them*, to perſuade them to be chiefly bent upon poſſeſſing themſelves of ſo gentle and charitable a temper, and upon ſuch practices as are the indiſpenſable conditions of theſe mighty bleſſings and privileges.

9 But

9. Where

* Ver. 8. [A faithful ſaying.] See the notes on 1 Tim. xv. 2 Tim. ii. 11.

† Ver. 8. [Might be careful to maintain good works. Καλῶν ἔργων προϊσασθαι, to prefer, to excel in, good works.

9 But avoid fooliſh * queſtions, and genealogies, and contentions, and ſtrivings, about the law; for they are unprofitable and vain.

9. Wherefore reject and diſcountenance all the frivolous and contentious diſputes about *Jewiſh* traditions, pedigrees, and ceremonies; as being of no manner of advantage, but the greateſt obſtacles to the Chriſtian profeſſion. A. D. 64.

10 A man that is an heretic, after the firſt and ſecond admonition, † reject:

11 Knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.

10. & 11. Whatever pretended Chriſtian is obſtinately and incurably bent upon maintaining ſuch doctrines, or practices, as are directly contradictory to the known rules of our religion *; and ſuch as, upon ſufficient admonition, he cannot but, *himſelf*, know to be ſo; and all this out of a *factious* temper, to ſet himſelf up as *head* of a *party*, ready to join with any *ſect* whatever, for promoting ſome *worldly* end and purpoſe; let him † be expelled from the Chriſtian church, as one that acts againſt the plain dictates of his own conſcience; and is to be looked on as a loſt and profligate perſon, and his converſation avoided.

* αἱρετικὸν ἄνθρωπον.

† αὐτοκάτακριτος.

12 When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

12. As ſoon as I ſend either Artemas, or Tychicus, to ſupply your place, make it your buſineſs to meet me at Nicopolis, for I intend to ſtay there the winter ſeaſon.

13 Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.

13. Supply Zenas and Apollos with all neceſſaries for their voyage to me.

14 And let ours alſo learn ‡ to maintain good works for neceſſary

14. And be careful to exhort all Chriſtians, but eſpecially the *Jewiſh* ‡ converts (who moſt want the

‡ ἡμέτεροι.

* Ver. 9. [Fooliſh queſtions.] See 2 Tim. ii. 23.

† Ver. 10, [An heretic—reject, παραιτοῦ, avoid him, have nothing to do with him.]

‡ Ver. 14. [Let ours learn.] Some learned perſons think that by *ours*, he means the *Gentile* converts. Let the reader judge.

A. D. 64. ceſſary uſes, that they be not unfruitful.

* καλῶν ἔργων.

the advice) to the exerciſe of charity and * beneficence, wherever there is occaſion for it, without diſtinction, upon any account of different ſentiments and opinions.

15 All that are with me ſalute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

15. All the Chriſtians with me ſend their hearty love to you. Do the ſame from us to all that bear us any Chriſtian reſpect. The Divine love and favour be with you all. Amen.

A PARA-

A

PARAPHRASE

ON THE

EPISTLE OF ST. PAUL

TO

PHILEMON.

THE PREFACE.

ONESIMUS was ſervant (or *ſlave*) to Philemon the *Coloſſian*, one of St. Paul's converts. He had robbed, and ran away from his maſter. The better to lie undiſcovered, he gets to Rome, where the *apoſtle* then lay, under his *firſt* (ſee ver. 22.) confinement. St. Paul providentially happens upon this man; converts him to the Chriſtian faith; and now ſends him back to his *maſter*, with this epiſtle of reconciliation: wherein are ſo many lively ſtrokes of generous humanity and Chriſtian compaſſion to a reformed *ſinner;* of ſuch *juſtice*, mixed with ſo much *ſweetneſs* and *condeſcenſion*, along with the *authority* of an *apoſtle*, toward one that was both a *friend* and a *diſciple*, as may render it a juſt wonder, to find ſome people of opinion, that *this* epiſtle contained ſo little in it, as to be unworthy to be ranked among St. Paul's writings. For more particular moral reflections from this letter, the curious reader may be referred to the excellent preface of St. Chryſoſtome.

PHILEMON.

Written A. D. 62.

1 PAUL a priſoner of Jeſus Chriſt, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow-labourer,

‡ Theodoret.

2 And to *our* beloved Apphia, and Archippus, our fellow-ſoldier, and to the church in thy houſe:

3 Grace to you, and peace from God our

‖ See Philip. i. 1.

Father, and the Lord Jeſus Chriſt.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith which thou haſt toward the Lord Jeſus, and toward all ſaints;

6 That the communication † of thy faith may become effectual by the acknowledg-

1. 2. & 3. I Paul, that am now a priſoner at Rome for the ſake of Jeſus Chriſt, and his religion, ſend this epiſtle to my dear convert, and fellow-labourer Philemon, and to my dear friend Apphia ‡ his wife, not forgetting Archippus, my brother miniſter, and all your Chriſtian family: wiſhing you all divine favours and bleſſings from God the Father, and the Lord Jeſus Chriſt. As doth ‖ Timothy alſo, who is now with me.

4. & 5. Expreſſing my hearty thanks to God (which indeed I never omit to do whenever * I mention you in my prayers (for your ſteadineſs to the Chriſtian religion, and your charity to all its profeſſors, which I hear to be ſo exemplary and remarkable.

6. & 7. For it cannot but be a matter of the deepeſt ſatisfaction to me, to have ſuch ample teſtimonies of your Chriſtian ſincerity in your

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* [Making mention of thee alway in my prayers.] Or thus, εὐχαριστῶ τῷ θεῷ πάντοτε, μνείαν σε ποιούμενος. [I always thank God when I mention you in my prayers.

† Ver. 6. [The communication of thy faith—ἡ κοινωνία τῆς πίστεως σε, your ſharing or partaking of the (Chriſtian) faith.

Ibid. [By the acknowledging of every good thing—ἐν ἐπιγνώσει, By your manifeſting every good thing to be in you.

ledging of every good thing which is in you in Chriſt Jeſus.

your generous relief of the indigent and ſuffering members of that holy profeſſion. A. D. 62.

7 For we have great joy and conſolation in thy love, becauſe the bowels of the ſaints are refreſhed by thee, brother.

8 Wherefore, tho' I might be much bold in Chriſt, to enjoin thee that which is convenient,

9 Yet for love ſake I rather beſeech thee, being ſuch a one as Paul the * aged, and now alſo a priſoner of Jeſus Chriſt.

8. & 9. Wherefore, with a perſon of a good and generous diſpoſition, I ſhall have no occaſion to inſiſt upon the reſpect and reverence he owes me, as his *apoſtle* and firſt converter; but hope, it may be ſufficient for gaining your compliance with a requeſt I am now going to make to you, to apply myſelf to you as a *friend*, as an *aged* friend, and a *priſoner* for the faith you ſo much eſteem and value.

10 I beſeech thee for my ſon Oneſimus, whom I have begotten in my bonds:

11 Which in time paſt was to † thee unprofitable: but now profitable to thee and to me:

10. & 11. My ſuit is not in my *own* behalf, but of the bearer, your ſervant Oneſimus; who, though once ſo treacherous, † as to rob and run away from you; yet, now that I have converted him to the *Chriſtian* religion, will, I doubt not, make you the utmoſt amends, by a diligent and faithful ſervice for the future, and become a profitable ſervant to *you*, and a credit to *me*.

12 Whom I have ſent again: thou therefore receive him that is mine own bowels.

12. In full aſſurance of which, I now ſend him back to you, and beg you would entertain him again; if not for his *own*, yet for *my* ſake,

13 Whom

* Ver. 9. Paul *the aged*—Or perhaps Παῦλος πρεσβύτης, Paul *the ambaſſador*, agreeably to 2 Cor. v. 20, Eph vi. 20. Indeed it does not appear that St. Paul was a very *aged* man when this epiſtle was written; though it may well be allowed, that the many *fatigues* and *hardſhips* he had undergone, might bring an *earlier* old age upon him than upon the generality of mankind.

† [To thee unprofitable, ἄχρηστον, injurious]. See Rom. i. 28. Eph. v. 11. *Thus* inutilis *among the* Latins *is* injurious.

A. D. 62. as a perſon now exceeding dear to me: For remember, I had the pleaſure to make him a convert in my *bonds*, and the ſon of my *old age*.

13 Whom I would have retained with me, that in thy ſtead he might have miniſtred unto me in the bonds of the goſpel.

14 But without thy mind would I do nothing, that thy benefit ſhould not be as it

13. & 14. Indeed I could willingly have kept him here, to do me thoſe good offices, in my confinement, which I know yourſelf would gladly perform, if you could: But, as you have a right to him, I would reap the benefit of no one's ſervant, without his maſter's leave.

were of neceſſity, but willingly.

15 For perhaps he therefore departed for a ſeaſon, that thou ſhouldeſt * receive him for ever:

15. And I think, you may well look on it as an act of *Providence*, that his leaving you, for a while, ſhould prove ſo happy an occaſion of improving him into a faithful ſervant, for his * whole life after.

16. Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the fleſh, and in the Lord?

19. Entertain him, therefore, now, not only in the character of a good *ſervant*, but alſo of a Chriſtian *brother*. Conſider how dear he is to *me* in that relation; and look upon him not only as your *domeſtic*, but as a fellow member of the ſame Chriſtian *church* with us both.

17 If thou count me therefore a partner, receive him as myſelf.

17. And ſhow the reſpect you bear to *me*, by the generous reception you give *him*.

18 If he hath wronged thee, or oweth *thee ought*, put that on mine account.

18 I Paul have written it † with mine own hand, I will repay it; albeit I do not ſay to thee, how thou oweſt unto me even thine own ſelf beſides.

18 & 19. As to any damage he has done you, though I could balance that account, by remembering you owe your very ſalvation to *me*, as the inſtrument of your converſion; yet I wave that at preſent, and here give you, under my own hand-writing, † to make good whatever you have loſt by him.

20. Do

* [Receive him again forever]. αιωνιον—[A ſervant for life].
† [With my own hand]. See Rom. xvi. 26. 1 Cor. xvi. 21. 2 Theſſ. iii. 17.

20 Yea, brother, let me have joy of thee in the Lord: refreſh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt alſo do more than I ſay.

12 But withal, prepare me alſo a lodging, for I truſt that through your prayers I ſhall be given unto you.

23 There ſalute thee Epaphras, my fellow priſoner in Chriſt Jeſus.

24 Marcus Ariſtarchus, Demas, Lucas, my fellow labourers.

25 The grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

20. Do not, therefore, dear brother, deny the Chriſtian pleaſure and comfort you will do me, by your forgiveneſs and compaſſion to one ſo near and dear to me. A. D. 62.

21. The great opinion I have of your dutiful reſpect toward me, ſuffers me not to doubt of a compliance from you, even beyond what I have requeſted.

22. I muſt deſire lodgings at your houſe, intending to viſit you when my *trial* is over; in which I doubt not but to be cleared, by the concurrence of yours, and other good Chriſtians prayers.

23. & 24. Epaphras, my fellow priſoner for the ſame cauſe of Chriſt, as alſo Mark, Ariſtarchus, Demas and Luke, that labour with me in promoting the goſpel in theſe parts, ſend their hearty Chriſtian love to you.

25. The love and favour of our Lord Jeſus Chriſt be with you, and direct your mind. *Amen.*

A PARA-

A

PARAPHRASE

ON

THE EPISTLE

TO THE

HEBREWS.

THE PREFACE.

THE teſtimony of all ancient copies and tranſlations, with the concurrent ſuffrage of the beſt writers, both ancient and modern, give ſuch evidence for St. Paul's * being the author of this excellent epiſtle, that the objections, or rather ſcruples, brought to the contrary are of no weight. His mentioning himſelf as lately a priſoner, chap. x. 34. and in *Italy*, chap. xiii. 24. with Timothy's enlargement, and a promiſe to viſit the *Hebrews* along with *him*, chap. xiii. 23. do ſufficiently clear the *time* of its *date* to have been juſt after his deliverance from his firſt *trial* at *Rome*, viz. Anno Domini 63. as both Biſhop Pearſon and Dr. Mill have adjuſted it. All, therefore, that will be further needful to let the reader into the main ſpirit of this writing is, to obſerve ſomething concerning the *perſons* to whom, and the *occaſion* upon which it was written.

* See Dr. Mill's Prolegom. § 83, &c. and Mr. Hallet's Introduction to his Supplem. to Mr. Pierce *on the* Hebrews.

§ 1. I have formerly obſerved the *Hebrews* to ſignify the native inhabitants of the *Jewiſh land*, as diſtinguiſhed from the *foreign Jews* diſperſed in other countries; who went under the name of *Heleniſts*, or *Greeks*; though, moſt properly, the *converts* or *proſelytes* to the *Jewiſh* religion were called by this name. (See Acts x. 2. and vi. 1). With theſe *believing Jews* of *Paleſtine*, St. Paul held a conſtant intimacy and correſpondence, had a free acceſs to them in his writings and arguments, from the obligations he had laid them under, by the charitable collections he had made, and the conſtant care he took for their poor, Acts xxiv. 17. 1 Cor. xvi. 2 Cor. viii. and ix. So that though it be no queſtion but that this epiſtle was intended for the conviction of the *Jews* of *all* nations, and the confirmation of the *Jewiſh converts*, wherever diſperſed, yet it was thus prudently directed to them of the *Holy Land*: to *them* firſt who were the immediate and conſtant attendants on thoſe religious *ordinances* and *ceremonies*, the inſufficiency and aboliſhment whereof was the chief argument of this letter, and to that *place* that was the *centre* of the *circumciſion*, from whence his epiſtle might, the ſooner and better, be communicated to the whole circumference of their *diſperſion*. (See Sir Iſaac Newton's *Obſervations on the Apocalypſe*, chap. 1). Hebrews who?

§ 2. St. Paul in his ſecond epiſtle to the* *Theſſalonians* had foretold a great *apoſtacy*, which, ſo far as is related to the *Jewiſh* people, may be interpreted, either of the general revolt of their nation from the *Roman* government, or of their *Chriſtian converts* from the religion of Chriſt, agreeably to our Saviour's prediction, Mat. xxiv. 12. In the *latter* of theſe ſenſes, it began now to be fulfilled by a too general deſertion of the *Jewiſh Chriſtians*, frighted from their profeſſion by the furious perſecution of the infidel *Jews*. To arm ſome, and to recover others from this *apoſtacy*, was the purpoſe of this epiſtle: The ſubſtance whereof, may, I think, be reduced to the following arguments.

* The occaſion of it, chap. ii. 3.

Firſt, The ſuperlative excellency of Chriſt's *perſon*, not only above that of Moſes, but above the very *angels* too, by the miniſtration of whom the *Jewiſh* law was delivered. This is the argument of the *two firſt* chapters.

Secondly, The dignity and perfect efficacy of Chriſt's *prieſthood*, and the inſufficiency of the *Levitical* one, together with the wiſdom and advantage of his being not a *temporal monarch*, but a *ſuffering* Meſſiah, make up the diſcourſe from the *third* to the *ninth* chapter.

Thirdly, The mere figurative nature, and utter inſufficiency of the legal *ceremonies* and *ſacrifices*, and the perfect ſufficiency of Chriſt's *death*, for the redemption and pardon of mankind, is the purpoſe of the *ninth* and *tenth* chapters.

And *Fourthly*, To obviate that prejudice and bold aſſertion of the *Jews*, *that to forſake the Moſaical religion was to apoſtatize from God*, the *eleventh* chapter is ſpent in ſhowing, the faith of *Chriſtians* to be the exerciſe of the ſame virtuous *principle*, whereby all holy men of old rendered themſelves acceptable to God, and ſtand upon record as his true and eminent ſervants.

Theſe are ſeverally intermixed with their proper inferences and exhortations, all tending to ſhow the *Jewiſh* Chriſtians the unreaſonableneſs, folly, and danger of falling off again from the *Chriſtian* faith to the *Jewiſh* religion; and to ſupport and ſpirit them under the perſecution that tended to draw them from it.

§ 3. It is of no great moment to know the true reaſon, why the apoſtle thought not fit to prefix his *name* to this epiſtle: The moſt probable one ſeems to be, that he might give the leſs offence to the *infidel Jews* of that country, who were enraged at him as a preacher to the *Gentiles*; or that, having owned himſelf the *apoſtle* of the *circumciſion*, he concealed his *name*, to give the leſs diſguſt to ſuch *Jewiſh Chriſtians* as were not fully weaned from their prejudices in that matter. (See Dr. Mill's *Prolegom.* § 99, 100.

I ſay nothing concerning the original *language* in which this epiſtle was written by St. Paul. I reſt myſelf contented in the opinion of thoſe who, upon the ſupport of the beſt of ancient tradition, conclude it to have been written in the *Syriac* (commonly, at that time, called the *Hebrew*) language; and tranſlated into *Greek* by St. Luke. In confirmation of which ſentiment, I cannot do better than refer my reader to the ingenious and learned Mr. Hallet's Introduction to his *Supplement to* Mr. Pierce *on the* Hebrews.

CHAP. I.

The Apoſtle's firſt Argument for diſſuading the Jewiſh *Chriſtians from Apoſtizing from Chriſtianity to the* Jewiſh *Religion; viz. The Truth and Certainty of Chriſt's Religion, and the ſuperlative Dignity of his* Perſon, *not only above Moſes, but even thoſe very* Angels *by whom the* Jewiſh *Law was delivered.*

1 GOD, who at ſundry * times, and in divers manners, ſpake in time paſt unto the fathers by the prophets,

2 Hath in theſe laſt days ſpoken unto us by *his* Son, whom he has appointed heir of all things, by whom alſo he made the worlds.

1. & 2. TO preſerve you, dear brethren, from that general apoſtacy from the Chriſtian faith, to which the falſe doctrines, and furious perſecutions of the *Jews*, are now ſo prevalent to draw the believers of that nation: Let me requeſt you ſeriouſly to conſider, that your Chriſtian religion is a revelation from the ſame God, who, in ſeveral times, manners, and degrees, revealed his will to your forefathers, down from Adam, Abraham, Moſes, and all the *Jewiſh prophets*, to this day; wherein he has made the *laſt* and complete diſcovery of his divine will to us and all mankind, by Jeſus Chriſt, the promiſed *Meſſiah*: A perſon of moſt ſuperlative dignity and excellence, being that *Word* † and *Son of God*, by whom the Father created the whole world, ‡ and governs all the diſpenſations of it, and has conſtituted him the Lord and Governor over all created beings. Written A. D. 63.

† John i. 1, &c.

‡ τὸς αἰῶνας. The ages *or* diſpenſations.

3 Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things

3. Whoſe origination is not like that of other prophets and lawgivers, of mere human and mortal extraction, nor produced into being by the agency of any ſubordinate

* Ver. 1. At ſundry times. πολυμερῶς, *or* in ſundry parts, *or* parcels.

A. D. 63. things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the majeſty on high:

§ ἀπαύγασμα.

ordinate power, as *inſtrumental* in his production; he being an immediate ray § of the divine majeſty itſelf; the perfect image and reſemblance of God the *Father*, by whom the Father made and preſerves all things. Nor did he, after the great ſacrifice of himſelf in the fleſh, for the perfect redemption of mankind, die and leave us, like other *prieſts*; but was exalted to the higheſt degree of heavenly glory and majeſty, to become a moſt powerful and conſtant *interceſſor* with the *Father* for all true believers.

4 Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they.

4. Thus is Chriſt, in dignity of nature and character, far ſuperior, not only to all mankind, but even to the very *angels*, by whoſe miniſtry the *Moſaical* law was delivered to your nation. As may moſt clearly be ſeen from all thoſe ſcripture paſſages that deſcribe the perſon, office, and authority of the *Meſſiah*.

5 For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son?

‖ Acts xiii. 33.

5. Thus (in *Pſal.* ii.) He is ſtyled, the ‖ *Son*, the peculiarly *begotten Son of God*. And (in 2. *Sam.* vii. 14. 1 *Chron.* xxii. 10.) *God declares himſelf his Father, by way of ſpecial eminence*. Which expreſſions, as they could no way be applicable * to the perſons of David or Solomon (though the moſt famous princes) ſo neither were ſuch diſtinguiſhed characters ever given to the higheſt *angel* or *archangel* whatever; but muſt be meant of Chriſt, of whom David was a *type* and *figure*.

6 † And again, when he bringeth in the firſt-begotten

6. Again, The ſcripture, in other paſſages, ſpeaking † of the triumphant

* See the learned Dr. Pierce's note upon this *verſe*.

† [And again, when he bringeth in]—εἰσαγάγῃ may refer either to the *ſcripture*, or to God the *Father*. [The bringing him again into the world,] may ſignify either the *ſcriptures* ſpeaking *again* of *Chriſt's coming into the world*, or the *Father's* bringing Chriſt into the world again at his *reſurrection*, ſay ſome, or at the laſt day of *judgment*, as others. I have expreſſed it as agreeably as I could to each of theſe acceptations.

begotten into the world, he ſaith, And let all the angels of God worſhip him.

phant reſurrection of Chriſt, and his being made the Saviour, Lord, and Judge of the whole world, repreſenting God the Father as commanding *all angels to reverence him*, (Pſal. xcvii. 7. *) A. D. 63.

7 And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire.

7. Whereas the loftieſt titles the ſcriptures ever give to the *angels*, are no higher than thoſe of *meſſengers* and *miniſters* of God; comparing them, for their ſwiftneſs and efficacy in their office, to *winds* and *flames*, (Pſal. cxxiii. 20, 21.)

8 But unto the Son *he ſaith*, Thy throne, O God, *is* for ever and ever, a ſceptre of righteouſneſs is the ſceptre of thy kingdom:

9 Thou haſt loved righteouſneſs, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladneſs above thy fellows.

8. 9. 10. 11. & 12. But, in a quite different ſtrain, does David repreſent the *Meſſiah*, *viz.* As the *only Son of God, the Creator, Lord and Governor of the whole world; as a perfectly wiſe, juſt, and righteous Governor over all created beings; and not, like them of a created, finite and temporary exiſtence, at leaſt of a finite and temporary authority, but of a nature and dominion truly divine, eternal and immutable.*

10 And, thou, Lord, in the beginning haſt laid the foundations of the earth: and the heavens are the works of thine hands.

11 They ſhall periſh, but thou remaineſt: and they all ſhall wax old as doth a garment.

12 And as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

13 But to which of the angels ſaid he at any

13. So alſo, when the Pſalmiſt (Pſal. cx. 1.) introduceth God the *Father*

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* Deut. xxxii. 43. according to the *LXX;* and to *that* paſſage, in all probability (as ſome think) the apoſtle refers; that of Pſal. xcvii, 7, being, not as it is here, *all the angels of God*, but *all ye gods*. But, as *angels* are often ſtyled *gods* in ſcripture, there is no weight in that argument. See Mr. Pierce upon this place.

A. D. 63. any time, Sit on my right hand, until I make thine enemies they footſtool?

Father ſpeaking to Chriſt his *Son, to take poſſeſſion of his utmoſt height of heavenly glory and majeſty, and get the entire conqueſt over ſin, Satan, death, and all the enemies of his kingdom:* It is in ſuch expreſſions as are infinitely too great to be meant of the moſt exalted *angel* or created ſpirit.

14 Are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhould be heirs of ſalvation?

14. In fine, the higheſt of *angels* are but *miniſters* and *meſſengers* of God; they were but *miniſters* in delivering the *law* the *Jews* ſo much boaſt of; and they are ſtill the ſame to the *Chriſtian* church; aſſiſting and miniſtring to *us*, in ſuch meaſures as God is pleaſed to appoint: But Chriſt is the Lord and *Head* over both *us* and *them**.

CHAP. II.

An Inference from the foregoing Argument: viz. *That Chriſtians are obliged to the utmoſt Care and Conſtancy in their Religion, as being delivered by a Perſon of greater Dignity than the very* Angels *that conveyed the* Moſaical Law. *The Excellency of Chriſt's* Perſon *further illuſtrated. His being a* Suffering *Saviour no* Objection; *but the utmoſt Teſtimony of the Wiſdom and Goodneſs of the Chriſtian Diſpenſation, for the Benefit of ſinful Mankind.*

1. THerefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip.

1. THE ſuperlative dignity then of the *perſon* of Jeſus Chriſt, ought to render you the more regardful of the religion, and the more reſolute to adhere to the doctrines he has revealed to us; ſo as never to be drawn, or tempted from them.

2 For

2. 3. & 4. For

* *Note*, For a more complete underſtanding of the force of the apoſtle's argument in theſe paſſages, I can do nothing better than to refer the reader to the learned *notes* of Mr. Pierce.

2 For if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward:

3 How ſhall we eſcape if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, *and* was confirmed unto us by them that heard *him*;

4 God alſo bearing them witneſs, both with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own will?

5 For unto the angels hath he not put in ſubjection the world to come, whereof we ſpeak.

6 But one in a certain place teſtified, ſaying, What is man that thou art mindful of him: or the ſon of man that thou viſiteſt him?

7 Thou madeſt him a little lower than the angels, thou crownedſt him with glory and honour, and didſt ſet him over the works of thy hands.

2. 3. & 4. For if God did in ſo exact and ſevere a manner, vindicate the honour of the *Jewiſh law*; that was conveyed to that people by the miniſtry of *angels* only; inſomuch that every contemptuous violation of it was puniſhed with immediate death †, and had no ſacrifices to atone for it: How much more dreadful muſt be the puniſhment of ſuch as wilfully neglect and forſake the mercies of the *Chriſtian* religion, that were revealed and brought down to us from heaven by the very *Son* of God himſelf; the truth whereof was, in ſuch ample manner, demonſtrated to us his *apoſtles*, by the powers of the Holy Ghoſt; and by us to the reſt of mankind? A. D. 63. † Chap. v. 2.

5. Remember, I ſay, that your religion was conveyed to mankind by one that is ſuperior to all *angels*; and that the *Chriſtian* church has the happineſs to be under the immediate conduct and government of the *Son of* God himſelf.

6. 7. & 8. Of whom thoſe words of the Pſalmiſt (Pſal. viii. 4. &c.) [tho' we ſhould ſuppoſe they were] primarily ſpoken of Adam, and his poſterity in general; yet, in their *full* and *complete* ſenſe, could not be true of *them*; becauſe they expreſsly repreſent *a perſon as perfect Lord and Governor over all created beings; a complete Conqueror over all the enemies of God's kingdom*; which can never be ſaid of Adam, or of any branch of human race.

8 Thou haſt put all things in ſubjection under his feet. For in that he put all in ſubjection under him, he left nothing that is not put under him. But now we ſee not yet all things put under him.

A. D. 63. 9 But we see Jesus, who was made a little * lower than the angels, for the sufferings of death, crowned with glory and honour, that he by the grace of God should taste death for every man.

9. Whereas they exactly answer to Jesus our Messiah, the second Adam, who though in his human state*, while by the wise and merciful dispensation of God, he was to suffer death, for the redemption of *mankind*. He was indeed in a state inferior to that of *angels*; yet in reward of those sufferings, is his now exalted to the highest degree of heavenly glory and majesty; and this *God-man* become the Lord, and Governor, and Saviour of all men.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to ‡ make the Captain of their salvation perfect thro' sufferings.

10. The generality of the *Jews*, indeed, expected Christ under the character of a *temporal* monarch, and a conqueror for their particular nation. And think it a great objection against our Jesus, that he was a suffering † *Messiah*: But the Divine Wisdom saw further and better. The happiness he was to bestow on his disciples, was not *temporal*, but *spiritual* and heavenly: And, for the encouragement and support of such as were to go through a world of sufferings and temptations, as the condition of that happiness; this (among others) was one instance of the Divine Wisdom, that he that was to be both our *Saviour* and *example*, should work our salvation by, and be himself crowned and rewarded for, his *sufferings*.

‡ See 2 Cor. i. 18. 23, 24, 25. and chap. ii. 2.

11 For both he that sanctifieth, and they who are sanctified, are all

11. 12. & 13. Thus it pleased God, that the Redeemer of mankind should condescend to take on him the

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* Ver. 9. [Made a little lower than the angels]—— βραχυ τι, [for a little while lower than the angels].

‡ [Make the Captain——perfect through suffering]. τελειωσαι, in a *sacrificial* sense, is either to *consecrate*, or to *purge perfectly* from *sin*. In an *agonistical* sense, it is to *crown* and *reward*. I shall distinguish them as clearly as I can, by the connection of the several passages in which it occurs in this epistle.

all of one: for which cauſe he is not aſhamed to call them brethren.

12. Saying, I will declare thy name unto my brethren, in the midſt of the church will I ſing praiſe unto thee.

13. And again, I will put my truſt in him: and again, behold, I, and the children which God hath given me.

14. Foraſmuch then as the children are partakers of fleſh and blood: he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is the devil:

15. And deliver them who through fear of death were all their lifetime ſubject to bondage.

16. For verily he took not on him *the nature of* angels: but he took on *him* the * ſeed of Abraham.

17. Wherefore in all things it behoved him to be made like unto his

the ſame nature with thoſe he was to redeem; according to thoſe prophetical expreſſions of ſcripture, concerning the *Meſſiah*; wherein "He vouchſafes to own us for his brethren," *as in* Pſal. xxii. 22. and is repreſented as "paying the ſame humble duties to God the Father" with the reſt of the holy and truly religious part of mankind; and in another place calling us *his children*, as in Iſaiah viii. 17, 18. "I will wait upon the Lord—Behold I and the children which God hath given me, are for ſigns, and for wonders in Iſrael, from the Lord of hoſts."— A. D. 63.

14. & 15 Thus it ſeemed good to the Divine Wiſdom to reconcile and make us his children, by the ſufferings of Chriſt in that very nature that had tranſgreſſed; as the moſt proper way of conquering that prevailing power of the devil, that had tempted us to ſin, and drawn us into death; and, by this means, to give to all mankind (eſpecially the *Gentile* world, that were enſlaved with the ſenſe of guilt, and the fear of death, without any proſpect of a recovery from it); the certain hope of a future and happy life.

16. & 17. For Chriſt is to be conſidered, not as a redeemer of *angels* and fallen *ſpirits*, but of *mankind*;* of all thoſe, who like true children of Abraham, are ſubject to temptations and ſufferings, and are to be advanced to pardon and

* Ver. 16. [But the ſeed of Abraham], according to the great promiſe, [in thy ſeed ſhall all the nations of the earth be bleſſed.]

A. D. 63. his brethren, that he might be a merciful and faithful high prieſt, in things pertaining to God, to make reconciliation for the ſins of the people:

happineſs by imitating him, in a patient ſubmiſſion to that Divine Will which they had tranſgreſſed. Upon which account, it was highly expedient for Chriſt, our great prieſt and ſacrifice, to live and ſuffer in our nature, as the moſt perfect method both to atone for our ſins, and to ſupport and encourage us under *our* preſent ſufferings for *his* religion; whom we know to have had a fellow-feeling with us, and ſo to bear a compaſſionate regard towards us.

18. For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.

18. For nothing is ſuch an immediate comfort to a *Chriſtian*, as to know he ſuffers for the ſake of a *Saviour*, who is touched with the experience of what he undergoes, as well as with a full power to relieve and ſupport him.

CHAP. III.

The Second Branch of the Apoſtle's firſt Argument for their Steadineſs to the Chriſtian Profeſſion; viz. The Dignity of Chriſt, as a Lawgiver, above Moſes. A Warning from thence againſt Infidelity and Apoſtacy. As alſo from the Inſtance of the Obſtinate Iſraelites, that were denied Entrance into the Land of Canaan, for the ſame Miſcarriage.

* Chap. ii. 11, 12, 13.

† μέτοχοι.

1. WHerefore holy brethren, partakers of *the heavenly calling, conſider the Apoſtle and High Prieſt of our profeſſion Chriſt Jeſus.

1. WHerefore, dear * brethren, *brethren* of Chriſt, and children of Abraham, members of the holy church of God (tho' you only *partake* † of it with *other* people) conſider well the exceeding great dignity of Chriſt's *perſon*, who as a

prophet

prophet has given you the moſt complete rules of life; as a *high prieſt*, by ſuffering in your own nature, has procured the perfect pardon of your ſins; and by his religion, obtained ſuch ſpiritual and heavenly bleſſings for you, as far ſurpaſſes thoſe of the *Jewish law*. A. D. 63.

2. Who was faithful to him that appointed him, as alſo Moſes was faithful in all his houſe.

2. Remember that God the Father has appointed and eſtabliſhed him the Lord and only High Prieſt over his church: And that he has as perfectly performed every part of his great* office for the *Chriſtian* church, as you can imagine, or the ſcripture declare Moſes to have done toward the *Jewish* one, when it ſtyles him *Faithful in all his houſe*, i. e. the church of God. (Numb. xii. 7.)

* πιςὸν ὄντα.

3. For *this* man was counted worthy of more glory than Moſes, in as much as he who hath builded the houſe, hath more honour than the houſe.

4. For every houſe is builded by ſome man, but he that built all things is God.

3. & 4. But you muſt conſider too, that as a ſubſtitute and *deputy* †governor, who is himſelf but a *member* of the houſe or ſociety he governs, is inferior to the lord ‡that appoints him; ſo much is Moſes inferior to Chriſt; For Moſes acted in the *Jewish* church only as a *ſervant* of God; whereas Chriſt, as the *Son of God*, is Lord and Governor both of the *Jewish* and *Chriſtian* church; and the *ſupreme* Governor or houſeholder over all is God the *Father*.§

† Κατασκευάσας.

5. And Moſes verily was faithful in all his houſe as a ſervant, for a teſtimony of thoſe things

5. & 6. Moſes indeed had a commiſſion to manage that church, and faithfully‖ diſcharged it; but ſtill it was in the capacity of a *ſervant* and

‖ πιςὸς.

‡ Κατασκευάζω—ſignifies either to *build* or to *order* and *govern*. The *former* ſenſe is moſt commonly received, but the *latter* ſeems, in this place, to be moſt natural. Moreover, οἶκος the houſe, here ſeems clearly to ſignify not the *material* houſe, but the *inhabitants* or *family* dwelling in it.

§ Compare 1 Cor. xi. 3. 12.

A. D. 63. things which were * to be ſpoken after.

6 But Chriſt as a ſon over his † own houſe, whoſe houſe are we, if we hold faſt the confidence, and the rejoicing of the hope firm unto the end.

and *deputy*, employed to deliver a diſpenſation that plainly pointed out *another* more perfect one, that was to ſucceed it. But we *Chriſtians* are now under the immediate government of Chriſt himſelf, † the Lord over all churches and divine diſpenſations, as the *Son of God*; And ſhall not fail to enjoy the final fruits of ſo great a privilege, on condition of our ſteady adherence to his religion, under all our preſſures and perſecutions.

7 Wherefore as the Holy Ghoſt ſaith, To day, if ye will hear his voice;

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderneſs:

9 When your fathers tempted me, proved me, and ſaw my works forty years.

7. 8. & 9. Let therefore that inſpired leſſon of the Pſalmiſt (Pſal. xcv.) be heartily conſidered by you now: Wherein he exhorts the *Jewiſh* people, *To hearken to the divine command while opportunity was afforded them; and not to harden their hearts and become incurable, by an obſtinate and wilful diſobedience, as their forefathers did in the wilderneſs; where they diſtruſted the divine power and Providence, and provoked the wrath of God, for forty years together.*

10 Wherefore I was grieved with that generation, and ſaid, They do always err in their hearts, and they have

10. & 11. The conſequence of which habitual courſe of impiety, was, *That they became utterly unworthy of the continuance of the divine favour and protection, and cauſed*

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* Ver. 5. [For a teſtimony of thoſe things that were to be ſpoken after] that is, the *religion* or *diſpenſation* of Chriſt, as appears moſt clearly from John v. 46. 47. Luke xxiv. 44. Acts xxvi. 22. and many like paſſages.

† Ver. 6. [Chriſt as a Son over his own houſe.] A very wrong tranſlation. It is, *over his* viz. *God's houſe*; ἐπὶ τὸν οἶκον αὐτοῦ; the αὐτοῦ plainly is to be referred to Θεοῦ God, (ver. 4.) as it is in the 5th verſe; Agreeably to 1 Tim. iii. 15. 1 Cor. 3. 9. *ye are God's building.*

have not known my ways.

11 So I ſware in my wrath, They ſhall not enter into my reſt.

cauſed God to ſwear by himſelf, that they ſhould never enter into the promiſed land. A. D. 63.

12 Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.

12. Take heed then, that *their* caſe in reſpect of that *temporal* bleſſing of Canaan, be not yours, now, in reſpect to the eternal bleſſings of Chriſt's religion. Remember, that by forſaking *Chriſtianity*, you apoſtatize from the *ſame* God, who lives eternally to reward the faithful, and puniſh the diſobedient.

13 But exhort one another daily while it is called To-day, leſt any of you be hardened through the deceitfulneſs of ſin.

13. To prevent which, make it your immediate endeavour ſo to encourage one another to patience and perſeverance, that none, if poſſible, may be drawn from their profeſſion, by the ſubtle inſinuations, or moſt violent perſecutions from their adverſaries.

(14 For we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end.) *

[14. Remember, that the great privileges of Chriſtianity are to be enjoyed only upon condition of a reſolute perſeverance in *that* religion, to which you have engaged yourſelves.]

15 While it is ſaid, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

15. Conſider how much it concerns you to lay hold of the *preſent* time afforded for it; and the danger of neglecting it, as the Jews did in the wilderneſs.

* Ver. 14. Note, This verſe being included in a *parentheſis* makes the cleareſt connection between the 13 and 15 verſes; which, otherwiſe, is much interrupted.

A. D. 63.

16 *For ſome when they had heard, did provoke: howbeit not all that came out of Egypt by Moſes.

17 But with whom was he grieved forty years? *was it* not with them that had ſinned, whoſe carcaſſes fell in the wilderneſs.

18 And to whom ſware he that they ſhould not enter into his reſt, but to them that believe not?

16. 17. & 18. And let it move you the more, to obſerve how infectious and epidemical their diſſatisfaction and diſobedience was. * *That the whole congregation were drawn to murmur againſt Moſes and Aaron, except Caleb and Joshua* (Numb. xiv.) Nor did their *numbers* prevent the certainty of that puniſhment God had ſworn to inflict upon them; for they all, except theſe two, died in the wilderneſs.

19 So we ſee that they could not enter in becauſe of unbelief.

19. As therefore infidelity and a revolt from the divine commands loſt them the *promiſed* land; ſo will your renouncing the *Chriſtian Profeſſion*, for any perſecutions whatever, forfeit you all the bleſſings of this *new* and gracious *covenant*.

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* [For ſome when they heard, &c. τινὲς γαρ ἀκουσαντες παρεπικραναν; ἀλλ᾽ ὐ παντες—; Who did provoke? Did not all that came out of *Egypt?*] Interrogatively, as the two following verſes are; or elſe the ſenſe is this,—Though your apoſtacy from Chriſtianity be now too general, as theirs was then—yet remember you have Caleb and Joſhua for your example and encouragement; who were preſerved for their ſingular obedience, while all the reſt were deſtroyed.

CHAP.

CHAP. IV.

The ſame Exhortation to Conſtancy and Patience continued. Chriſtianity promiſes a future and better State of Happineſs, than the Land of Canaan was. That there is ſuch a State provided for good and faithful Men, proved from the ancient Scriptures of the Old Teſtament. Chriſt a ſevere and terrible Governor to the obſtinate and diſobedient. No concealing our Cowardice and Infidelity from Him. The Exhortation of Chap. ii. 10. *renewed.*

1 LET us therefore fear, leſt a promiſe being left *us* of entering into his reſt any of you ſhould * ſeem to come ſhort of it.

1. BE exceedingly careful therefore, || I ſay, that by a revolt from the true religion, you loſe * not the celeſtial happineſs of the *goſpel*, as the murmuring Jews did that of the terreſtrial Canaan. A. D. 63. || Chap. iii. 18, 19.

2 For unto us was the goſpel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard *it*.

2. You have now the ſubſtantial religion and promiſes of Chriſt as fully declared and confirmed to you, as they had their *law*, and the promiſe of the land of Canaan; and may, through your own default, forfeit the bleſſings of it, as they did theirs.

3 For we which have believed, do enter into reſt, as he ſaid, As I have ſworn in my wrath, If they ſhall enter into my reſt: although the works were finiſhed from the foundation of the world.

3, 4, 5, & 6. For that there is ſuch a future and eternal ſtate of reſt and happineſs reſerved for God's faithful ſervants, beſide, and far exceeding that of the *Jewiſh* Canaan, is plain, by comparing the ſeveral paſſages of ſcripture where that phraſe of *the reſt of God* is mentioned. When God had finiſhed the

4 For

* [Seem to come ſhort of it.] Δοκῇ in the ſame ſenſe as in Luke viii. 18.

A. D. 63. 4 For he ſpake in a certain place of the * Gen. ii. ſeventh day on this wiſe, And God did reſt the ſeventh day from all his works.

5 And in this place again, If they ſhall enter my reſt.

6 Seeing therefore it remaineth that ſome muſt enter therein, and they to whom it was firſt preached, entered not in becauſe of unbelief:

the works of the creation he is ſaid to have *reſted from his works* *. And when the Pſalmiſt (Pſal. xcv.) mentions the entrance into *God's reſt*; it is indeed ſo far as it refers to the Jews in the *wilderneſs*, meant of their entering into the *land of Canaan*, as a *reſt* from their travels in the *wilderneſs*, reſembling that of God's *reſting* from his *creation*: but, as it relates to the Jews of his *own* time, to whom David ſpoke them, it muſt have a *higher* meaning than the *reſt of Canaan*, which thoſe murmurers loſt by their infidelity.

7 Again, he limiteth a certain day, ſaying in David, to day, after ſo long a time; as is ſaid, To day if ye will hear his voice, harden not your hearts.

8 For if Jeſus had given them reſt, then would he not afterward have ſpoken of another day.

9 There remaineth therefore a reſt to the people of God.

7, 8. & 9. For as that exhortation of David, *not to harden the hearts* was directed to the people *then* living, who had for a long time been poſſeſſed of the land of Canaan, into which Joſhua brought their forefathers; the *reſt of God* propoſed to *them* could not be *that*, but muſt ſignify a future *ſtate* of *heavenly* happineſs; the ſame that the goſpel promiſeth to us Chriſtians.

10 For he that is entered into his reſt, he alſo hath ceaſed from his own works, as God *did* from his.

10. Nor indeed could the happineſs and reward of a true ſervant of God be properly compared to *God's reſt from all his work*, unleſs it be a *final* and *complete* deliverance from all the labours and troubles of this life.

11 Let us labour therefore to enter into that reſt, leſt any man fall after the ſame example of unbelief.

11. Strive therefore to attain this *perfect* ſtate of felicity, and not loſe it by apoſtacy, as the Iſraelites did their Canaan.

12 For

12. & 13. And

12 For the word of God *is* quick and powerful, and ſharper than any * two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and *is* a diſcerner of the thoughts and intents of the heart.

12. & 13. And conſider how exquiſitely wiſe, all-knowing, and terribly powerful this Jeſus, the *Son* and *Word of God* is: that there is no way to conceal your cowardice and hypocriſy from him, the ſearcher of hearts; who is both your *Saviour* and your *Judge* *. Conſider alſo what a powerful and effectual thing the *Word of God* is (viz. his *promiſes* and *threatenings*) when duly believed and attended to in the minds of men. A. D. 63.

13 Neither is there any creature that is not manifeſt in his ſight: but all things are naked and open unto the eyes of him with whom we have to do.

14 Seeing then that we have a great High Prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt *our* profeſſion.

14. Look on him and adhere to his profeſſion, to his *word* and *promiſe*; as your Great *High-Prieſt*, that hath both atoned for your ſins, and, by his exaltation into heaven, is become your powerful and conſtant *Interceſſor* with God.

15 For we have not an high † prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, *yet* without ſin.

15. Embrace him, as a far more able and ſufficient High-Prieſt than the *Moſaical* one could be; as in all other reſpects, ſo particularly in this, That he has not only perfect power to help and aſſiſt you, but is one that muſt be moſt compaſſionately willing, and free to do it; as having *himſelf* been expoſed to ſufferings, and felt the miſeries of human life, as you do; only with this difference, that thoſe miſeries *we* feel, are the reſult of *ſin*, while *he* ſuffered in pure and unſpotted *innocence* ‡. † Chap. ii. 17.—iii. 1. 3, 6.

‡ Chap. vii. 26. 1 John i. 1, 2.

16. Relying

* See Rev. i. 16 and ii. 12. 16. and xix. 13, and 15. with my paraphraſe on thoſe paſſages. And let the reader compare the *Notes* of the learned Mr Pierce; and then judge for himſelf. I thought it proper to expreſs *both* ſenſes; each of them having its favourers amongſt the learned.

A. D. 63. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

16. Relying therefore on the power and compaſſion of ſuch an Interceſſor, you may addreſs to God with a much more comfortable aſſurance, than the Jews could to the *mercy ſeat*: and cheerfully depend upon him, for a ſeaſonable deliverance from all the perſecutions you ſuffer for his ſake.

CHAP. V.

The Dignity and Excellency of Chriſt's Prieſthood *above the* Levitical. *The Efficacy of it proved from his Reſurrection and Glorification. It is compared to that of Melchiſedec. The Wiſdom and Advantage of the Sufferings of the* Son of God. *The ſmall Progreſs of the* Jewiſh *Chriſtians complained of.*

* See Chap. iv. 14, 15, 16, 17.

1 FOR every * high prieſt taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and ſacrifices for ſins:

1. YOU may now, I ſay, as you are Chriſtians, addreſs yourſelves to God with a clearer and more comfortable aſſurance of acceptance with him than the Jews could do; as having Chriſt for your High-Prieſt, whoſe office is of far more dignity and prevalence than that of *their* high-prieſt could ever be: as may be ſeen by comparing them in any reſpect whatever. As firſt, The *Jewiſh* high-prieſts, though employed in divine ſervice, and mediators between God and the people, were yet but mere frail and mortal *men*.

2 Who can have compaſſion on the ignorant, and on them that are out of the way; for that he himſelf alſo is compaſſed with infirmity:

2. & 3. And though they could not but bear a compaſſionate regard to the frailties and infirmities of the people, in whoſe behalf they miniſtered; yet was this their compaſſion of a much inferior and leſs effectual kind than that of Chriſt to *us*.

3 And

They

3 And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins.

They could not but have a fellow-feeling with the reſt of the congregation, becauſe they were *men* and *ſinners* themſelves: And for that reaſon, upon the great *expiation day*, they offered a particular ſacrifice for their *own* offences: Whereas Chriſt lived and ſuffered in perfect *innocency*, and was pleaſed, for our greater comfort and aſſurance, to ſympathiſe with our infirmities, miſcarriages and ſufferings, while he had not the leaſt ſin of his *own*. A. D. 63.

4 And no man taketh this honour unto himſelf, but he that is called of God, as *was* Aaron:

5 So alſo Chriſt glorified not himſelf to be made an high prieſt: but he that ſaid unto him, Thou art my Son, to day have I begot ten thee.

6 As he ſaith alſo in another *place*, Thou *art* a prieſt for ever after the * order of Melchiſedec.

4. 5. & 6. Then again, our Lord excels the *Levitical* high prieſts, in the divine *demonſtrations* given of the greatneſs and authenticneſs of his high office. For as *they* were expreſsly ordered to be of the line of Aaron, and ſometimes the *perſon* eſpecially appointed by God; ſo was Chriſt of the family of David, according to the prophecies concerning him. And while he did not affect † to appear and ſhow himſelf in the form of a *divine* and heavenly Mediator, while he lived upon earth, he was by his glorious reſurrection from the dead, in a much more ſolemn manner, declared and demonſtrated to be the *Son of God*, the great *High Prieſt* and *Saviour* of mankind. According to thoſe words of the Pſalmiſt, ſpoken of the || reſurrection of the *Meſſiah*, by God the *Father* (Pſal. ii.) *Thou art my Son, this day have I begotten thee*. And upon the ſame account in another *Pſalm* (Pſal. cx.) he is called *A Prieſt for ever after*

† See Philip. ii. 5—11.

|| Acts xiii. 33.

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* [After the order of Melchiſedec,] κατα την ταξιν· [According to the likeneſs or reſemblance of Melchiſedec]; as the following paſſages and thoſe of the fifth chapter plainly ſhow it, eſpecially ver. 15. of that chapter. Accordingly the Syraic renders it by דמוּתא *ſimilitude*.

A. D. 63. *after the order of* Melchiſedec, *i. e.* an eternal and powerful one; a *King* to govern and ſave as well as a *Prieſt* to *ſacrifice* for his people.

7 Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard, in that he feared.

8 Though he were a Son, yet * learned he obedience, by the things which he ſuffered.

7. & 8. So alſo the prayers and tears, the agonies and ſufferings of our Jeſus, were a ſervice of infinitely more acceptance and prevalency with God, than the prayers and ſacrifices of a *Jewiſh* high prieſt could poſſibly be. The obedience and ſufferings of one, who was the very *Son of God*, making him at once both a complete atonement for our ſins, and a moſt perfect and encouraging * example of obedience and reſignation to the Divine Will.

9 And being made perfect, he became the author of eternal ſal-
‖ Τελειωθεὶς. vation unto all them that obey him;

10 Called of God an high prieſt after the order of Melchiſedec.

9. & 10. And as his ſufferings thus rendered him a perfect *High Priest* for our reconciliation to God, ſo his reſurrection ‖ and glorification in *heaven* has demonſtrated him to be the powerful Saviour of all his true diſciples; giving them a perfect aſſurance of eternal happineſs: According to the true meaning of the forementioned ſcripture, *Thou*
† See ver. 6. *art a Priest for ever after the order of* Melchiſedec†.

11 Of whom we have many things to ſay, and hard to be uttered; ſeeing ye are dull of hearing.

11. I have ſeveral things particularly to obſerve to you, concerning this analogy between the prieſthood of Melchiſedec, and that of Chriſt; in order to convince you of its great excellency above the *Levitical* prieſthood, the *Jews* ſo much boaſt of. But I fear your prejudices are ſtill ſuch, that

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* [He learned obedience by the things, *&c.*] Ἔμαθεν may ſignify, not only to be inſtructed one's *ſelf*, but to learn *others*, anſwering to the Hebrew לִמֵּד rendered both by Ἔμαθεν and Ἐδίδαξεν, in the Septuagint.

that you will hardly* underſtand and reliſh them, though the things themſelves are intelligible and eaſy enough. A D. 63.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the firſt principles of the oracles of God; and are become ſuch as have need of milk, and not of ſtrong meat.

12. For indeed, though one would think you have had time enough, from your firſt converſion, (eſpecially the *Jewiſh* converts, who have long before enjoyed the advantage of the *law*, and the *prophets*) to underſtand your Chriſtian religion ſo well, as to be able to teach the higheſt doctrines of it to others; yet I find your *Jewiſh* notions and prejudices have made your improvement ſo ſmall, that inſtead of that, I had need go over with you again, teach you the firſt rudiments of it, and treat you not like *men* but *children*.

13 For every one that uſeth milk, is unſkilful in the word of righteouſneſs: † for he is a babe.

14 But ſtrong meat belongeth to them that are of full age, *even* thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.‡

13 & 14. And, as milk is the proper food for children, ſo, I am afraid, the firſt and plaineſt articles of Chriſtianity would be fitter for ſuch ſlender proficients as you, than the higher doctrines of it, which ought to be communicated only to ſuch as have already attained to a good underſtanding ‡ of the firſt and fundamental points of their profeſſion.

CHAP.

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* [Hard to be uttered.] λόγος δυσερμηνευτος. Hard for ſuch prejudiced people to underſtand. The ſame with St. Peter's δυσνοητα. 2 Peter iii. 16.

† Ver. 13. [The word of righteouſneſs,] *or* λόγε δικαιοσυνης, *the* [doctrine of juſtification]—viz. by Chriſt, in oppoſition to that of or by the *law*.

‡ Ver. 14. [Both good and evil]—is an Hebraiſm to ſignify *things in general*. *To know good and evil*, is to have a very *large knowledge* Gen. iii. 5. To ſpeak *neither good nor evil*, is to ſay *nothing at all*. But the phraſe is here confined to a particular *ſubject* in religious matters, as the context ſhows, and as in the paraphraſe.

CHAP. VI.

The Apoſtle promiſeth them further Inſtructions, particularly in the Compariſon between Chriſt and Melchiſedec. But, before he enters upon that point, renews his Exhortation to Conſtancy and Perſeverance, from the great Danger and Hazard of ever recovering a Chriſtian Apoſtate; *and from the Example of the Faith and Reward of Abraham, and the Truth of the Divine Promiſes.*

A. D. 63.

1. THerefore, leaving the principles of the † doctrine of Chriſt, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God.

2. Of the doctrine of baptiſms, and of laying on of hands, and of reſurrection of the dead, and of eternal judgement.

* Chap. v. 11, 12, 13.

1. & 2. BUT notwithſtanding that the ſmall proficiency you have made would make it not amiſs for me,* as I ſaid, to teach you, over again, the firſt principles of Chriſtianity; ſuch as the neceſſity of *repentance* and reformation of life; of belief in God and Chriſt; of being baptized with *water* and the Holy Ghoſt; the impoſition of the apoſtles *hands*, for receiving the Holy Ghoſt after *baptiſms;* of the belief of a *future ſtate* and a *future judgement*, and the like; yet, for the better encouragement of thoſe that ſtill adhere to their profeſſion, in theſe general and fundamental points, I ſhall wave them, and purſue my propoſal of inſtructing you further and higher, particularly in the forementioned analogy between the prieſthood of Chriſt, and that of Melchiſedec.

3. (Which

† Ver. 1. 2. The principles of the doctrine of Chriſt—the foundation of repentance—faith—baptiſms, *&c.*

Note, Whoever looks into the *comments* upon theſe two verſes, will find to what a great uncertainty the learned are reduced in their interpretations of theſe *phraſes;* viz. Whether they be *principles* and *fundamentals* of the *Jewiſh* religion (originally deſigned to lead men to the doctrines of Chriſt) or doctrines of *Chriſtianity itſelf.* I have followed the *latter* ſentiment; the reader may conſult Mr. Pierce for the arguments that countenance the *former*.

3 And this will we do if God permit.

3. (Which I ſhall partly now do in the ſequel of this epiſtle, and more fully (God willing) when I ſee you again.) A.D. 63.

4 For *it is* impoſſible for thoſe who were once enlightned, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt,

5 And have taſted the good word of God, and † the powers of the world to come;

6 If they ſhall fall away, to renew them again unto repentance: ſeeing they crucify to themſelves the Son of God afreſh, and put *him* to an open ſhame.

4. 5. & 6. I will do this, I ſay, for the ſake of thoſe who ſtill perſevere in their *Chriſtian* profeſſion. For indeed, it would be a vain * and endleſs undertaking for me to begin again and reconvert thoſe among you, who, againſt the moſt ſolemn engagements of their *baptiſm*, and the happy experience of the gifts of the Holy Ghoſt, conferred from *heaven* upon them; againſt all the ſenſe they had of the great mercies of the laws and privileges of the *goſpel*; and, in defiance of all thoſe powerful † demonſtrations, whereby the whole religion of Chriſt has been ſo amply conferred to them; have wilfully revolted, and thrown off their *Chriſtianity*, to embrace the *Jewiſh* and *heatheniſh* religion again. Becauſe ſuch people have already reſiſted the utmoſt evidences that can ever be offered for their conviction, and done as perfect and public a ‡ diſhonour to Chriſt and his religion, as if they had crucified him anew as a *malefactor*.

‡ παραδειγματίζοντας. Expoſing him to infamy.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God:

7. & 8. So that, as that ground only which is likely to anſwer the coſt beſtowed on it, by bearing a good crop, is worth a man's pains to manure and cultivate; whereas, that which ſpoils the ſeed thrown into it, and returns the huſbandman nothing but rubbiſh inſtead

8 But

* ἀδύνατον. Not ſtrictly *impoſſible*, but only highly *improbable* or *difficult*.

† The powers of the world to come—Δυνάμεις τε τοῦ μέλλοντος αἰῶνος. Not of the *future ſtate*, but the *miracles* (Δυνάμεις) wrought in confirmation of the *religion* of the *Meſſiah*, who was to come in the *future* or *laſt age* of the *world*.

A. D. 63.

8 But that which beareth thorns and briers, *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

of corn, is fit for nothing, but to be left wild and barren, or else to be stubbed up and burnt; so these obstinate and wilful *apostates* deserve no further means of conviction, but are to be left to the effects of their ingratitude and incurable infidelity.

9 But beloved, we are persuaded better things of † you, and things that accompany salvation, though we thus speak.

† *Comparе* 2 Thess. ii. 12, 13. Ephes. iv. 20. Rom. viii. 9.

9. But, I hope, dear brethren, this is not *your* case, at least, not of many of you; and therefore I give you this, only as a very earnest and necessary caution of the great danger of falling from your Christian profession.

10 For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministred to the saints, and do minister ‡.

‡ Chap. x. 33, 34.

10. And be assured, that whatever our pressures and afflictions may at present be; if you be not wanting to yourselves, God will support you under them all. And I am the more confident of his special assistance towards you, as a just reward for that eminent degree of charity, which you formerly have, and still do show to the poor distressed Christians of your country.

11 And we desire, that every one of you, do show the same diligence, to the full assurance of hope unto the end.

11. Let me therefore exhort you all constantly to persevere in that good disposition and practice, in full assurance of so glorious a reward.

12 That ye be not slothful, but followers of them, who through faith and patience inherit the promises.

12. To be diligent and courageous in every branch of your Christian duty, and patient under all sufferings for the sake of it; in imitation of all those great and holy men, who have reaped the promised blessings of God, by the same means.

13 For when God made promise to Abraham, because he could swear by no greater,

13. & 14. Remember, in particular, how punctually true God was in his great promise made to Abraham, of a numerous posterity,

greater, he ſware by himſelf,

14 Saying, Surely, bleſſing, I will bleſs thee, and multiplying, I will multiply thee.

rity, from whom Chriſt, the *Sa-* A. D. 63.
vionr of mankind (the promiſed *ſeed*) was to come. How ſolemnly he was pleaſed to confirm it, by ſwearing by himſelf; Gen. xxii. 16, 17. *By myſef have I ſworn, That in bleſſing, I will bleſs* (*i. e.* moſt aſſuredly and greatly bleſs) *thee, and in multiplying, I will multiply* (*i. e.* moſt aſſuredly and greatly multiply) *thee.*

15 And ſo after he had patiently endured, he obtained the promiſe.

15. And accordingly, Abraham actually lived to ſee a numerous (at leaſt a very proſperous) family † of his own, as a *preſent* re- † Gen. xxiv. 1—35.
ward of his faith and patience. But the promiſe was *further* performed, by God's merciful and wondrous diſpenſations toward the *Jewiſh* church; and is now *abſolutely* completed to all mankind, by the bleſſings of the *Chriſtian* religion.

16 For men verily ſwear by the greater, and an oath for confirmation is to them an end of all ſtrife.

17 Wherein God willing more abundantly to ſhow unto the heirs of promiſe the immutability of his counſel, confirmed *it* by an oath.

16. & 17. Thus God was pleaſed to condeſcend to the manner of us *men*, for our greater and more perfect ſatisfaction. For an *oath* is the higheſt and moſt deciſive evidence that can be given or deſired, in any human court. And becauſe God could not appeal to any greater than himſelf, as *men* do when *they* ſwear by *himſelf* as the Author and Fountain of truth. (ver. 13.)

18 That by two immutable things, in which it was impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us.

18. So that the aſſurance we *Chriſtians* have of a future and eternal ſalvation, on condition of our faith and patient obedience, is upon the ſureſt grounds that Heaven itſelf can give; being founded both upon the *promiſe* and the *oath* of God: In either of which it is impoſſible for *him* to deceive us, who is *truth* itſelf.

19 Which *hope* we have as an anchor of the ſoul, both ſure and ſtedfaſt,

19. This aſſured hope of ours, like a ſtrong anchor to a ſhip, holds up our minds againſt all the ſtorms

A. D. 63. ſtedfaſt, and which entereth into that within the vail,

and billows of this world; mounting our thoughts, and raiſing our views above its preſent cares and fears; and preſenting us with a lively proſpect of *future* and eternal felicity.

20 Whither the forerunner is for us entered, *even* Jeſus, made an high prieſt for ever, after the order of Melchiſedec.

20. Even of that glorious happineſs, to which Jeſus Chriſt our *Head* is now exalted, as an earneſt, that we his true members are hereafter to follow him, who is thus become our *High Prieſt*; not like thoſe mortal and temporary ones among the *Jews*; but, like Melchiſedec, an *eternal* Interceſſor, Prince and Saviour to us. The particulars of which compariſon, I come now, according to my propoſal, to explain.

CHAP. VII.

In what Reſpects the Prieſthood of Chriſt reſembles that of Melchiſedec. Thence the Dignity and excellency of it above the Levitical. *And by the Change of the Prieſthood is demonſtrated the Suſpenſion of the* Jewiſh *Religion, and of the Obligation to the Ceremonial Law.*

*1. FOR this Melchiſedec king of Salem prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the kings, and bleſſed him:

2 To whom alſo Abraham gave a tenth part of all: firſt being

1. & 2. TO ſhow you then the particular analogy between the prieſthood of Chriſt and that of *Melchiſedec, and from thence the dignity of it above the *Levitical* prieſthood: Now the firſt part of the reſemblance lies in their *titles* and *characters*; the word Melchiſedec ſignifying as, *a juſt and righteous king*; and *Salem* the place whereof

*[For this Melchiſedec, &c.] or thus οὗτος γὰρ ὁ Μελχισεδέκ. For *he* (*i. e.* Chriſt) is the Melchiſedec—*i. e.* The antitype of that Melchiſedec who was king of Salem.

ing by interpretation king of Righteouſneſs, and after that alſo, king of Salem, which is king of peace;

whereof he was king, denoting *PEACE*. He was alſo a *prieſt* over his people, as well as a *king*; a ſincere worſhipper of the true God, and approved of by him in that high office; and was in ſuch eſteem and authority, that the great patriarch Abraham, at his return from the ſlaughter of the four kings (Gen xiv) received his bleſſing, and paid him a tenth of the ſpoils he had taken. And thus he was a proper type and figure of *Chriſt the Lord our Righteouſneſs*, our *Juſtifier*, *Peace-maker*, and Great *High Prieſt*. A. D. 63

3 *Without father, without mother, without deſcent, having neither beginning of days, nor end of life; but made like unto the Son of God, †abideth a prieſt continually.

3. Again, the ſcripture records give no account of Melchiſedec's pedigree. He had no deſcent from || Abraham, or was born of any *prieſtly* family. The *ſcriptures* ſay nothing either of the beginning or end of his life; nor of the time when he entered on his *prieſthood*, or when he left it. And thus he, ſo far, figuratively repreſents our *Jeſus*, *the Son of God*, *who was in the beginning*‡, *before all things*, who *abideth for ever*; and who, by his *reſurrection* and *aſcenſion* into heaven, is become the *Eternal Lord* and Governor of his church, an everlaſting *High Prieſt* and *Interceſſor* for all true believers. || See ver. 6. ‡ John i. 1. and viii. 35, 38.

R 3 4. Now

* Ἀγενεαλόγητος—Without any *catalogue* or *regiſter* of anceſtors. [Without father, without mother.] The care that men of figure, in all ancient countries, took in regiſtring their *anceſtors* (and the Jews for particular reaſons above any other) made it a common mode of ſpeech, to call ſuch perſons, whoſe pedigree was either *obſcure* or *loſt*, *fatherleſs* and *motherleſs*. Thus,

Patre Nullo, Matre Servâ. Liv. Lib. IV.

—Nullis Majoribus ortus. HORAT. Serm. Lib. I. Sat. 6.

Duos Romanos Reges eſſe quorum alter patrem non habet, alter matrem—Nam de Servii Matre dubitatur, Anci Pater nullus. SEN. Epiſt. 108.

† [Abideth a prieſt for ever.]—Not Melchiſedec *abideth a prieſt for ever*, but Melchiſedec reſembles Chriſt (who) abideth, &c. It is an *ellipſis*, and ὃς is underſtood. See Revel. i. 4, 5. where the like *ellipſis* may be ſeen.

A. D. 63.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

4. Now, if you consider what great respects were paid to this Melchisedec, even by your great father Abraham himself, the very head of the *Jewish* nation; you cannot but conclude Christ (of whom *he* was but a mere *type*) to be a priest of far greater dignity than any *Jewish* priest can pretend to be.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

5. & 6. For observe, the *Jewish* priests were appointed to take tithes of their *brethren*, the people that were descended from Abraham as well as they; and so in all other respects on the level with them. Whereas Melchisedec, who was not of that family, had yet these honours paid him, by the very *head* and father of it, even by Abraham himself, that *friend of God*, that had such noble promises made to him.

7 And without all contradiction, the less is blessed of the better.

7. From whence it is clear, he must be a greater person than Abraham (for it is an undoubted maxim, *That he that receives a solemn blessing from another person, must be inferior to him*) and if so, then how much more excellent must Christ be, above all other priests, when even Melchisedec himself was but his mere *type* and resemblance?

8 And here men that die receive tithes: but there he *receiveth them*, of whom it is witnessed that he liveth.

8. Again, the *Jewish* priests, you know, are but mortal *men*, and their priesthood of a short duration. Whereas, of Christ (the perfect Melchisedec) it is said, *That he is a priest for ever*, Psal. cx. 4.

9 And

9. & 10. And

9 And * as I may ſ ſay, Levi alſo who receiveth tithes, paid tithes to Abraham.

10 For he was yet in the loins of his father when Melchiſedec met him.

9. & 10. And * indeed all the *Jewiſh* prieſts that ever were, may properly enough be ſaid to have paid tithes to, and received bleſſing from Melchiſedec, when Abraham did it, whoſe deſcendants they all were. And conſequently muſt, in their office, be inferior to him; and therefore much more to Chriſt. A. D. 63.

11 If therefore perfection were by the Levitical prieſthood (for under it the people received the law) what further need *was there* that another prieſt ſhould riſe after the order of Melchiſedec, and not be called after the order of Aaron?

11. Now, from all this it plainly appears, that the *Moſaical* prieſthood, and the ſacrifices of the *Jewiſh* law, were not deſigned by God as the only and ſufficient means of pardon, and expiation for the ſins of mankind; no, nor for that of the Jews themſelves: for if ſo, it was to no manner of purpoſe for God to appoint *another* Great High Prieſt like Melchiſedec, when the *Levitical* prieſts and ſacrifices would have done without him.

12 For the prieſthood being changed, there is made of neceſſity a change alſo of the law.

13 For he of whom theſe things are ſpoken, pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord ſprang out of Juda; of which tribe Moſes ſpake nothing concerning prieſthood.

12, 13. & 14. And whereas there is now ſuch a change for the better made in the *prieſthood*, that the ſucceſſion in the *Aaronical* family, and the tribe of Levi is quite out of date (as it is clear from Chriſt, the new and Great High *Prieſt*'s not being born of the tribe of Levi, but Judah) it muſt thence follow, that God muſt be thought to make a proportionable alteration in the religion too.

* Ver. 9. [As I may ſo ſay: *or* ὡς ἔπος εἰπεῖν, to ſpeak the truth.] See Le Clerc, Arſ. Crit. Part II. chap. 2. But our own tranſlation is very agreeable.

A. D. 63. 15 And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

15. & 16. For nothing can be more absurd, than to suppose so considerable a change and advancement in the nature of the *priesthood*, without a *proportionable* excellency and improvement in the *services* to be performed: that God, in the room of a set of frail and imperfect Levites, should solemnly appoint *one* completely *perfect*, *powerful* and *immortal High Priest*, as Christ is; and yet, that the *sacrifice* he offers, and the *religion* he institutes, should be of no better kind than the *Mosaical* one was.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

17. To suppose this, would be to lose all the importance of the forementioned prophecy concerning Christ: *Thou art a Priest for ever after the order of Melchisedec.* (See Chap. v. 6, 9, 10.)

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did;* by which we draw nigh unto God.

18. & 19. So that the very appointment of Christ, as a *priest*, is an evident declaration that the *Levitical* priesthood is to be now abolished, as too imperfect to answer the great end of expiating for the sins of mankind: and that the *Mosaical* sacrifices and ceremonies were nothing but figures and introductions to that great sacrifice of Christ, that procures us a perfect redemption and acceptance with God; and to *his* religion, which consists of complete laws, hopes and promises.

20 And in as much as not without an oath *he was made priest*,

21 (For those priests were made without an oath: but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou *art*

20, 21. & 22. And indeed that solemn oath whereby God is said to have confirmed and ratified the priesthood of Christ (a thing never used at the consecration of Aaron or any of his successors) sufficiently proves, that he was to be a priest of greater dignity, and a mediator of a covenant and religion far more excellent

a prieſt for ever after the order of Melchiſedec)

22 By ſo much was Jeſus made a ſurety of a better teſtament.

excellent than that of Moſes. For no leſs than this can be implied in that expreſſion, "The Lord ſware, and will not repent, Thou art a prieſt for ever after the order of Melchiſedec," Pſal. cx. 4. A D 63.

23 And they truly were many prieſts becauſe they were not ſuffered to continue by reaſon of death:

24 But this man, becauſe he continueth ever, hath an unchangeable prieſthood

23. & 24. And when you conſider the *Jewiſh* prieſts to be mere mortal *men*, dying and ſucceeding one another; but Chriſt, on the contrary, to be exalted into *heaven*, there to remain our *eternal* High Prieſt, and *conſtant* Interceſſor with God; this will convince you of the mighty difference in point of excellency, between one and the other.

25 Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

25. This will abundantly ſatisfy you in how happy a ſtate we Chriſtians are above the Jews, in having the ſame Saviour that died for our ſins now ſitting at the right hand of God, as the perfect Saviour and eternal Interceſſor for all his true diſciples.

26 For ſuch an high prieſt became us, *who is* holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens;

26. And thus is Chriſt a High Prieſt moſt exactly ſuited to the great purpoſe of atoning for the ſins, and procuring the ſalvation of mankind. Which could never have been accompliſhed by the *external* ſervice of a mortal and ſinful *man*, offering up the blood of a *beaſt* in our behalf. But is completely effected by *him*, who, by the undefiled purity of his life, and the ſpotleſs innocency of his death, is our perfect *High Prieſt*; and by his exaltation to the utmoſt height of heavenly glory and majeſty, is become our powerful and conſtant *Interceſſor*.

27 Who needeth not daily, as thoſe high-prieſts, to offer up ſacrifice firſt for his

27. Such a one muſt the Saviour of mankind be, who has no ſins of his *own* to expiate for, before he atones for *others*; nor, that

A. D. 63. his own ſins, and then for the peoples: for this he did once, when he offered up himſelf.

28 For the law maketh men high-prieſts which have infirmity; but the word of the oath which was ſince the law, *maketh* the Son, who is conſecrated for evermore.

that offers ſuch a ſacrifice as need to be repeated again and again; but one that completely redeems us *once for all*; as Chriſt did, by the ſacrifice of *himſelf*.

28. And accordingly, you ſee the wide difference in point of excellency, between thoſe infirm and mortal prieſts of the *Jewiſh* law, and *him* the *Son of God*, whom the *Pſalmiſt* (in words ſpoken long after the law was given) declares God the Father to have made the only and all-ſufficient Prieſt, the Eternal Saviour and Interceſſor of mankind.

CHAP. VIII.

The foregoing Arguments, with the Inferences from them ſummed up, viz. *that the Prieſthood and Sacrifice of Chriſt do exceedingly much excel, and conſequently have ſuperceded and diſannulled thoſe of the* Moſaical Law. *That it was deſigned to be ſo, further proved from the Prophecies of the Old Teſtament.*

1 NOW of the things which we have ſpoken, *this is* the ſum: We have ſuch an high-prieſt, who is ſet on the right hand of the throne of the Majeſty in the heavens:

2 A miniſter of the ſanctuary, and of the true tabernacle, which the

1. & 2. THE ſum* then of what we are to infer from the foregoing compariſon between Chriſt and Melchiſedec, is this; that we Chriſtians are exceedingly more happy than the Jews could be, in having Chriſt for a High Prieſt; not like thoſe weak and mortal men, that ſerved in the figurative fabrics of the tabernacle and temple, built by the hands

* Ver. 1. This is the ſum: *or* κεφαλαίον, the chief and principal thing.

the Lord pitched, and not man.

and habitation of God, there to intercede for us.

hands of *men*; but one that is exalted into *heaven*, the very throne A. D. 63.

3 For every high prieſt is ordained to offer gifts and ſacrifices: wherefore it is of neceſſity that this man have ſomewhat alſo to offer.

3. & 4. Thus is he, in the moſt effectual and happy ſenſe, our High Prieſt *ſtill*. For as the *Jewiſh* prieſts are daily and yearly repeating their imperfect ſacrifices in the *temple* here below; ſo does he *there*, continually and moſt prevailingly offer himſelf to God the Father for *us*. A ſervice of infinitely greater neceſſity and advantage than the offering of thoſe earthly gifts and ſacrifices: a ſervice to be performed in *heaven*,

4 For if he were on earth, he ſhould not be a prieſt, ſeeing that there are prieſts that offer gifts according to the law:

not upon *earth*, like the *Jewiſh* ſervices; for *Jewiſh* prieſts are ſufficient enough for ſuch kind of performances, as are ſo imperfect as to leave the *conſcience* of the ſinner ſtill guilty and impure.

5 Who ſerve unto the example * and ſhadow of heavenly things, as Moſes was admoniſhed of God when he was about to make the tabernacle. For ſee (ſaith he) that thou make all things according to the pattern ſhowed to thee in the mount.

5. Theſe *Jewiſh* prieſts miniſter in a tabernacle that was only an imitation * and ſhadow of what God ſhowed to Moſes from heaven, on the Mount. And as this tabernacle was but a mere *copy* of ſomething ſhown before; ſo the ſervices performed in it can, at fartheſt, be no more than a mere ſhadow of ſomething better to be hereafter.

6 But now hath he obtained a more excellent miniſtry, by how much alſo he is the mediator of a better covenant, which was eſtabliſhed upon better promiſes.

6. Well then may this Prieſthood of Chriſt be more excellent, and his Interceſſion more effectual than the Moſaical, as he is the Mediator of a covenant, and the Author of a religion, ſo much greater in its promiſes, bleſſings and privileges.

7. For

* Ver. 5. Unto the example and ſhadow, ὑποδείγματι καὶ σκιᾷ, to, or in the copy or ſhadow.

A. D. 63. 7 For if that firſt *covenant* had been faultleſs, then ſhould no place have been ſought for the ſecond.

7. For, that the *Moſaical* religion was an imperfect and temporary diſpenſation, is demonſtrable from this, that if it had not been ſo, there had been no occaſion for God to have ſo expreſsly promiſed to introduce *another* and a *better*.

8 For finding * fault with them, he ſaith, Behold, the days come (ſaith the Lord) when I will make a new covenamt with the houſe of Iſrael and the houſe of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, becauſe they continued not in my covenant, † and I regarded them not, ſaith the Lord.

8. & 9. Whereas the prophet Jeremy (Jer. xxxi. 31.) after having reproached the *Jewiſh* nation for their irregularities, in plain words promiſed them, "That in after-times God would give them a new and more perfect diſpenſation of religion, far ſuperior to that external and figurative ſervice appointed at Mount Sinai, which they had ſo often neglected, and thereby forfeited the protection † and favour of God.

10 For this is the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people.

10. "A religion that ſhould conſiſt of laws and privileges purely moral and ſpiritual, and perfectly agreeable to rational minds; by obedience to which, they ſhould obtain the perfect favour of God, and become his true church and beloved people.

11. A

* Ver. 8. [For finding fault with them he ſaith]—Or, perhaps, more truly, and agreeable to the foregoing verſe—μεμφομενος γὰρ, αυτοῖς λέγει, finding fault (with that *firſt covenant*) *he ſaith to them* (to the Jews).

† [And I regarded them not.] So the Septuagint, which the apoſtle follows. We tranſlate the Hebrew—Though *I was a huſband unto them.* The ſame word בעלתי being taken in both ſenſes. Pocock Miſcal, Chap. i. and in Micah, pag. 3.

11 And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: for all ſhall know me from the leaſt to the greateſt.

11. "A religion that ſhould be neither difficult to underſtand, nor encumbered with ſuch numerous ceremonies as would render it hard, coſtly, or tedious to practiſe; but by its purity and plainneſs, ſhould be natural and agreeable to every mind, and condeſcending to men of all circumſtances and capacities." A. D. 63.

12 For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

12. "In fine, a religion, the ſervices whereof would not leave the conſciences of its worſhippers uncleared of guilt, as the *Jewiſh* ſacrifices did; but would provide for the full and complete expiation for the ſins of all true penitent believers.

13 In that he ſaith, A *new covenant*, he hath made the firſt old. Now that which decayeth and waxeth old is * ready to vaniſh away.

13. Now it is moſt evident, that by promiſing a *new* and better diſpenſation, God muſt intend to abrogate the *old* and more imperfect one. And accordingly the *ceremonial* religion of the Jews is now going to be * quite laid aſide, and the *Chriſtian* to ſucceed in its room.

CHAP.

* [Ready to vaniſh away.] Which was *perfectly* fulfilled at the deſtruction of Jeruſalem, and the temple; about *ſeven* years after the date of this epiſtle.

CHAP. IX.

The Argument of Chap. viii. 5. &c. *continued*, viz. *Proving the* Jewiſh *Tabernacle and Temple, with the Serviees performed therein, to have been figurative of Chriſt, his Sufferings and Religion. The Compariſon between them enlarged upon, and the Excellence of one above the other further demonſtrated.*

A. D. 63. 1 THEN verily the firſt *covenant* had alſo ordinances of divine ſervice, and a worldly ſanctuary.

1. BUT to proceed. That the *Moſaical* * covenant and religion was only typical, temporary, and introductory to Chriſt, and his more perfect diſpenſation, is apparent from the nature of the whole ſervice, and the *tabernacle* wherein it was performed.

2 For there was a tabernacle made, the firſt wherein was the candleſtick, and the table, and the ſhew-bread; which is called the ſanctuary.

2. Which tabernacle (and ſo the *temple* afterward), conſiſted of two principal parts; the firſt whereof had the golden candleſtick, and the table with the ſhew-bread on it: and this was called the *holy place*, *i. e.* the common place of public worſhip, (Exod. xxvi. Numb. vii.)

3 And after the ſecond vail, the tabernacle, which is called the holieſt of all;

4 Which had the golden cenſer, and the ark of the covenant overlaid round about with gold, wherein *was*

3, 4. & 5. In the ſecond, which was parted from the former by a large curtain, were placed the golden cenſer (made uſe of only upon the great day of expiation) and the ark, plated over with gold; in the ſide cheſts whereof were put the two tables of the

* Some copies read Σκηνὴ, others Διαθήκη, without any material difference in the ſenſe.

was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant *;

5 And over it the cherubims of glory ſhadowing the mercy-ſeat: of which we cannot now ſpeak particularly.

the law, the golden pot of manna, and Aaron's rod that budded (Numb. xvii. Exod. xxv.) Over which ark were placed the *cherubims*, that covered the mercy-ſeat with their wings (from whence God was pleaſed to make the ſeveral manifeſtations of himſelf in a *cloud* and light of *fire*). The figurative ſignifications of all which particulars, I have no time now to explain. And this *ſecond* part of the tabernacle was called the *Holy of Holies*, i. e. The *moſt holy*, or the place of *extraordinary* worſhip. A. D. 63.

6 Now when theſe things were thus ordained, the prieſts went always into the firſt tabernacle, accompliſhing the ſervice of God.

6. & 7. The *firſt* of theſe (anſwering to the *Iſraelites* court in the *temple*) was the place where the prieſts performed the *daily* ſacrifices and ſervices: But the *latter* (and the ſame in the *temple*) was never uſed but one day in a year, the great day of *expiation*, by the high prieſt alone; who there offered up the blood of a ſacrificed beaſt, firſt for *himſelf*, and then another for the whole congregation.

7. But into the ſecond went the high prieſt alone once every year, not without blood, which he offered for himſelf, and for the errors of the people.

8 The

8. Now,

* Ver. 4. [Wherein was the golden pot that had manna.] *Note*, By the word *wherein*, cannot be meant within the body of the *ark* itſelf. For, beſide other plain reaſons, the copy of the law muſt then have been cloſed up, and never taken out more; contrary to the very deſign of laying it there, as an authentic *original*. It muſt therefore mean the *ſide* of the *ark*, as the word (*mitzzad*) in Deut. xxxi. 26. ſignifies, as appears by comparing it with 1 Sam. vi. 8. and paraphraſed by the Chaldee Paraphraſe, in that very place of Deuteronomy. See the excellent Dr. Prideaux's Connexion of the Old and New Teſtament, Book III. p. 146, 147. 1ſt Edit. But indeed the word *wherein*, ἐν ᾗ may very well relate, not to κιβωτῷ, *the ark*, but to the σκηνὴ ἡ λεγομένη ἁγια before mentioned, *the ſecond tabernacle, called the moſt holy*; in which all theſe ſacred utenſils were; and whereby all objections are obviated.

A. D. 63. 8 The Holy Ghoſt thus ſignifying, that the way into the holieſt of all, was not yet made manifeſt, while as the firſt tabernacle was yet ſtanding:

8. Now, that *moſt holy* place may be an emblem of *heaven*. And the meaning of the *high prieſt's* being ſuffered *alone*, and but *once* a year to enter that ſolemn apartment, and the reſt of the prieſts and people being wholly excluded from it, could be only this, *viz.* That the true and perfect manner of mens attainment of *heaven* and true happineſs, by the full pardon of their ſins, and the complete diſpenſation of religion, was not yet clearly manifeſted under the *Jewiſh economy*.

9 Which *was* a figure for the time * then preſent, in which were offered both gifts and ſacrifices, that could not make him that did the ſervice perfect, as pertaining to the conſcience.

10 *Which ſtood* only in meats and drinks, and divers waſhings, and carnal ordinances impoſed on them until the time of reformation.

9. & 10. And for the ſame reaſon, neither is it ſo *now*, * under the *temple* ſervice, which is nothing but a more ſplendid continuation of that of the *tabernacle*, conſiſting of external and figurative ſacrifices and ceremonies, that have nothing in them to expiate the guilt, and clear the conſcience of a ſinner; but are only *introductions* to that *great* ſacrifice, and moſt perfect diſpenſation of Jeſus Chriſt the *Meſſiah*.

11 But Chriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to ſay, not of this building;

11. & 12. For *he*, indeed, by ſhedding his own precious and innocent blood for us, has perfected that expiation for our ſins, which the blood of all the beaſts upon earth, could no way have obtained: And by being *exalted* into *heaven* itſelf, and become our *Interceſſor* there, he is a high prieſt of that dignity, and

12 Neither

eternal

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* ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα. Which figure remains to *this preſent* time.

12 Neither by the blood of goats and calves: but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the aſhes of an heifer, ſprinkling the unclean, ſanctifieth to the purifying of the fleſh;

14 How much more ſhall the blood of Chriſt, who through the Eternal * Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God?

eternal prevalency, which the *Jewiſh* prieſt, in his little *earthly* fabric, with his figurative ſervices, can bear no compariſon with: The difference being as wide as that between the *ſhadow* and *ſubſtance*, or as *heaven* is from *earth*. A. D. 63.

13. & 14. For if thoſe merely external and typical performances of *ſacrificing*, *waſhings*, *ſprinklings*, &c. were allowed ſufficient to cleanſe the *Jews* from *legal* defilements, and procure them readmiſſion to the ſervice of the *tabernacle* and *temple* (which was the utmoſt they could do); How much more available, in proportion, muſt be the ſacrifice of Chriſt's blood, a perſon of the higheſt dignity, and unſpotted innocence, raiſed from the dead by the power of the Eternal Spirit? The Spirit under whoſe conduct and direction he was, and by which he was demonſtrated to be indeed *the Son of God with power*; lived a ſpotleſs life, offering himſelf an immaculate ſacrifice to God; and then, by the power of the ſame *Spirit*, was exalted into *heaven*, there preſenting himſelf as an *Interceſſor* with the Father, to expiate all thoſe ſins that render us obnoxious to death and miſery, and to make us the true church and ſervants of God, worthy to ſerve him here, and to enjoy him in his heavenly ſanctuary hereafter?

15 And for this † cauſe he is the mediator of the New Teſtament, that by means of death, for the redemption of the tranſgreſſions that were under

15. Thus † is Chriſt the Mediator of the new and better covenant than that of Moſes. By *his* death are all thoſe tranſgreſſions forgiven, which would have entailed death upon us, notwithſtanding the expiation of the *Jewiſh*

† διὰ τοῦτο. By this *blood*.

* Ver. 14. [The Eternal Spirit.] See and compare Gen. xlix. 26. Habak. iii. 6. Note alſo, that many MSS. read it ἁγίᾳ *the Holy Spirit*; and ſo the Vulgar Latin.

A. D. 63. under the firſt teſtament, they whicare called, might receive the promiſe of eternal inheritance.

16 For where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator.

17 For a teſtament *is* of force after men are dead: otherwiſe it is of no ſtrength at all while the teſtator liveth.

‖ Διαθήκη as בְּרִית in the Hebrew.

iſh ſacrifices; and all true *Chriſtian believers, viz.* whether *Jews* under the *firſt* teſtament or covenant, or *Gentile* believers under this *ſecond*, are bleſt with the promiſe of eternal life and happineſs.

16. & 17. To his *death*, I ſay, is all this owing; nor could we enjoy it, till his ſufferings were paſt, any more than the laſt *will* and *teſtament* of any man can be valid, till the teſtator be dead. For thus may the bleſſings of Chriſtianity be conſidered, either as a ‖*covenant* of God the *Father*, that was to receive its *ratification* by the blood of Chriſt: Or as the *will* and *teſtament* of Chriſt *himſelf*, that could not take place but at, and by his *death**.

18 Whereupon, neither the firſt teſtament was † dedicated without blood.

18. And in this it agrees with the *Moſaical* covenant, which was confirmed † and ratified by ſprinkling the people with the *blood* of ſlain beaſts: *Thereby figuratively ſhowing the neceſſity of Chriſt's blood for the redemption of mankind.*

19 For when Moſes had ſpoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and ſcarlet wool, and hyſſop, and ſprinkled both the book and all the people.

19. & 20. According to that account in Exod. xxiv. "That after Moſes had read over the law to the people, he took the blood *of calves* and *goats*, *mixing* the blood with water (to keep it from congealing); and taking ſcarlet wool (to imbibe;) *and hyſſop* (to ſprinkle it); and with it he ſprinkled the book of the law, and had it (by degrees ‡) ſprinkled

* Ver. 15, 16, 17, *&c. Note*, I have here expreſſed the two acceptations whereof the words Διαθηκη, *covenant* or *teſtament*, and Διαθέμενος, the *teſtator* or *pacifier*, are capable of in this difficult paſſage. The more critical reader may conſult the learned Mr. Pierce.

† Not *dedicated* without blood, ἐγκεκαινίσται, i. e. Βέβαιον γέγονεν ἐκυρώθη, Chryſoſtom. So the Syraic Verſion.

‡ Joſephus Archæol. Lib. III. p. 89.

led upon all the people, *at leaſt* A. D. 63.
all the chief heads *and* repreſenta-
tives of them; ſaying, "This is
the blood of the covenant which
God hath enjoined to you;" *i. e.* by this ceremony uſed in making covenants and contracts, God on *his part* engages to perform the *promiſes*, and on *your* part to obſerve the *laws* of this covenant.

20 Saying, This is the blood of the teſtament which God hath enjoined unto you.

21. "In like manner, *after the* tabernacle *was built*, he ſprinkled the whole tabernacle, and all the utenſils of divine ſervice belonging to it*."

21 Moreover, he ſprinkled with blood both the tabernacle, and all the veſſels of the miniſtry.

22. And, you know, that according to *that* law, all kinds of veſſels and appurtenances of the tabernacle whatever, were purified and conſecrated by being ſprinkled with blood (excepting ſome veſſels of *metal* that would abide the *fire*, and *clothes* that were waſhed in *water*.) And that no perſon whatever was cleanſed, and *legally* abſolved from his ſins or defilements, without a *bloody* ſacrifice.

22 And almoſt all things are by the law purged with blood: and without ſhedding of blood is no remiſſion.

23. Thus men obtained admiſſion to that ſanctuary here *below*: But as to *heaven* itſelf, we can gain no entrance into *that*, but by being redeemed and purified by the *great* ſacrifice of Chriſt, in a *perfect* and *effectual* manner, as *Jewiſh* things and perſons were in a *figurative* one.

23 It was therefore neceſſary that the paterns of things in the heavens ſhould be purified with theſe, but the heavenly things themſelves with better ſacrifices than theſe.

24. And this Chriſt has done, by his aſcenſion into *heaven*, and becoming our Advocate with the *Father* there; in compariſon of which, the entrance of the high prieſt in-

24 For Chriſt is not entered into the holy places made with hands, which are the figures of the true, but into

* Ver. 21. [Sprinkled the tabernacle.] See and compare what is ſaid in Exod. xxiv. and xl. chapters; in which *laſt* chapter, ver. 9—11. the word *ſprinkling* is not indeed expreſſed, but is (moſt probably) included in the phraſes *hallowing*, *ſanctifying*, &c.—Compare alſo ver. 12. & 13. of that chapter, with Exod. xxviii. 40. [illegible]—20, 21. and Levit. xvi. 16—20.

A. D. 63. into heaven itſelf, now to appear in the preſence of God for us.

25 Nor yet that he ſhould offer himſelf often, as the high prieſt entereth into the holy place every year with the blood of others:

26 For then muſt he often have ſuffered ſince the foundation of the world: but * now once in the end of the world, hath he appeared to put away ſin by the ſacrifice of himſelf.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Chriſt was once offered to bear the ſins of many; and unto them that look for him ſhall he appear the ſecond time, † without ſin, unto ſalvation.

to the *ſecond* tabernacle, the *moſt holy place*, was nothing but a mere ſhadow, and a figurative reſemblance.

25. & 26. And ſo effectually ſufficient is this his entrance into *heaven*, to preſent himſelf to God for us, that neither it, nor his death in order to it, need ever be repeated, as thoſe of the *legal* prieſts were, every year. For the *one* atonement he has made, in this laſt * and great diſpenſation of the *goſpel*, by the ſacrifice of himſelf, is abundantly enough for the pardon and ſalvation of all mankind.

27. & 28. And thus, ſo far, the death of Chriſt is like that of all other *men*, *viz.* That as *they* die but *once*, and are then to receive an eternal recompence for what they have done in this life; ſo Chriſt, after *once* dying for our ſins, has no more ſufferings to undergo, no further *ſacrifice* † to make, and is to appear no more upon earth, till, at the ſolemn day of judgment, he comes to crown and reward all his true diſciples.

CHAP.

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* [Now in the end of the world:] ἐπὶ συντέλειᾳ τῶν αἰώνων. In the laſt *age* or *diſpenſation*.

Ibid. Ver. 26. [Now once: ἅπαξ, once for all;] in the ſame ſenſe with ἐφάπαξ, it being ſo uſed in this, and in many other paſſages of the New Teſtament and *LXX*, with this *emphaſis*, not taken notice of by interpreters. Compare 1 Pet. iii. 20. Jude ver. 3. Heb. vi. 4.—vii. 27.—x. 10. Pſal. lxxxix. 36. Job xl. 4. Eſther iv. 11.

† Appear—*without ſin*; χωρὶς ἁμαρτίας, without any further *offering* for ſin. As in 2 Cor. v. 21. Or elſe referring theſe words to ἀπεκδεχομένοις, [Thoſe that look for him without ſin, *are* good and pure Chriſtians,] if this be not too hard a tranſpoſition. Beſide that, χωρὶς ἁμαρτίας, is naturally connected to ἐκ δευτέρου, as ἀνενεγκεῖν ἁμαρτίας is to ἅπαξ foregoing.

CHAP. X.

The ſecond Argument ſtill continued, viz. Judaiſm *was but a figurative Introduction to* Chriſtianity. *The Inſufficiency of the legal Sacrifices, for the complete Atonement of Sin. The Death of Chriſt, the full and final Sacrifice further proved, from the Old Teſtament. It gives all good Chriſtians a full Aſſurance of Heavenly Happineſs, and is the moſt comfortable Argument for their final Perſeverance in their Profeſſion. The* Jewiſh *Chriſtians again particularly exhorted to Conſtancy and Patience under their Sufferings; from the great Danger of wilful Apoſtacy; from the ſenſe of their former Courage, and the Proſpect of their certain and ſpeedy Deliverance from their Perſecutions.*

1 FOR the law having a ſhadow of good * things to come, *and* not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect.

1. WELL then, it plainly appears by what I have already * ſaid, that the *Moſaical* prieſthood and ſacrifices were nothing but *types* and ſhadows of a future and more perfect atonement for the ſins of mankind: and therefore, though never ſo often repeated, they could not of *themſelves*, cleanſe any *Jewiſh* worſhipper from his ſins, and open the way to *heaven* for him. A. D. 63. * Cap. viii. 5. ix. 8, 9, 23, 24.

2 For then would they not have ceaſed to be offered? becauſe that

2. & 3. For indeed, had thoſe ſacrifices (particularly that upon the great *expiation* day) any real vir-

* [Of good things to come—] That is, ſay moſt interpreters, [Of the bleſſings of the goſpel-religion:] Some underſtand it of *Heaven*, the true *Holy of Holies*. I have expreſſed *both* ſenſes.

Ibid. [Not the very image: αὐτὴν τὴν εἰκόνα, the original, *the* very truth of the thing.] Chryſoſ. Syr. Verſ. Rom. i. 23.

A. D. 63. that the worſhippers once purged, ſhould have had no more conſcience of ſins.

3 But in thoſe *ſacrifices there is* a remembrance again *made* of ſins every year.

virtue to that effect, they need not have been * repeated ſo often; when the thing was *once* perfectly done, had been done for *ever*. And again, if that *repetition* were effectual, there could be no occaſion to abrogate them, and introduce another in their room. Whereas, upon that great *annual* day, the high prieſt commemorates and deplores the paſt ſins, both of that, and the *foregoing* years; a plain demonſtration that they were not perfectly atoned for by the *former* ſacrifices.

4 For *it is* not poſſible that the blood of bulls and of goats ſhould take away ſins.

4. And the truth is, there is nothing in the blood of any *beaſt*, that can anſwer the Divine Wiſdom and Juſtice in demanding an atonement for the ſins of *mankind*.

5 Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but ‡ a body haſt thou prepared me.

6 In burnt offerings and *ſacrifices* for ſin thou haſt had no pleaſure:

7 Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

5, 6. & 7. Accordingly the *Pſalmiſt* (Pſal. xl.) prophetically repreſenting Chriſt, as coming into the world, brings him in thus addreſſing to God the Father. "That whereas the ſacrifices of the *Jewiſh* law were but mere figures, no way acceptable to him as a propitiation for the ſins of mankind; the time was now come, wherein *he* (the Son of God) was now fully to accompliſh it *by being made man, and* by yielding *himſelf* to ſuffer, in perfect ſubmiſſion and obedience to the Divine Will of the *Father*: and that he was actually moſt ready, and free to do it, as the ſcriptures had foretold ‡."

8. & 9. Now

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* [For then would they not have ceaſed to be offered.] The ἂν is not in ſome copies; but it makes no material alteration in the ſenſe, which I have expreſſed both ways.

‡ [A body haſt thou prepared me.] See Dr. Alix Senſe of the Jewiſh Church, &c. Chap. 27. And Biſhop Kidder, Dem. Meſſ. Vol. II. p. 268, 269, &c. for a full vindication of this paſſage, from the exceptions of the Jews. See alſo the note on Chap. xi. 21.

8 Above, when he ſaid, Sacrifice, and offering, and burnt offerings, and *offering* for ſin thou wouldſt not, neither hadſt pleaſure *therein* (which are offered by the law):

9 Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, * that he may eſtabliſh the ſecond.

10 By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once *for all* †.

8. & 9. Now theſe words are a plain declaration of the utter inſufficiency of the *Jewiſh* ſacrifices; when Chriſt puts his *own* ſufferings and ſacrifice to ſupply their defects. And, by doing the *one*, he abrogates all further uſe of the *other*. A. D. 63.

10. And, conſequently, we are not to regard *them* as the means of our juſtification and happineſs; but to rely upon this obedient act of Chriſt ſuffering in our fleſh; an act that need never be repeated; having, once † and for ever, procured the pardon and ſalvation of all true believers.

11 And every prieſt ſtandeth daily ‡ miniſtring and offering oftentimes the ſame ſacrifices, which can never take away ſins:

12 But this man after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footſtool.

11, 12, 13. & 14. Conſider again, therefore, the great difference between the happy and glorious effects of this office of Chriſt and that of the *Jewiſh* prieſts. *They* were obliged to repeat their ſacrifices every day or year. A clear evidence that their efficacy for the perfect pardon of ſin was but ſmall: whereas Chriſt, by *once* offering his *own* life, was ſo acceptable to God, as to be raiſed again from the dead, exalted to the higheſt degree of heavenly glory and majeſty, inveſted with the full dominion over all his and

* Ver. 9. [Taketh away the firſt]; i. e. He abrogates the firſt will or law of God, viz. the law of Jewiſh ſacrifices, and eſtabliſhes the ſecond will, viz. the ſacrifice of Chriſt—[By the which will we are ſanctified, &c.] in the following words. Thus the ingenious Mr. Pierce has connected the ſenſe; with which my paraphraſe fully agrees, though the emphaſis be not laid upon the ſame ſubſtantive.

† Note. [Once for all.] See Chap. ix. 26.—vi. 4.—x. 10. 1 Pet. i. 12.—iii. 18, 20. Jude ver. 3.

‡ Ver. 11. [Daily miniſtring Καθημεραν, from time to time, —i. e. *yearly* upon the *great expiation day*.

A. D. 63.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

‖ Cap. viii. 8, 9, &c.

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them:

our enemies, sin, Satan, wicked *men*, and *death* itself; and so is the *complete* Redeemer of all that embrace his religion.

15, 16. & 17. For this and no other, is the sense of that forementioned ‖ divine prophecy (Jer. xxxi.), where, *after having expressed the excellency, plainness, and simplicity of the* gospel *religion*, it is added, "and their sins and iniquities will I remember no more;" i. e. There shall be *one* perfect and complete atonement made for them.

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is*, *there is* no more offering for sin.

18. And if so, there can be no further occasion for those *legal* sacrifices and ceremonies which the Jews and many of the *Jewish* Christians are so excessively zealous for.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a * new and living way † which he hath consecrated for us through the vail, that is to say, his flesh;

21 And *having* an high priest over the house of God:

19, 20. & 21. Wherefore, dear brethren, since our pardon and entrance into the heavenly state of happiness is thus fully procured, by so wise and effectual a method as this of Christ's *death*; since he has taken down the partition, † and prepared the way by suffering upon earth, and by being exalted into heaven, and becoming the High Priest, Governor and Intercessor for the Christian church;

22. & 23.

* Ver. 20. [By a new and living way.] A most emphatical expression, to denote the happy difference between the *Jewish entrance* into the *most holy* place of the *temple*, and a *Christian's* entrance into *heaven*. If any Israelite, beside the *high priest*, dared to enter into that *inner* sanctuary, he suffered *death*: every *Christian's* entrance into *heaven* gives him eternal *life*.

† [Which he hath consecrated]; ἣν ἐνεκαίνισεν, which he hath *prepared*, ἣν κατασκεύασεν, ἧς ἤρξατο. Chrisost., and which he himself began to enter by.

22 Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

23 Let us hold faſt the profeſſion of our faith without wavering (for he *is* faithful that promiſeth.)

22. & 23. How ſteadily ought we to embrace *his* religion, whereby ſo perfect a reconciliation is obtained for us; worſhipping God, through *him*, with full and unſhaken confidence in thoſe promiſes that can never fail and deceive us? A. D. 63.

24 And let us conſider one another, to provoke unto love, and to good works:

24. And, as this ought to eſtabliſh your faith in God and Chriſt, under all your perſecutions; ſo ought it to make you, by your exemplary practice, to encourage and ſpirit up one another to perfect love and charity towards all your Chriſtian *brethren*; without any further partial diſtinction between *Jewiſh* and *Gentile* believers.

25 Not forſaking the aſſembling of ourſelves together, as the manner of ſome is; but exhorting *one another*: and ſo much the more as you ſee the day approaching.

25. In fine, it ought to be a preſervative againſt that cowardice, the *Jewiſh* Chriſtians now too commonly diſcover, by forſaking the profeſſion and || worſhip of *Chriſtianity*, and returning to that of the *ſynagogue* and *temple*, for fear of perſecution; and cure them of that prejudice againſt the *Gentile* Chriſtians, which they carry ſo far as to refuſe to join with them in their worſhip and devotion. And it ſhould be the ſtronger argument upon them to remember how near the time is drawing, wherein our Lord himſelf has declared there ſhould be an end put even to the *temple*, and the whole *Jewiſh diſpenſation* ‡. || ἐπισυναγωγήν.

‡ See Matth. xxiv. Job xiv. 23, 24.

26 For if we ſin wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins,

27 But a certain fearful looking for of judgment and fiery indignation, which ſhall

26. & 27. Let me again * remind you of the fatal conſequence of wilfully and deliberately renouncing a religion ſo clearly atteſted and confirmed to you. If you ſlight, and once neglect the means of ſalvation now offered you by Chriſt, you loſe the laſt and only method God will ever propoſe for your redemption; and muſt

* Cap. vi. 4. 5, 6, 7.

A. D. 63. ſhall devour the adverſaries.

awaits the obſtinate adverſaries of true religion.

28 He that deſpiſed Moſes law, died without mercy, under two or three witneſſes:

29 Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace?

*Cap. ii. 3.

28. & 29. And how great *that* will be, you may conclude from God's dealing with *apoſtates*, and preſumptuous * offenders againſt the *Jewiſh* law. Whoever was convicted of ſuch a crime by the teſtimony of two or three witneſſes, was ordered to be *ſlain without mercy*, Numb. xv. Deut. xvii. How much more dreadful and exemplary do you think, muſt be that *final* deſtruction of thoſe, who now, contemptuouſly, and againſt the cleareſt evidences, reject the authority of Chriſt the *Meſſiah*, the very *Son of God*, profaning and treating his precious blood, that ratified this gracious covenant of their redemption, as the blood of an *ordinary* perſon, nay, of a *malefactor*; and doing the utmoſt contempt to the *Holy Spirit* ſo graciouſly given; by undervaluing the great and miraculous powers, which ſo amply demonſtrated the truth of their holy profeſſion?

30 For we know him that hath ſaid, Vengeance *belongeth* unto me, I will recompenſe, ſaith the Lord. And again, The Lord ſhall judge his people.

30. Remember thoſe ſevere words (Deut. xxxii. 35, 36.), wherein God declares, that "To him belongeth vengeance and recompence." And again, "The Lord will judge his (diſobedient) people."

31 *It is* a fearful thing to fall into the hands of the living God.

31. Conſider duly, and in time, how fearful a thing it is to fall under the final diſpleaſure of an infinite Governor, whoſe *juſtice* upon obſtinate and incurable offenders is eternally durable, as his *exiſtence* is.

32 But call to remembrance the former days, in which after ye were illuminated, ye endured

32. And, the better to ſupport yourſelves under your preſent perſecutions, recollect and comfort your ſpirits with a ſenſe of that generous

endured a great fight of afflictions:

which befel you || at your firſt converſion.

generous Chriſtian courage that carried you through the ſufferings

A. D. 63.

|| Acts viii. 2. 1 Theſ. ii. 14.

33 Partly whilſt ye were made a gazing-ſtock, both by reproaches and afflictions; and partly whilſt ye became companions of them that were ſo uſed.

33. When you were expoſed, vilified and abuſed by the raging malice of the Jews; and bravely adhered to us the *apoſtles* of Chriſt, that were then treated in the ſame manner, Acts v. 41.—Cap. xiv. 5, 19. and—Cap. xvii. 10, 14, 15.

34 For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in yourſelves * that ye have in heaven a better and an enduring ſubſtance.

34. When you were ſo truly courageous, as to own and relieve thoſe *apoſtles* (and *me* in particular) that were impriſoned in Judea for Chriſt's religion; and were ſo entirely convinced of the certainty of that eternal happineſs of heaven, promiſed in the goſpel, as cheerfully to part with all you had in this world for the ſake of it.

35 Caſt not away therefore your confidence, which hath great recompence of reward.

35. After ſuch ſignal inſtances, therefore, of courage and reſolution, in owning a religion you know to be attended with ſuch ample and glorious rewards; how little and mean would it *now* be, to ſhrink back and forfeit ſuch hopes!

36 For ye have need of patience; that after ye have done the will of God, ye might receive the promiſe.

36. Conſider, that *courage* and patience is the only thing that is to carry you through, and bring you to the heavenly ſtate; which is the recompence for ſubmitting to the Divine Will and Providence.

37 For

37. Nor

* Ver. 34. [Knowing in yourſelves, *or rather* knowing that you yourſelves (that are thus perſecuted) have in heaven a better—ſubſtance.] So the Alexand. MSS. read it ἐαυτὰς, as alſo the Syr. Arab. and Clem. Alexandrinus.

A. D. 63.

37 For yet a little while, and † he that ſhall come, will come, and ‡ will not tarry.

37. Nor be diſcouraged, that you are not *immediately* reſcued from your perſecutions; for though it be not *immediate*, yet be aſſured, your deliverance will not only be certain, but ſpeedy enough too. According to thoſe words of the prophet, Hab. ii. 3. ſpoken of the coming of Chriſt, "Though he tarry, wait for him. For he that cometh (i. e. † Chriſt) will come, and will not tarry‡ long."

38 Now the juſt ſhall live by faith, but if any man draw back, my ſoul ſhall have no pleaſure in him.

38. And forget not the following words, ver. 4. "Now the juſt ſhall live by his faith," i. e. By a firm and reſolute belief of, and adherence to the revelation of God's will, when ſufficiently made to him, and by a *faithful* perſeverance in a practice agreeable to ſuch belief. "But if any man draw || back, my ſoul ſhall have no pleaſure in him," i. e. Whoever, after the entertainment of divine truth, hypocritically conceals, or cowardly renounces the profeſſion of it, ſhall forfeit all the bleſſings to which it entitled him.

39 But we are not *Cap. vi. 9. of them who draw back unto perdition: but of them that believe, to the ſaving of the ſoul.

39. And, brethren, I hope the generality of *you, that have thus far ſtood out, under your former perſecutions, will not now at laſt be loſt for want of courage, but will reap the final ſalvation promiſed in the goſpel, by a ſteady perſeverance in its faith and principles.

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† [He that cometh.] See Mat. xi. 3. Luke vii. 19.

‡ [Will not tarry: ὲ χρονίζ, *will not* ſtay too long.] Sept.

|| ἐαν ὑποστιληται, *if*, or *whenever*, he draws back.

CHAP.

CHAP. XI.

The Apoſtle's Third *Argument, for encouraging the Chriſtians of Judea to Perſeverance in their Profeſſion, under all their Perſecutions, viz. The numerous Examples of all the* Patriarchs *and holy Men recorded in* Scripture, *or in the* Apocryphal *Writings, as the moſt eminent Servants of God. That they all were juſtified by the* ſame *Principle of* Faith in God's Revelation; *for ſuffering under the ſame Hopes of future and inviſible Bleſſings, that* Chriſtianity *now propoſeth: and for the very* ſame, *ſhall they, and all good Chriſtians, be finally and completely rewarded together at the Great Day of* Judgment.

1 NOW faith is the ſubſtance * of things hoped for, the evidence of things not ſeen.

1. I Said ‡, it was a ſteady faith in Chriſt, and a reſolute profeſſion of his *religion*, that muſt procure your ſalvation. And whereas the *Jewiſh zealots* are wont to affright you, by confidently affirming, "That to embrace Chriſtianity is to apoſtatize from Moſes and from God:" it will be enough to ſilence that vain pretence, to conſider, that to be a Chriſtian, is the exerciſe and reſult of no other principle of *faith*, but what juſtified all the *patriarchs* and holy men of old; viz. "Such a rational and ſteady belief," either of things long ſince paſt, "or of the inviſible bleſſings of a *future* life, proportionable to the evidences God has given us of them, as will actuate us into obedience, and make us ready to ſuffer for the profeſſion of ſuch a belief." A. D. 63. ‡ Chap. x. 29.

2. For

* Ver. 1. [The ſubſtance of things hoped for: ὑποστασις, The firm aſſurance, *or* expectation.] So this word is truly rendered, Pſal. xxxix. 7. Ruth. i. 12. Ezek. xix. 5. in the LXX. and Chap. iii. 14. of this epiſtle.

A. D. 63.

2 For by it the elders obtained a good report.

2. For *this* great virtue the anceſtors of your nation ſtand recorded, as ſuch eminent examples of piety and true religion.

3 Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear.

3. What is it, but divine *revelation*, that makes us abſolutely certain, that the world * was not by *chance*, nor a fortuitous jumble of pre-exiſting *matter*, but made in *time*, by the power and command † of God, and put into this beauteous form wherein we now ſee it, by Chriſt ‡ the *Word*, and *Son of God*, who governs all the diſpenſations of it?

4 By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous, God teſtifying of his gifts: and by it he being dead, yet ſpeaketh.

4. The ſerious belief of divine *revelation* rendered the ſacrifice of Abel acceptable, and the want of it cauſed Cain's to be rejected. God demonſtrating his acceptance of him as a pious and good man, by cauſing fire from || heaven to conſume his ſacrifice. And though Abel be dead, yet is his ſacrifice a ſtanding evidence, *That this is the principle that makes our ſervices acceptable to God.*

5 By faith Enoch was tranſlated, that he ſhould not ſee death, and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God.

5. As a reward of this very ſame virtue, was Enoch tranſlated from earth, without dying according to the common courſe of nature. Gen. v. 22, 24.

6 But without faith it is impoſſible to pleaſe him: for he that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.

6. And indeed, nothing is plainer, than that a firm perſuaſion of the *exiſtence of God* (though he be § inviſible to us), and a lively hope and aſſurance, proportionable to the knowledge men have of his nature and will, that he will reward

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* τὰς αἰῶνας.

† Ῥήμα.

‡ Gen. i. 2. &c. John i. 2, 3, 4. λόγος.

§ See ver. 1.

|| Ἐπέχησε. Verſion. Theodorſ. See Gen. xv. 17. Lev. ix. 24. Pſal. xx. 3.

reward all his true and ſincere worſhippers (though that reward be *future* and at a diſtance), is the firſt and moſt neceſſary principle of all true religion. A. D. 63.

7 By faith Noah being warned of God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe, by the which he condemned the world, and became heir of the righteouſneſs which is by faith.

7. Upon *this* it was, that Noah prepared the ark, ſaved himſelf from the deſtruction of *this* world, and obtained the happineſs of the *next*; while the reſt of mankind were juſtly left to periſh in their unreaſonable infidelity.

8 By faith * Abraham when he was called to go out into a place which he ſhould after receive for an inheritance, obeyed, and he went out not knowing whither he went.

9 By faith he ſojourned in the land of promiſe, as in a ſtrange country, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe.

8. & 9. By *this* Abraham left his native country, went and dwelt as a ſtranger, in a mean and obſcure manner, in a foreign land; even before he knew what the land was, or was acquainted with the *promiſe*, that his poſterity ſhould fully poſſeſs and enjoy it, Gen. xii. 1. with Gen. xxvi. 3. xxviii. 13.

10 For he looked for a city which hath foundations, whoſe builder and maker is God.

10. It was ſufficient to that reaſonable and good man, that God had promiſed him, in general, *To be his ſhield and exceeding great reward*, Gen. xv. 1. And *his* eye was upon the certain and unchangeable ſtate of *future* happineſs.

11 Through faith alſo Sarah herſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, be-

11. & 12. In reward of the ſame *faith* in the repeated *promiſe of God*, Sarah was enabled to conceive and bear a ſon, when both ſhe and her huſband were naturally incapable of ſuch a thing, through

* Ver. 8. [Abraham when he was called, *or* ὁ καλεμενος Αβραὰμ, he that was called Abraham.] The words have a great emphaſis; he whom God was pleaſed to call The Great Father, The Father of many Nations, The Father of the Faithful. See Gen. xvii. 3, 4, 5, 6. with my paraphraſe and note there.

A. D. 63. becauſe ſhe judged him faithful who hath promiſed.

12 Therefore ſprang there even of * one, and him as good as dead, ſo many as the ſtars of the ſky in multitude, and as the ſand which is by the ſea ſhore innumerable.

through their great age; And from them came an innumerable poſterity, which, without an extraordinary act of divine power, could no more have been expected from two ſuch ſuperannuated people, than if they had been actually dead *.

13 Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth.

13. & 14. All theſe forementioned worthies died in *this* noble principle; full of the hopes, and poſſeſſed with the proſpect of *future* and eternal felicities. Upon theſe *diſtant* joys they acted; for *theſe* they gave up all worldly enjoyments, and looked upon the preſent life as nothing but a paſſage into a better ſtate.

14 For they that ſay ſuch things, declare plainly that they ſeek a † country.

15 And truly if they had been mindful of that country, from whence they came out, they might have had opportunity to have returned:

16 But now they deſire a better country, that is an heavenly: wherefore God § See Matt. xxii. 32. is not aſhamed to be called their God; for he hath prepared for them a city.

15. & 16. For it is very clear, it could not be *temporal* hopes, theſe great ſouls were acted by; becauſe Abraham, for inſtance, had a much more fair and natural proſpect of *that* kind, in his own native country, than he could be ſuppoſed to have in a foreign land, among a barbarous and uncultivated people. Nor could it amount to much, for God to ſtyle himſelf *their* God §, *i.e.* in an *eminent ſenſe*, their Great Protector and *Rewarder*; if he had nothing

* Ver. 12. [Even of one, ἀφ' ἑνὸς, from that ſingle perſon, and from him in a manner dead.]——So the word ἑὶς is uſed Gal. iii. 20. and in many other paſſages.

† Ver. 14. [That they ſeek a country]—A very flat tranſlation! It is πατρίδα, [A country of their father's, their native and proper home:] So *heaven* is the *proper country* or habitation of *good men*, the place where (God) their *Father* dwells.

5

nothing to beſtow on them but a few *temporal* bleſſings; and thoſe too, mixed up with many troubles and afflictions common to human life. All their proceedings, therefore, beſpeak their main and ultimate hopes to have been in the *future* and inviſible glories of another world; even the very ſame that the *goſpel* now more explicitly propoſes to us *Chriſtians*. A. D. 63.

17 By faith Abraham when he was tried offered up Iſaac: and he that had received the promiſes, offered up his only begotten ſon:

18 Of whom it was ſaid, that in Iſaac ſhall thy ſeed be called.

19 Accounting that God was able to raiſe him up, even from the dead: from whence alſo he received him in a figure.

17. & 18. To proceed therefore: This ſerious perſuaſion of the divine truth and Providence, made Abraham, at the inſtance of the divine command, ready, with his own hands, to ſacrifice the very *ſon*, in whom alone he expected to ſee the *great promiſe* fulfilled to him.

19. Moſt dutifully and rationally conſidering that the ſame Divine Power, that cauſed Iſaac to be conceived and born, in a manner as wonderful as that of raiſing the dead to life again, could either reſtore him to him again, or elſe fulfil the promiſe in ſome other way, that would be as good and happy for him. And accordingly, as the birth of Iſaac from the dead womb of Sarah was a gift of new and miraculous life; ſo the reſcue of Iſaac, by the voice of an *angel*, was the ſame thing to Abraham as if he had been actually ſlain, and then reſtored to life.

20 By faith Iſaac bleſſed Jacob and Eſau concerning things to come.

21 By faith Jacob when he was dying, bleſſed both the ſons of Joſeph, and worſhiped * leaning upon the top of his ſtaff.

20. & 21. With this firm aſſurance, That God would make good all his benedictions (though perhaps he knew not preciſely *when*) did Iſaac, in a prophetical way, and with religious reverence pronounce the bleſſings on his ſons Jacob and Eſau; as Jacob did afterwards upon Ephraim and Manaſſes‖. ‖ Gen. xlviii. 30.

* Ver. 21. [Leaning upon the top of his ſtaff.] In the Hebrew it is, "Iſrael bowed himſelf upon his bed's head." The word מטה, by the change of one *point*, ſignifying either

A. D. 63. 22 By faith Joſeph when he died made mention of the departing of the children of Iſrael: and gave commandment concerning his bones.

22. So did Joſeph, juſt before his death, foretel the deliverance of the Iſraelites out of Egypt, and ordered his own bones to be carried with them into Canaan, as a teſtimony how fully he aſſured himſelf of their arrival there, according to the *divine* promiſe.

23 By faith Moſes when he was born, was hid three months of his parents, becauſe they ſaw he was a proper child, and they were not afraid of the kings commandment.

23. Thus Moſes's parents, in defiance of that barbarous edict of Pharaoh, reſolved not to deliver up ſo lovely and beautiful a child, but hid him three months by the ſide of the river Nile, in hopes, that God would providentially provide for his eſcape.

24 By faith Moſes when he was come to years, refuſed to be called the ſon of Pharaoh's daughter:

25 Chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon:

26 Eſteeming the reproach * of Chriſt greater

24. 25. & 26. Thus Moſes, when he came at age, refuſed the great privilege of being adopted into the royal family of the Egyptian monarchs, owned himſelf to be a Hebrew born, and not Pharaoh's grandchild; chooſing rather to ſhare in all the difficulties the Iſraelites, * whom he knew to be God's true *church* and people, were to undergo, than to enjoy the vicious and temporary

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a *bed*, or a *ſtaff*, the *LXX* read it in the *latter* ſenſe: And it was that *verſion* the writers of the New Teſtament generally made uſe of. Of their method of quoting the Old Teſtament paſſages, though not abſolutely *verbatim*, yet ever ſo as to make no alteration in the *ſenſe* and *purpoſe* they are quoted for. The learned reader my conſult Glaſſius Philog. Sac. p. 1472, *&c.* edit. Francof. 1653. But indeed the more true rendering ſhould be "worſhipping upon the top of his ſtaff." See Mr. Hallet's Supplement to Mr. Pierce on the Hebrews, *in loc.*

* [The reproach of Chriſt:] τῦ Χριςῦ; of the *anointed* (people) *i. e.* the Iſraelites, Pſal. cv. Or rather thus, *of Chriſt*, i. e. ſuch reproaches as *Chriſtians* now ſuffer for the ſake of Chriſt and his religion: or ſuch reproaches as Chriſt himſelf ſuffered while he was upon earth, or, *laſtly*, the reproach Moſes was likely to ſuffer for thus acting from a principle of *faith* in the *Meſſiah* to come.

greater riches than the treaſures in Egypt: for he had reſpect unto the reward.

rary pleaſures of the Egyptian court. And, with what view was this? Not of any *worldly* advantage or *preſent* happineſs: for Moſes refuſed the higheſt of *theſe*, by ſlighting the glories of Egypt. And as for the land of Canaan, he ſaw it at a diſtance, but never enjoyed it. His aim therefore was at *heaven*, *then*, as that of all good Chriſtians is *now*. A. D. 63.

27 By faith he forſook Egypt, not fearing the wrath of the king, for he endured, as ſeeing him who is inviſible.

28 Through faith he kept the paſſover, and the ſprinkling of blood, leſt he that deſtroyed the firſt-born, ſhould touch them.

29 By faith they paſſed through the Red Sea, as by dry land, which the Egyptians aſſaying to do, were drowned.

27, 28. & 29. With this religious *faith* in the *revelations* of the inviſible † God, he led the Iſraelites out of Egypt; dreaded not the powerful army that purſued him; kept the paſſover, ordered the blood to be ſprinkled on the door-poſts of each houſe, as a ſure token of their exemption from the plague that raged around them; had the Red Sea miraculouſly divided for his paſſage; and the return of the waters to deſtroy his purſuers. † See Ver. 1.

30 By faith the walls of Jericho fell down after they were compaſſed about ſeven days.

31 By faith the harlot Rahab periſhed not with them that believed not, when ſhe had received the ſpies with peace.

30. & 31. God, in reward of the Iſraelites *faith* in the divine *promiſes*, made the walls of Jericho fall (Joſh. vi. 5.) And by *owning the true God*, upon ſufficient *teſtimonies* given her, the very harlot Rahab ſaved her life.

32 And what ſhall I more ſay? for the time would fail me to tell of Gideon, and of Barak, and of Sampſon, and of Jephthah, of David alſo and Samuel, and of the prophets.

32, 33, 34, 35, 36, 37. & 38. In fine, it would be endleſs for me to go through the numberleſs inſtances of the like kind, recorded in the Old Teſtament. The miraculous victories obtained by ſome, the marvellous deliverances of others, and the wonderful and di-

33 Who

A. D. 63.

33 Who through faith ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions.

34 Quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens.

vine courage expreſſed by the reſt, under the moſt terrible afflictions, and moſt exquiſite ſufferings for the ſake of God and religion; being all the reſult of this very ſame principle "of a reaſonable faith in the divine revelation and promiſes;" the very thing now required to make you Chriſtians *.

35 Women received their dead raiſed to life again: and others were tortured, not accepting deliverance: that they might obtain a better reſurrection †.

36 And others had trials of cruel mockings, and ſcourgings, yea, moreover, of bonds and impriſonment.

37 They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword: they wandered about in ſheep-ſkins, and goat-ſkins, being deſtitute, afflicted, tormented:

38 Of whom the world was not worthy: they wandered in deſerts, in mountains, and in dens and caves of the earth.

39 And theſe all having obtained a good report through faith, received not the promiſe:

‖ Ver. 11.

39. Thus all your pious *anceſtors* ſtand upon record as *ſuch*, by the firm and rational belief of *future* ‖ and inviſible bleſſings. Things they actually ſaw not, while they lived; and though they have all been, long ſince, in a ſtate of reſt and happineſs, it is but a ſtate of bleſſed *expectation*. They have not, as yet, the full and complete enjoyment of that *celeſtial* glory.

40 God having provided ſome better thing

40. It being the good pleaſure, and wiſe appointment of God, to defer

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* Ver. 32, &c. [Of Gideon, and Barak, and Sampſon, &c.] For the particular *inſtances*, of the *faith*, and *exploits* of the ſeveral perſons named or not named in theſe verſes, to the 39th verſe, let the reader conſult Mr. Hallet's Supplement to Mr. Pierce, in loc.

† Ver. 35. [A better reſurrection,] i. e. a *future* reſurrection to *eternal life*, far better than the reſurrection of the *women's children*, before-mentioned, or than that of the perſons *tortured*, would have been. The *one* being a reſtoration to the preſent *ſhort* life, the *other* to an *eternal* one.

thing for us: that they without us ſhould not be made perfect. defer *that*, till the perfect and complete || revelation of the *goſpel* were made to us Chriſtians, and the laſt and great diſpenſation of the *Meſſiah* be paſt: that ſo, both they, *patriarchs*, *prophets*, *apoſtles*, and all ſincere Chriſtians, whether *Jewiſh* or *Gentile* ones, may, for the courageous exerciſe of the ſame excellent and virtuous *principle*, be all rewarded and crowned together, with the happineſs both of body and ſoul, at the final day of judgment. A. D. 63. || Κρεῖττόν τι.

CHAP. XII.

The Inference from the foregoing Argument; viz. That as the Behaviour of the Patriarchs *and Holy Men of old, do vindicate the Reaſonableneſs of the* Chriſtian Faith, *ſo ought it to be the moſt exemplary Encouragement, to ſpirit up all Chriſtians under their Sufferings for it. The ſame Encouragement further enforced, from the Example of Chriſt himſelf. The great Reaſonableneſs and Advantage of ſuffering for true Religion. The Danger of relapſing from* Chriſtianity: *eſpecially to the* Jewiſh *Converts, from the apparent Excellency and Greatneſs of the* Chriſtian Religion, *when compared with the* Jewiſh *Law.*

1 WHerefore, ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet *us*, and let us run with patience the race that is ſet before us,

1. HAving therefore ſuch * abundant teſtimonies, "that your Chriſtian faith is the exerciſe of the ſame virtuous principle for which all your pious anceſtors ſtand ſo famouſly recorded;" let ſuch numerous and excellent examples ‡ raiſe you above all fears and perplexities, ſpirit you on in your Chriſtian courſe, and keep you from that cowardly your preſent ſufferings are ſo apt apoſtacy, † to which to tempt and draw you. * Chap. xi. ‡ νέφος μαρτύρων. † ἐυπερίστατον ἁμαρτίαν.

2. And

A. D. 63. 2 Looking unto Jeſus the author and finiſher of *our* faith; who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.

2. And, for your ſtill higher encouragement, conſider the moſt perfect example of Jeſus Chriſt, himſelf, the author of your religion, and the great rewarder of its true profeſſors; who for the joyful proſpect of being exalted as the Redeemer and Saviour of mankind, with abſolute patience endured the pains, and with inexpreſſible height of mind deſpiſed the ſcandal of dying like a *malefactor* upon the croſs: and is now accordingly rewarded for it with the utmoſt degree of heavenly glory and majeſty.

|| ἀναλογισασθε. 3 For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds.

3. Weigh || and compare *his* ſufferings with your *own*; and ſee, if the blaſphemies againſt *his* doctrine, the reproaches upon *his* perſon, and the malicious attempts upon *his* life, be not ſufficient to buoy *you* up under all the conflicts you endure for his ſake.

4 * Ye have not yet reſiſted untoblood, ſtriving againſt ſin.

4. Remember, you have not yet ſuffered the worſt, * from thoſe malicious adverſaries; and to give out before you have done as much as thoſe great *worthies*, and Chriſt himſelf has done before you, would be to come ſhort, and loſe the power of their examples.

5 And ye have forgotten the † exhortation, which ſpeaketh unto you, as unto children, My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him.

5. & 6. Thoſe converts among you, that ſhrink and faint, already, under their perſecutions, ſeem to have forgotten the wiſe purpoſes, and great advantages the ſcriptures mention of God's permitting afflictions to befal his true ſervants: particularly that of

6 For

Prov.

* [Not yet reſiſted unto blood.] Perhaps it may be an *agoniſtical* term: it being the moſt ſcandalous thing for any combatant to give out before any blood was drawn: as Jacobus Lydius obſerves, Agoniſt. Sat.

† Ver. 5. [And ye have forgotten the exhortation—] It may perhaps be beſt to take theſe words *interrogatively*; Καὶ ἐκλέλησθε τὴν παρακλήσεως, [Have ye forgotten the exhortation?]

6 For whom the Lord loveth, he chaſteneth, and ſcourgeth every ſon whom he receiveth.

Prov. iii. 11. & 12. "My ſon, A. D. 63. deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chaſteneth, &c."

7 If ye endure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the father chaſteneth not?

7. & 8. In laying preſent afflictions on us, God acts only the part of a prudent *father*; training us up, by ſuch methods, as may beſt work our tempers into a dutiful and patient obedience. And, ſhould he wholly neglect theſe means, and indulge us in uninterrupted eaſe, and preſent proſperity, he would be wanting in one of the proper inſtances of a careful and tender father.

8 But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons.

9 Furthermore, we have had fathers of our fleſh, which corrected us, and we gave *them* reverence: ſhall we not much rather be in ſubjection unto the Father of ſpirits, and live?

9. You all own, that the prudent ſeverities and ſtrict diſcipline of a *natural* parent are ſo far from diſcouraging, that they gain greater reſpect and reverence from the child. How infinitely more advantageous then muſt it be for us *men*, but eſpecially Chriſtians, to be under the preſent diſcipline of a wiſe and good *Creator*, that will reward our ſufferings with *eternal* life and happineſs?

10 For they verily for a few days chaſtened *us* after their own pleaſure; but he for our profit, that we might be partakers of his holineſs.

10. For, while the corrections of our earthly parents may, through human weakneſs, be ſometimes paſſionate and humourſome, and, at beſt, do chiefly tend to our conduct in a ſhort and tranſitory life; the chaſtiſements of God are full of reaſon, and levelled at our *higheſt* advantage; being deſigned to work thoſe diſpoſitions in us, that will render us like to God, and for ever happy in the enjoyment of him.

11 Now no chaſtening for the preſent ſeemeth to be joyous, but

11. Be not therefore diſcouraged at the ſharpneſs of your preſent ſufferings. Afflictions in-

A. D. 63. but grievous: nevertheleſs, afterward it yieldeth the peaceable fruit of righteouſneſs unto them which are exerciſed thereby.

deed are always troubleſome, and ſometimes preſs very hard; but the great advantage a good Chriſtian may reap from a wiſe and courageous behaviour under them, is infinitely able to balance that account.

12 Wherefore lift up the hands which hang down, and the feeble knees.

13 And make ſtraight * paths for your feet, leſt that which is lame be turned † out of the way, but let it rather be healed.

12. & 13. Wherefore, like true combatants, hold out and ſtand firm to the laſt. Encourage the faint-hearted, and ſupport ſuch as you find weak and feeble under their afflictions. Remove all objections * and obſtacles out of the way of ſuch as you find apt to be prejudiced, and drawn aſide; and, by a prudent behaviour toward them, endeavour to rectify their judgments, uphold their ſpirits, and keep them firm to their profeſſion.

14 Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord:

14. Be careful to practiſe that *chaſtity*, and *purity* of life, without which none can enjoy the favour of God, nor be happy in his preſence. And remember that a peaceable carriage, and a gentle diſpoſition toward all mankind, is one of the main branches of our Chriſtian duty.

15 Looking diligently, leſt any man fail of the grace of God; leſt any root of bitterneſs ſpringing up, trouble *you*, and thereby may be defiled:

‡ ἐπισκοπῶντες.

‖ See Deut. xxix. 18.

15. Have a careful eye to yourſelves, and to one ‡ another, to prevent, if poſſible, any from relapſing from Chriſtianity, and forfeiting all its bleſſings; for fear any ſuch *apoſtate* ſhould prove like a poiſonous herb; and ſo taint ‖ and infect others with his cowardly and baſe principles.

16 Leſt

16. For

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* Ver. 13. [Make ſtraight paths: *or rather* τροχιὰς ὀρθὰς, ſmooth, even paths.]

† [Be turned out of the way: ἐκτραπῇ, ſhould be put quite out of joint.—]

16 Leſt there *be* any fornicator, or † profane perſon, as Eſau, who for one morſel of meat ſold his birthright.

16. For fear any *Chriſtian*, for the gratification of any * ſinful luſts, or ſecuring his *worldly* advantages, ſhould prove as thoughtleſs and profane † as Eſau was, when, to ſatisfy his preſent hunger, he reſigned up his *birth-right*, to which ſuch excellent privileges were annexed. A. D. 63.

17 For ye know how that afterward when he would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it carefully with tears.

17. Let them learn by *his* example, that bleſſings, once loſt, may not be recoverable by the utmoſt importunity and concern. And as *his* tears could avail nothing toward retrieving the *birth-right* he had fooled away; ſo it will be an exceeding hard, || if not impoſſible thing, for wilful *apoſtates* from *Chriſtianity*, to be ever reduced again to true religion and happineſs. || Chap. vi. 4, 5, 6.

18 For ye are not come unto the mount that might be ‡ touched,

18. 19. 20. & 21. And this danger will appear the greater, by conſidering, they forſake a religion ſo much

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* Ver. 16. Any fornicator: μὴ τις πορνος. That there be no whoremonger, of any kind, amongſt you.

† Ver. 16. [Profane perſon as Eſau;] for reſigning the chief *prieſthood*, which was the office and privilege of the *eldeſt* of the family, ſay moſt interpreters. Or elſe, for ſlighting the ſolemn *prayers* and *benedictions* of his *father*, with which the birth-right of the eldeſt ſon was conferred upon, and confirmed to him, as Mr. Le Clerc thinks. But the true and immediate notion of this *profaneneſs* of Eſau appears beſt from the words of the hiſtory, Gen. xxv. 23. "He did eat and drink, and roſe up, and went his way," *i. e.* careleſs and unconcerned; *thus Eſau deſpiſed his birth-right—deſpiſed;* the Hebrew word ſignifies *profanely contemned.* And the *privilege* of the birth-right ſeems very plainly to have been the *rule* or *headſhip* of the family, according to thoſe words of Gen. xxvii. 28, 29. "Be lord over thy brethren, &c."

‡ Ver. 18. [Unto the mount that might be touched,] *i. e.* an *earthly*, *corporal* and *ſenſible* one, denoting the external and carnal nature of the *ceremonial law*, from thence delivered. Yet I make a *query*, whether the true reading ſhould

A. D. 63. ed, and that burned with fire, nor unto blackneſs, and darkneſs, and tempeſt.

19 And the ſound of a trumpet, and the voice of words, which *voice* they that heard, entreatedthattheword ſhould not be ſpoken to them any more:

much more mild and gracious; privileges and bleſſings ſo much nobler than thoſe of the *Jewiſh* law. That *law* was delivered to your forefathers in a manner ſo dreadful, and with circumſtances ſo tremenduous and affrighting, that neither the people nor Moſes himſelf could bear them, without horror and aſtoniſhment.

20 (For they could not endure that which was commanded: And if ſo much as a beaſt touch the mountain, it ſhall be ſtoned, or thruſt through with a dart.

21 And ſo terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake.)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels,

23 To the general aſſembly and church of the firſt-born which are written in * heaven, and to God the judge of all, and to the ſpirits of juſt men † made perfect,

24 And to Jeſus the mediator of the new covenant, and to the blood of ſprinkling

22. 23. & 24. On the contrary, your *Chriſtian* religion, without any ſuch terrible introductions, upon only the gracious and reaſonable conditions of *repentance*, and true *faith*, makes *you* members of that ſpiritual and heavenly ſociety, whereof all good and holy men * (whether *circumciſed* or *uncircumciſed*), glorified ſaints, and even *angels* themſelves are a part, under Chriſt their univerſal Head, the Mediator of this new and gracious covenant of the *goſpel*; who has redeemed and cleanſed us by the ſacrifice of his blood. A ſacrifice infinitely more pleaſing to God than that of Abel, though offered

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ſhould not be μὴ ψηλαφωμένῳ ὄρει, "the mountain that might "not be touched." This being perfectly true, as to the *time* of the delivery of the *law*, and a circumſtance exactly agreeable to the reſt, as mentioned by the *apoſtle*, in this paſſage. But finding no copies to warrant this reading, I leave it only as a conjecture.

* [Whoſe names are written in heaven.] See Phil. iv. 3. the note there.

† Ver. 23. [The ſpirits of juſt men made perfect; *that is*, who have perfected and finiſhed their courſe,] having eſcaped all the dangers and temptations of the preſent world.

ling, that ſpeaketh better things * than that of Abel.

fered with the moſt perfect faith *; and a bloodſhed directly oppoſite in its effects to *his*; procuring *us* perfect *mercy* and *forgiveneſs*; while Abel's called for nothing but *vengeannce*. A. D. 63.

25 See that ye refuſe not him † that ſpeaketh: For if they eſcaped not who refuſed him that ſpake on earth, much more *ſhall not* we *eſcape*, if we turn away from him that *ſpeaketh* from heaven:

25. Take heed then that you fall not off from the religion of the *Son of God*. For if *apoſtates* from the *law* delivered only from mount || Sinai, and by Moſes, who was but a *man*, were ſo ſeverely puniſhed with death; how more terrible will be *their* puniſhment, who renounce a religion that was immediately revealed by the *Son of God* from *heaven?*

|| τον ἐπὶ τῆς γῆς χρηματίζοντα.

26 Whoſe voice then ſhook the earth: but now he hath promiſed, ſaying, Yet once more I ſhake not the earth only, but alſo heaven.

26. For, as great a diſpenſation as the *Jewiſh* law may ſeem to be, by the *ſolemnity* wherewith it was at firſt delivered; yet it is not comparable, either for its *greatneſs* or *duration*, to that of Chriſt, At the giving of that *law* indeed, *the earth was ſaid to tremble*, Pſal. lxviii. 8. And the moſt remarkable dealings of God toward the *Jewiſh* people, are expreſſed in *ſcripture*, by *his ſhaking the earth*. But when the prophets deſcribe the great changes and revolutions that ſhould forerun, and the mighty power that ſhould accompany the laſt and perfect diſpenſation

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* [Than that of Abel: παρὰ τὸν Ἄβελ, than Abel.] It not being agreed on by interpreters, whether theſe words relate to the *ſacrifice* offered by Abel, or his *blood* ſpilt by Cain; I have expreſſed both ſenſes.

† Ver. 25, [Him that ſpeaketh—and him that ſpeaketh from heaven—] Note, I interpret this of the *Son of God*: The learned Mr. Pierce thinks was *God the Father*. The difference cannot be great; ſince we all allow, it was the ſame God who ſpake by the *angels* and Moſes, at mount Sinai on *earth*, and by his Son from *heaven*. And the words of the prophet Haggai expreſs no more than the *degree* of the *ſolemnity* or *change* made by either of theſe *voices*. But let the reader judge.

A. D. 63. tion of Chriſt the *Meſſiah*, they repreſent it by God's *ſhaking both heaven and earth*, Hag. ii. 7. 8. *Yet once more* (ſays God) *and I will ſhake heaven and earth*; i. e. make a *thorough* revolution, and eſtabliſh a laſting diſpenſation of religion to all mankind *.

27 And this *word*, Yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that † are made, that thoſe things which cannot be ſhaken may remain.

27. Now thoſe words, *yet once more*, are a plain declaration, that the *Jewiſh* religion was to be altered and aboliſhed, and a more perfect and *laſting* one to ſucceed in its room.

28 Wherefore we receiving a kingdom which cannot be moved, let us have ‡ grace, whereby we may ſerve God acceptably, with reverence and godly fear.

28. Seeing therefore, we *Chriſtians* are actually become members of this excellent and unalterable religion, let us keep firm and ‡ ſteady to it; and worſhip God with that religious reverence, which cannot fail to make us acceptable to him.

29 For our God *is* a conſuming fire.

29. Remembering that, if we do otherwiſe, he will, one day, conſume and deſtroy us, in a more terrible manner than he did the rebellious *Iſraelites*, Deut. iv. 24. and chap. ix. 3.

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* See Matt. xxiv. 30. Mark xiii. 25. Luke xxi. 26.

† Ver. 27. [Of the things that are made—ὡς πεποιημένων, Of the things appointed]; i. e. *formerly* appointed, but *now* to be *changed* and *aboliſhed*. See Mr. Pierce.

‡ Ver. 28. [Let us have grace: ἔχωμεν χάριν, Let us hold faſt the grace,] i. e. the *goſpel religion*. ἔχω being often the ſame with κατέχω, as in 1 Cor. vii. 2. 2 Tim. i. 13. See Glaſſius Philolog. Sac. Tract. *de Verbo* Can. 1.

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CHAP.

CHAP. XIII.

The Apoſtle concludes with Exhortations to ſeveral Chriſtian Duties, *ſuch eſpecially as the* Jewiſh *Chriſtians wanted moſt to have inculcated upon them; viz. to Charity, Hoſpitality, and Beneficence to their Fellow-Chriſtians in impriſonment. To a due eſteem of the lawfulneſs of* Marriage, *and to abſtinence from all* Uncleanneſs. *To contentment in their worldly Condition. To a juſt eſteem and imitation of their Spiritual* Guides. *In fine, to conſtancy in the true Doctrine and Worſhip of* Chriſtianity, *as far ſurpaſſing the External Ceremonies of the* Jewiſh *Religion. Deſires their Prayers for him. Prays for them. The Salutation and Concluſion.*

1 LET brotherly love continue.

1. HAving thus ſhown you the great obligations and advantages of reſolutely adhering to your profeſſion, I ſhall conclude with exhorting you to the practice of ſuch of its eſſential *duties*, as you *Jewiſh* Chriſtians are moſt apt to be wanting in. Remembering then, in the firſt place, that univerſal love and charity to *all* your fellow Chriſtians, is one of the ſpecial duties of the *goſpel*. No partial diſtinction ought to be made between *Jewiſh* and *Gentile* brethren. A. D. 63.

2 Be not forgetful to entertain ſtrangers: for thereby ſome have entertained angels unawares.

2. In particular, be mindful of that part of charity, that conſiſts in hoſpitality to *ſtrangers*. Remember how happy Lot and Abraham were, in entertaining *angels* ||, whom they at firſt took to be but *men*.

|| Gen. xviii. and xix.

3 Remember them that are in bonds, as bound with them; *and*

3. Have a ſpecial regard and compaſſion to ſuch Chriſtians as are under impriſonment for their religion.

A. D. 63. *and* them which ſuffer adverſity, as being yourſelves alſo in the body*.

religion. Conſider yourſelves as liable to the ſame afflictions.

‖ See 1 Tim. iv. 3. and chap. iii. 15.

4 † Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

4. And whereas the ‖ *Jewiſh zealots* would perſuade you, under pretence of greater purity, that *marriage* is an *unclean* ſtate, and inconſiſtent with the perfection of religion: be aſſured there is no ſuch matter. God condemns none but irregular and unlawful pleaſures; and the *marriage-bed* is † as honourable and pure to a *Chriſtian* as to any other man.

5 Let your converſation be without covetouſneſs: and be content with ſuch things as ye have. For he hath ſaid, I will never leave thee, nor forſake thee.

5. Diſcover no immoderate deſire of worldly gain in your dealings and converſation: But reſt yourſelves contented with what Providence and your oun honeſt induſtry provides for you. For *Chriſtians*, while they do their duty, may, with ſtill greater reaſon, depend upon that promiſe of God to his church and people, Deut. xxxi. 6. Joſ. xv. *He will not fail thee nor forſake thee.*

6 So that we may boldly ſay, The Lord is my helper, and I will not fear what man ſhall do unto me

6. And may with the Pſalmiſt confidently ſay, *The Lord is my helper, I will not fear what man ſhall do unto me.*

7 Re-

7. Pay-

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* Ver. 3. [In the body: ὡς καὶ αὐτοὶ ὄντες ἐν τῷ σώματι—or, conſidering yourſelves as (*members*) of the ſame body.] as ſome think it ſhould be rendered. But this is not the uſe of the phraſe in other paſſages, 2 Cor. xii. 3. and elſewhere.

† [Marriage is honourable, &c.] The phraſe ſeems to me to be the moſt natural ſenſe of the apoſtle: But, if the reader like it not, he may underſtand the verſe as *imperative*, like the preceding and following ones, ἔστω being underſtood, "Let marriage be kept honourable, and the bed undefiled. For whoremongers, &c. δέ." The like expreſſion is found in the following verſe—"let your converſation be, &c." ἀφιλάργυρος ὁ τρόπος; where ἔστω is plainly underſtood.

7 Remember them which have the rule over you *, who have ſpoken unto you the word of God: whoſe faith follow, conſidering the end of their converſation.

7. Pay a due reſpect to the memory, and follow the example of ſuch as have been our ſpiritual guides and governors. Remember with what conſtancy they profeſſed and taught you the Chriſtian faith, with what patience and courage they died, and how they are now crowned and rewarded for it. A. D. 63.

8 † Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

8. And conſider, that as Jeſus Chriſt is for ever ſteady and unchangeable in the promiſes he has made, † ſo you ought to be immutably conſtant in preſerving the doctrines of his religion pure and untainted: Remembering that his *goſpel* is the *ſame* goſpel to your teachers at *firſt*, and to *you* now, and to all generations that are to come *hereafter*.

9 Be not carried about with divers and ſtrange doctrines: for ‡ it is a good thing that the heart be eſtabliſhed with || grace, not meats, which have not profited them that have been occupied therein.

9. Be not, therefore, deceived, and led away by the falſe notions of the *Jewiſh* doctors, about the abſolute neceſſity of their *ceremonial* law. For it is of much ‡ greater advantage to be firm and ſteady in the practice of the moral rules of the || *goſpel*, than to be never ſo ſtrictly obſervant of the *Jewiſh* ceremonies and ſacrifices, that render a man not a whit *inwardly* better than he was without them.

10. Certainly

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* Ver 7. [Who have had the rule over you, &c.] It is very probable that the *perſons* here meant, and recommended as examples of faith and conſtancy were, in general, the *elders* of the church at Jeruſalem, and in particular St. James their biſhop, lately martyred there. See Mill. Prolegom. § 83, 84.

† [Jeſus Chriſt the ſame yeſterday, &c.] That this is not meant of the *perſon* but the *promiſes* and *doctrine* of Chriſt, is not only agreeable to the *context*, but to many other paſſages of like nature. See Acts v. 42. 2 Cor. iv. 5. 1 Cor. i. 24, &c.

‡ [It is good, καλον, much better.] See Matt. xviii. 8, 9.

|| [With grace.] See 1 Tim. vi. 3. Where *ſound words* and the doctrines of Chriſt, are oppoſed to *ſtrange doctrines*, as *grace* is in this place.

A. D. 63. 10 We have an altar whereof they have no right to eat, which ſerve the tabernacle.

10. Certainly the benefits we Chriſtians receive, by the great ſacrifice of Chriſt's, death, are infinitely preferable to the exter-

† τῇ σκηνῇ λατρεύοντες.

nal ſervices of the *Jewiſh* law, or the privileges of its † *prieſts*. But ſuch as ſtill adhere to *that law*, muſt loſe all the bleſſings and advantages of this religion of Chriſt.

11 For the bodies of thoſe beaſts, whoſe blood is brought into the ſanctuary by the high prieſt for ſin, are burnt without the camp.

12 Wherefore Jeſus alſo, that he might ſanctify the people with his own blood, ſuffered without the gate.

11. & 12. For, as the fleſh of thoſe beaſts, whoſe blood was offered up on the great day of *expiation*, was ordered to be wholly burnt without the *camp* (whilſt the tabernacle ſtood) and afterwards without the gates of the *city*; and none of the prieſts or people permitted to eat it: So in like manner, Chriſt our great Sacrifice was, for our redemption, crucified without the *gates* of Jeruſalem; and accordingly none can partake of the bleſſings of his ſacrifice and religion, till they come entirely off from the *Jewiſh ceremonies*, and become true *Chriſtians*.

13 Let us go forth therefore unto him * without the camp bearing his reproach.

13. Let us, therefore, leave the *Jewiſh camp*, i. e. * the Jewiſh *ceremonial* religion, and entirely embrace his more excellent *diſpenſation*. Let us carry his croſs, and after his example, patiently ſuffer the reproaches and perſecutions of our adverſaries.

14 For here have we no continuing city, but we ſeek one to come,

14. Nor be diſcouraged, though at preſent, you live in an unſettled condition, and are perſecuted from place to place. This world, at beſt, is not deſigned as a conſtant reſidence; it is *heaven* we are to look on as our eternal city, and laſting home.

15. By

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* [Without the camp:] ἔξω τῆς κατὰ νόμον γενώμεθα πολιτείας, *i. e.* we ought to think ourſelves under the *Jewiſh* diſpenſation no longer. Theodoret.

15 By him therefore let us offer the ſacrifice of praiſe to God continually, that is, the fruit of *our* lips, giving thanks to his name.

15. By him therefore, as your perfect *High Prieſt* and *Interceſſor*, offer up your conſtant prayers and thankſgivings to God; which the Prophet calls, *The calves, or fruits of our lips*, Hoſ. xiv. 2. A. D. 63.

16 But to do good and to communicate, forget not, for with ſuch ſacrifices God is well pleaſed.

16. And, to your chriſtian prayers and praiſes, be ſure to add that great duty of *charity* and *beneficence* toward each other, without partiality and diſtinction; a ſacrifice far better and more acceptable to God than all the burnt-offerings upon the *Jewiſh Altar*.

17 Obey them that have the rule over you, and ſubmit yourſelves: for they watch for your ſouls, as they that muſt give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

17. Pay all juſt regard to the rules and admonitions of your preſent || biſhops and ſpiritual guides. Remember how great their charge over you is. Be therefore ſo tractable under their diſcipline and admonitions, that they may have the comfort of giving a good account of you, at the great day of Judgment; and not ſee all their pains loſt upon you; which would be a moſt fatal * thing to *yourſelves*, as well as a mortification to *them*. || See ver. 7.

18 Pray for us: for we truſt we have a good † conſcience in all things, willing to live honeſtly.

19 But I beſeech you the rather to do this

18. & 19. Let *me* have a ſpecial ſhare in your prayers. Beſeech God for ſucceſs, in my miniſtry, and deliverance from my adverſaries. And though I make no queſtion, but to go through my *apoſtleſhip*, with a good

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* *For that would be unprofitable for you*; ἀλυσιτελὲς, very flatly tranſlated, it bears the ſame ſenſe with τὰ μὴ καθηκοντα, Rom. ii. 28. As *that* is to be render'd *abominable things*, ſo *this* ſignifies a moſt *dangerous and fatal thing*. See *Epheſ.* v. 11. the *note* there. And compare *Rom.* iii. 12.

† Ver. 18. *We truſt we have a good Conſcience*—It is a very ellyptical expreſſion. His meaning is thus to be ſupplied; *viz.* "In preaching both to *Jews* and *Gentiles*, I aſſure myſelf, I act "agreeably to my Apoſtolick commiſſion; whatever hard cen- "ſures ſome *Zealots* may paſs upon me."

A. D. 63. this that I may be restored to you the sooner.

good conscience, and an undaunted courage; yet I desire the concurrence of your prayers, which may tend to procure my deliverance from several approaching dangers, and bring me the more speedily to you.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

20. & 21. And, in the mean time, may God, the author of all peace and happiness, who raised up our Lord Jesus Christ from the dead, and thereby declared him the Saviour and governor of his Church, accepting of his blood as the ratification of the new and gracious covenant of the *gospel*, for our perfect pardon and Redemption: May he confirm and strengthen you in all true obedience, giving you all the means and advantages of saving religion, by Jesus Christ; to whom be ascribed all honour and glory for ever. *Amen.*

22 And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in a few words.

22. I request, dear brethren, you would not think the arguments I have here used, for your constant perseverance in *Christianity*, too long and tedious. I have couched them in as short a compass as the importance of the matter, and my great affection to you, would permit.

23 Know ye that our brother Timothy is set at liberty, with whom if he come shortly, I shall see you.

23. Take notice that our Christian brother *Timothy* is released from his confinement: And I am in hopes, we may shortly come together, and pay a visit to your Church.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

23. My hearty Christian love to all your spiritual governors. All the Christians of *Rome*, and other parts of *Italy* salute you all.

25 Grace be with you all. Amen.

25. The divine love and favour be with your whole Church. *Amen.*

A PARA-

A PARAPHRASE ON THE GENERAL EPISTLE OF St. *JAMES*.

The *PREFACE*.

§ 1. THE *cleareſt* accounts from antiquity, aſcribe this Epiſtle to *James* the ſon of *Alpheus*, or *Cleopas*, the brother of *Jude*, and conſequently couſin-german to our bleſſed Lord, being called the Lord's *brother*, as that word in the *Jewiſh* language was uſually appropriated to all *near* relations. He was, moreover, ſtiled *James* the *Leſs*, to diſtinguiſh him from the other *James*, who, from his great age, was denominated *James* the *greater*, or *elder*. And, laſtly from his extraordinary ſanctity and devotion, he went under the character of *James* the *Juſt*; and was by the Apoſtles choſen *Biſhop* of *Jeruſalem*. The author.

§ 2. The exact diſtinction of the *perſon*, helps much to determine the *date* of his *Epiſtle*: It being certain, from *Joſephus*, That this *James* ſuffered martyrdom, under the High prieſthood of *Ananus*, and procuratorſhip of *Albinus*, *viz.* in the year of Chriſt LXII. This Epiſtle muſt bear date before that Time; and is moſt probably placed by *Dr Mills* in, or juſt before, the year LX. The Time.

The occaſion. § 3. About this Time, the predictions of our *Saviour*, and of St. *Paul*, in his ſecond Epiſtle to the *Theſſalonians*, concerning the temper and behaviour of the *Jewiſh* nation, as tokens of their approaching deſtruction, were going on apace towards an accompliſhment. Falſe *prophets* and pretended *Meſſiahs* were numberleſs; their furious perſecution againſt the *Chriſtians* was either actually begun, or drew very near; and, as *their* rage improved to its utmoſt heat, *the Love of many Chriſtians began to wax cold.* In fine, they had ſo corrupted their own religion, became ſo furious againſt all other people, and ſo malicious, even to one another, that it could not but be a certain concluſion. *The Judge was not far from the door.* Theſe circumſtances gave occaſion to this *apoſtle*, the *reſidentiary* of the *circumciſion* in *Judea*, to indite this Epiſtle, partly to the *infidel*, and partly to the *believing Jews.* With the *former*, his purpoſe was, to correct their haughty errors, ſoften their ungoverned zeal, and reform their undecent uſages in religion. The *latter* he was to comfort, under the hardſhips they then did, or ſhortly were to ſuffer for their Chriſtianity; to warn them from ſeveral of the prejudices and practices of their perſecutors; to which their former education, or preſent afflictions might render them too prone; and to ſpirit them up to a pure and patient profeſſion of the *goſpel.* The ſeveral turns and applications of his argument to *one*, or the *other*, of theſe parties, ſhall be obſerved, with as much clearneſs, as can be gathered from the context of each paſſage; ſeveral whereof, after the manner of *Eaſtern* writing, may, at firſt ſight ſeem directed to them *both*, promiſcuouſly, and without diſtinction.

There is one particular paſſage (chap. ii. 14. to the end) that ſeems clearly levelled againſt the doctrine of the Hereticks, called *Simonians*, or Followers of *Simon Magus*, who, as *Irenæus* tells us (*Lib.* II. *Cap.* 20.) affirmed, *Liberos eos eſſe agere quæ velint; ſecundum enim Gratiam Salvari Homines, non ſecundum juſtas Operas*; i. e. "That they might live and act as they pleaſed; "becauſe men were to be ſaved by *grace*, and not ac- "cording to their good *works.*"

To whom? § 4. It was directed to the *Jews* and *Jewiſh converts* of the *diſperſion*: Yet, as that to the *Hebrews* was intended

tended for the general benefit of all the *ſcattered* tribes, * though directed to the natives of the *Holy Land*; ſo, no doubt, *this* had an equal reſpect to *them*, over whom St. *James* immediately preſided in the ſpecial character of their Biſhop.

* See Pref. to the Heb. § 1.

§ 5. And laſtly, as this, and the following Epiſtles were written, not to any *one*, but to *ſeveral* Chriſtian churches; it is, upon that account, commonly thought, they are called *Catholic*, or *General* Epiſtles.

Why called General.

CHAP. I.

The Title and Salutation, to the Foreign Jews, *and* Jewiſh *Chriſtians. He begins with the* latter; *exhorting them to a chearful and good Improvement of preſent Troubles and perſecutions; as the higheſt Perfection of a* Chriſtian *Life. Prayer, with ſteady Faith in God, through Chriſt, the means to attain that perfection. Advice to the Poor, and to ſuch as are deſpoiled of their Riches, for the ſake of* Chriſtianity. *The Uncertainty of Riches, and the Benefit of well improved Trials and temptations. A warning not to impute any Sin (particularly that of* Apoſtacy) *to God, who permits Temptations to befal them; but to the wilful Indulgence of their own Worldly and Vicious Inclinations. God, the Author of all Spiritual Bleſſings, cannot be anſwerable for the Cowardice and defaults of men. An Inference from thence, againſt the furious Temper, and violent Diſputes of ſome* Judaizing *Chriſtians. Againſt the pernicious Error of the* Jewiſh *Zealots, about the Efficacy of mere* Faith, *or* External *Profeſſion of Religion without a ſuitable* Practice. *Againſt Railing and Contention. Charity in Words and Actions, a Principal Branch of true Religion.*

1 JAmes a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which

1. JAmes, biſhop of Jeruſalem, a worſhipper of the true God, and an apoſtle of *Jeſus Chriſt* our Lord and Saviour, ſendeth this epiſtle

A. D. 60.

A. D. 60. which are ſcattered abroad greeting.

piſtle to the *Jews* and *Jewiſh Chriſtians*, particularly to thoſe of the diſperſion in foreign countries, wiſhing you all bleſſing and happineſs.

2 My brethren, count it all joy when ye ſhall fall into divers temptations.

3 Knowing this, that the trying of your faith worketh patience.

2. & 3. My dear brethren, I am truly ſenſible of the hardſhips and perſecutions that are to be undergone by ſuch of you as have embraced the *chriſtian* faith. And I earneſtly exhort you, not to be diſcouraged at them; as being the happy means and opportunities of improving your patience, and working you up to that noble diſpoſition of a perfect ſubmiſſion to the Divine Will and Providence.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

4. This is the temper that renders us complete diſciples of our bleſſed Maſter, and is the perfection of a *chriſtian* life.

* σοφίαν. 5 If any of you lack wiſdom, let him aſk of God, that giveth to all men liberally and upbraideth not, and it ſhall be given him.

5. In order to attain * which, let every perſecuted chriſtian have recourſe to God, in prayer, as to a moſt bountiful and free benefactor, that will not fail to grant him all ſeaſonable aſſiſtance toward a prudent and courageous behaviour under his diſtreſs.

‡ ἐν πίστει. 6 But let him aſk in faith nothing wavering: for he that wavereth is like a wave of the ſea, driven with the wind, and toſſed.

7 For let not that man think that he ſhall receive any thing of the Lord.

8 A double minded man is unſtable in all his ways.

6, 7, & 8. But theſe prayers muſt be offered up with a full perſuaſion of, and reliance upon, the divine power and goodneſs ‡, with a firm conviction of the fitneſs and lawfulneſs of the things he prays for—an intire ſubmiſſion to the heavenly Providence, and a ſincere purpoſe of adhering to the duties of your *profeſſion*. For a man that is divided in his thoughts and principles has really no ſolid principle at all, will ſtick cloſe to no meaſures of duty and virtue; which will defeat all the ſucceſs of his prayers.

9. What

9 Let the brother of low degree rejoice in that he is exalted:

9. With this ſteady Faith and reſolution, let the *poor* chriſtian, that has * always lived in mean circumſtances, think his poverty abundantly compenſated by the excellent privileges the *goſpel* religion has advanced him to, and the opportunities he is furniſhed with, for the advancement of his faith and virtue. A. D. 60. * ὁ ταπεινὸς.

10 But the rich, in that he is made low: becauſe as the flower of the graſs he ſhall paſs away.

11 For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs; and the flower thereof falleth, and the grace of the faſhion of it periſheth; ſo alſo ſhall the rich man fade away in his ways.

10. & 11. And let ſuch, who for the ſake of their religion are fallen† from a wealthy and proſperous condition, be well pleaſed with a change, that gives them a title to ſubſtantial and *eternal* bleſſings, inſtead of that *temporal* proſperity, which, in itſelf is as liable to be deſtroyed by a thouſand accidents of human life, as a tender flower is by the heat of the ſun. † ὁ πλοῦσιος.

12 Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the crown of life which the Lord hath promiſed to them that love him.

12. Happy therefore is the Chriſtian that perſeveres in his integrity, though at the expence of all his worldly enjoyments; ſince he is ſo certain of that future and complete reward, which the God of truth himſelf has engaged to beſtow upon all his ſincere and virtuous ſervants.

13 Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

13. Let no perſon then, that is drawn into the commiſſion of any known ſin (eſpecially that of ‡ *Apoſtacy* from his religion, for fear of perſecution) preſume to attribute his miſcarriage to *God*, for ſuffering temptations or afflictions to befal him. For as God cannot p ſſibly commit any moral evil *himſelf*, ſo it is equally abſu.d and impious to imagine he ſhould be the *cauſe* of ſin in any of his creatures. ‡ πειραζόμενος.

A. D. 60. 14 But every man is tempted, when he is drawn away of his own luſt, and enticed.

14. Certainly the only *proper cauſe* of a man's forſaking his profeſſion, or tranſgreſſing the precepts of it is, his wicked indulgence of ſome worldly and vicious principle.

15 Then when luſt hath conceived he bringeth forth ſin: and ſin when it is finiſhed, bringeth forth death.

15. 'Tis nothing but his deliberate approbation of, and free conſent to, ſuch irregular paſſions, that draws him into the commiſſion of ſuch actions as bring him to death and condemnation.

16 Do not err, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableneſs; neither ſhadow of turning.

16. & 17 Do not therefore ſo groſsly impoſe upon yourſelves, as to aſcribe your wilful failings to *him*, to whom we owe all that is, or can be, good in us; who has given ſuch ample aſſiſtance, and propoſed ſuch infinite rewards, for our virtue and perſeverance. To *him* alone we owe all that light and influence, that guides the *mind*; as much as the *world* owes to him the light of the *ſun* and *moon*. Nay, more excellent are his heavenly gifts to the *ſoul*, than is the light of the heavenly bodies to the *world*; for, while *theſe* have their turns and periods, varying, and removing nearer, or further off from us; *God* is always the ſame, and *his* bleſſings ever at hand to us.

18 Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures.

18. In fine, ſo infinitely far is God from being the author of evil, or from neceſſitating us to any ſin, or leaving us to the wild direction of *chance* or *deſtiny*; that he has diſplayed the moſt wonderful inſtance of divine care, and free mercy towards us, in beſtowing on us the bleſſings and privileges of the *goſpel*-doctrine and religion, to guide our practices, and to actuate our endeavours: making *us* of the *Jewiſh* nation *firſt* converts to it, as an earneſt of his calling the reſt of mankind, after us, to the ſame bleſſings: So that we, like the firſt *fruits* under the *law*, ought to ſtrive to be

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the *beſt* of our kind, and moſt exemplary *Chriſtians*, as being *firſt* dedicated to his ſervice. A. D. 60.

19 Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath.

19. And if you deſire ſo to approve yourſelves, you muſt be entirely weaned from that pride and affectation of *teaching*, and imperiouſly *dictating* to other men; from that fierceneſs in diſputing for your own opinions (a thing the *Jewiſh* doctors and zealots are ſo addicted to) and be of a tractable, meek, and peaceable diſpoſition.

20 For the wrath of man worketh not the righteouſneſs of God.

20. For, the violence of human *zeal* is but a hindrance, inſtead of an advantage, to thoſe principles and practices, that are to juſtify and ſave us.

21 Wherefore lay apart all filthineſs, and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word, which is able to ſave your ſouls.

21. Strive, therefore, to get rid of all thoſe exorbitant paſſions, that, like a multitude of proud ſuckers from a tree, will ſpoil your growth in Chriſtian virtues, which are always beſt received and improved by a calm and humble ſpirit.

22 But be ye doers of the word, and not hearers only, deceiving your own ſelves.

22. And, whereas the *Jewiſh* zealots are wont to put all the ſtreſs of religion in mere *outward* profeſſion, and *external* obſervances; Do not you treat the *Chriſtian* religion in that manner; which would be to put the moſt fatal cheat upon yourſelves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs:

24 For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what

23. & 24. For the *goſpel*-doctrine is of the ſame uſe to the *mind* and *conduct* of men, as a glaſs is to the *face*. And as the glaſs is of no benefit to one that ſees the ſpots of his face in it, but takes no care to wipe them off; ſo the *goſpel* precepts can be of no manner of advantage to a *Chriſtian*, that only exter-

A. D. 60. what manner of man he was.

practice, and leads his life agreeable to them.

25 But whoſo looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed.

25. He therefore is the only perſon that truly edifies by the *Chriſtian* doctrine, who embraceth and uſeth it as a rule of *action*. Then, indeed, it becomes a *law* to him, a law that ſets him *free* from the ſlaviſh obſervance of *Jewiſh ceremonies*; and that man will experience the *goſpel* to be a diſpenſation of more excellent liberties, immunities, and privileges, than all that the zealot *Jew* can boaſt of his *Moſaical* inſtitution.

26 If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

26. Certainly, the moſt ſpecious and loud pretences of external religion are but vain and inſignificant things, while a man gives himſelf up to uncharitable ſlanders, revilings, and reproaches againſt his brethren.

27 Pure religion, and undefiled before God and the Father, is this, to viſit the fatherleſs and widows in their affliction, *and* to keep himſelf unſpotted from the world.

27. For, the habitual practice of *charity* and bounty toward the afflicted, the conqueſt over all ſenſual, worldly and partial inclinations, and ſuch like *moral* duties, are the things in which true religion does chiefly and principally conſiſt.

CHAP.

CHAP. II.

The Argument of the latter Part of the foregoing Chapter continued; viz. *That the* external *Profeſſion of Religion is wholly fruitleſs, where Men live in the Breach of its* moral *and ſubſtantial Duties. This ſhown in the inſtance of* Partiality, *and reſpect of* Perſons, *eſpecially in public and* Judicial *Cauſes. The* Jewiſh Chriſtians *are taxed with this Vice, ſo common among the* Jews. *The evil and dangerous Conſequence of any* One *ſuch known and wilful Sin. Moral* Practices *the beſt, and only Evidence of good* Principles, *proved from the Examples of* Abraham *and* Rahab. *All is nothing without them.*

1 MY brethren, have not the faith of our Lord Jeſus Chriſt *the Lord* of glory, with reſpect of perſons.

1. THE *Jews*, that now ſo much value themſelves, and deſpiſe all other people in point of religion, are become ſo corrupt in their morals, in their private and public dealings, that hardly any juſtice is to be found, even in their courts of *judicature*. All is carried amongſt them, by wealth and *intereſt*: but for *you*, dear brethren, that profeſs the more perfect and glorious religion of *Jeſus Chriſt*, how monſtrous muſt it be to be guilty of a partiality ſo directly oppoſite to its ſpirit and precepts! A. D. 60.

2 For if there come unto your || aſſembly a man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile raiment:

3 And ye have reſpect to him that weareth the gay clothing, and ſay unto him, Sit

2, 3, & 4. For *you* to diſtinguiſh your reſpects, and be partial in your proceedings with any, but eſpecially a *Chriſtian* brother, in a public *court*, || or in your *church aſſemblies*, upon account of his higher or lower fortunes in the world, his circumſtances and outward figure; to careſs the rich, and ſlight the poor; would be to make a || συναγωγὴν.

moſt

A. D. 60. Sit thou here in a good place: and ſay to the poor, Stand thou there, or ſit here under my footſtool:

moſt unreaſonable diſtinction, where there ought to be none; and to ſhow yourſelves moſt unthoughtful and unjuſt judges.

4 Are ye not then partial in yourſelves, and are become judges of * evil thoughts?

5 Hearken, my beloved brethren, Hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom which he hath promiſed to them that love him?

5. Conſider ſeriouſly, dear brethren, upon this matter. Does God make ſuch partial differences, in his dealings with mankind, as *you* do with one another? How many, that are mean in their outward circumſtances, but humble in their tempers, have made the beſt *Chriſtians?* Did not God chuſe the very *apoſtles* out of that number? And have not *they*, and all their poor, but humble *followers*, the ſureſt title to eternal life and happineſs?

6 But ye have deſpiſed the poor. Do not rich men oppreſs you, and draw you before the judgment-ſeats?

7 Do not they blaſpheme that worthy name by the which ye are called?

6. & 7. On the contrary, while you are thus guilty of neglecting your *poor* brethren, how forgetful are you, that the *rich* men, to whoſe rank and quality you are ſo partial, are the perſons moſt apt to oppoſe your holy religion! who are they, but the *richer* ſort, of both *Jews* and *Gentiles*, that moſt commonly blaſpheme † the name of Chriſt, and his religion?

8 If ye fulfil the royal law, according to the ſcripture, Thou ſhalt love thy neighbour as thyſelf, ye do well.

8. Had you any juſt regard to that noble and comprehenſive duty, of *doing as you would be done by*, you would act at another rate.

9 But

9. Whereas,

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* Ver. 4. *Judges of evil thoughts:* Or διαλογισμῶν πονηρῶν.—*Judges that uſe wicked and unjuſt arguments.*

† *That holy name by which you are called.* τὸ ἐπικληθὲν ἐφ' ὑμᾶς; that is, called *over* you, or *given to* you.

9 But if ye have reſpect to perſons, ye commit ſin, and are convinced of the law as tranſgreſſors.

9. Whereas, by ſuch an unjuſt and partial proceeding, you violate and ſtand convicted of breaking the *whole* law reſpecting your neighbour. A. D. 60.

10 For whoſoever ſhall keep the whole * law, and yet offend in one *point*, he is guilty of all.

10. For, the wilful and habitual breach of any *one* ſuch *principal* command, renders a man, in a juſt ſenſe, a tranſgreſſor of that * *whole table* of the divine law, though he were not guilty in other particular inſtances.

11 For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law.

11. Becauſe the ſame divine *authority* that forbids us any *one* act of violating the rights of our neighbour, forbids us *all* the reſt. The ſame divine authority (for inſtance) that reſtrains us from invading the property of our neighbour's *bed*, reſtrains us from *killing* him. So that, though you don't actually attempt his *life*, yet, if you commit *adultery* againſt him, you break in upon the *whole* divine authority, that eſtabliſheth *all right* between man and man.

12 So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty.

12. Deal by one another, therefore, both in words and actions, as men that expect hereafter to be judged by the pure and perfect rule of *Chriſtianity*. A religion that while it is moſt ſtrict in its *moral* obligations, debarring us from all thoſe licentious practices the *Jewiſh* Zealots || think themſelves privileged in; yet, as I ſaid *chap.* i. 25. is attended with immunities and bleſſings far exceeding what the *Moſaical* Diſpenſation can pretend to. || ελευθερια.

13 For he ſhall have judgment without mercy, that hath ſhewed no mercy; and mercy

13. For certainly, the man, of what profeſſion ſoever, that ſhows no tenderneſs and impartiality towards his brethren, ſhall find ſeverity

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* *The whole Law—he is Guilty of all:* ὅλον τὸν νόμον, the ſame as νόμον Βασιλικὸν *in verſe* 8. *viz.* The *Royal Law* reſpecting our *Neighbour*.

A. D. 60. mercy rejoiceth against judgment*.

verity of juſtice, without mercy at God's hands. And no perſon can ſo ſecurely and chearfully ſtand the great trial of *Divine* Judgment, as he that hath been kind, impartial, and merciful to other *men*, without any unreaſonable diſtinctions.

14 What *doth it* profit, my brethren, though a man ſay he hath faith, and have not works? can faith ſave him?

14. Thus, I ſay, the actual and careful practice of *moral* virtue, is the ſubſtance and life of true religion. Mere *faith*, and *external profeſſion*, without this, is of no effect to any man's ſalvation.

15 If a brother or ſiſter be naked, and deſtitute of daily food;
16 And one of you ſay unto them, Depart in peace, be you warmed, and filled: notwithſtanding ye give them not thoſe things which are needful to the body; what *doth it* profit?

15. & 16. Thus, when an indigent brother preſents himſelf to you, as an object of your *charity*; to feed him with good *words* and kind *wiſhes*, without giving him any thing to clothe his body or ſatisfy his hunger, is to do juſt nothing at all for him.

17 Even ſo faith, if it hath not works, is dead, being alone.

17. The caſe is the very ſame with *God*, in all other inſtances of religion; the moſt loud pretences to *faith*, and the warmeſt zeal for *external* acts of his worſhip, is to pay him no real ſervice, while the practice of thoſe *duties* is wanting, that are the main purpoſes of all religion.

18 Yea, a man may ſay, Thou haſt faith, and I have works: Shew me thy faith without thy works, and I will ſhew thee my faith by my works.

18. To ſay, you are a true member of God's *church*, becauſe you believe his word and revelation, and are a mere *profeſſor* of his inſtituted religion, is to take a thing for granted, without full proof, and to give only your *own* word for it. Whereas,

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* Ver 13. *Mercy rejoiceth againſt Judgment*: Κατακαυχᾶται ἔλεος κρίσεως, *Mercy triumphs over condemnation*: or *The merciful man triumphs at his Judgment, or at his trial. Mercy* for the *merciful man*, as *circumciſion* is put for the *circumciſed perſon*, Rom. ii. 26, 27.

Whereas, he that ſhows the ſincerity of his *faith* and profeſſion, by the good influences it has in the conduct of his *life*, concludes very rightly; as the *cauſe* is demonſtrated by the *effect*. A. D. 60.

19 Thou believeſt that there is one God; thou doeſt well; the devils alſo believe and tremble.

19. The *Jew* magnifies himſelf above the *Gentile*, for his knowledge and belief of the *One True God*. If *that* be all, the very *devils* themſelves are upon the level with him; for they believe the ſame, and tremble at the apprehenſions of his Divine Power and Juſtice. And, if your faith be no better than theirs, you have the ſame reaſon to tremble as they have.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father juſtified by works, when he had offered Iſaac his ſon upon the altar.

20. & 21. But to convince *you* and *them* of the utter falſity of this principle; let the *Jew* tell me what it was that juſtified *Abraham*, the Father of his nation, and of all faithful people? You cannot but know, by the expreſs words of the hiſtory, it was not his mere *belief* and perſuaſion, that God had order'd him to offer up his Son, or his confident reliance upon God's *promiſe*, and his being in *covenant* with him, but his *actual* entrance upon the *performance* of what God had commanded him.

22 Seeſt thou how faith wrought with his works, and by works was faith made perfect?

23 And the ſcripture was fulfilled, which ſaith, Abraham believed God, and it was imputed unto him for righteouſneſs: and he was called the friend of God.

22. & 23. Thus that great *Patriarch* demonſtrated the excellence and ſincerity of his inward *principle*, by the *practice* of the nobleſt virtue. 'Twas this procured him that great Character, *Abraham believed God, and it was imputed to him for righteouſneſs, and he was called the friend of God.* Gen. xv. 6.

24 Ye ſee then how that by works a man is juſtified, and not by faith only.

24. And, if this were *Abraham's* caſe, 'tis in vain for any *Jew* or *Chriſtian* to expect to be ſaved, upon a different foot from that of the *Father* of the Faithful.

25 Like-

25. Again,

A. D 60. 25 Likewiſe alſo, was not Rahab the harlot juſtified by works, when ſhe had received the meſſengers, and had ſent them out another way?

25. Again, what was it that rendered the harlot *Rahab* ſo acceptable to God, as to ſave her life? Not her mere *conviction* that the God of the *Jews* was the *True God* ‖; but her actual *reception* of the ſpies, as his meſſengers; as the genuine effect of ſuch a perſuaſion.

26 For as the body without the ſpirit is dead, ſo faith without works is dead alſo.

26. From which inſtance, as a confirmation of the reaſon of the thing itſelf; 'tis exceeding plain, that bare *external* privileges, and *outward* profeſſion can no more make a true *Iſraelite* (much leſs a true *Chriſtian*) than a *body* without a *ſoul* can make up a *man*.

CHAP. III.

The Jewiſh *Chriſtians are again particularly diſſuaded from the Pride and Ambition of being called* Doctors, *and* Teachers; *and from that Spirit of Contemning, Reviling, Curſing, and Calumniating, to which the* Jewiſh *Zealots were ſo much addicted. The great Advantage of a gentle and peaceful Temper, and the fatal Effects of a Cenſorious and Unbridled* Tongue.

‖ Chap. i. 19. See 1 Tim. i. 7. Rom. ii. 19, 20.

1 MY brethren, be not many maſters, knowing that we ſhall receive the greater condemnation.

1. I Have already ‖ obſerved to you, that you can never anſwer the character of true *Chriſtians*, while you harbour that ambition of the *Jewiſh* zealots, of imperiouſly ſetting up for *teachers*; of uſurping an authority over the conſciences of others, and be guilty of the calumny and cenſoriouſneſs that is conſequent to ſuch pride and affectation. Againſt *this* notorious *vice* I muſt now more particularly warn you. Conſider then, the more knowledge and underſtanding you pretend to, the more hei-

nous

nous are the faults you commit, and that your punish- A D. 60.
ment for them must be proportionable.

2 For in many thinks we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

2. The very best of us have their slips and failings. But the liberties of the *tongue*, are what most men are too apt to transgress in, above all measure. And were those *Zealots* but free of the vices of that very *member*, wherewith they pretend to teach others, they had much better pretence to religious perfection than now they have. The government of the *tongue* has a general good influence upon the conduct of human life.

3 Behold, we put bits in the horses mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governour listeth.

3, 4, & 5. And, as horses are managed by the bit, and ships steered by the rudder, that is, but a small piece in comparison of the bulk of the vessel; so the whole conversation of a man is, in a manner, guided and well-ordered by the temperate use of that little member, which, whenever it flies out into extravagant, uncharitable and abusive expressions, becomes like a spark amongst combustible matter; blows up and consumes all before it.

5 Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth.

6 And the tongue *is* a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell.

6. Well may such a *tongue* be compared to fire, for its desperate and destructive quality: it puts the whole world into confusion and disorder, and destroys like a conflagration, begun from hell itself.

7 For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed and hath been tamed of mankind:

7. & 8. When it once obtains and has got the mastery over a man's conduct, it is unruly beyond the most savage creature we know of: Its fierceness exceeds that of the

A. D. 60. 8 But the tongue can no man tame, it is an unruly evil: full of deadly poiſon.

lion and *tyger*; and its venom beyond the worſt of *ſerpents*.

9 Therewith bleſs we God, even the Father: and therewith curſe we men, which are made after the ſimilitude of God.

10 Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be.

9. & 10. It runs men into practices the moſt abſurd as well as impious; cauſing them to uſe that *very* member, that was given us to celebrate the praiſes of *God*, to throw out curſes and imprecations againſt their *brethren* that were created like themſelves, in the *image* of God. Bleſſing and curſing out of the ſame mouth! How irrational and monſtrous a thing to be guilty of!

11 Doth a fountain ſend forth at the ſame place ſweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? ſo can no fountain both yield ſalt water and freſh.

11 & 12. A thing as utterly inconſiſtent with true religion, as it is to ſuppoſe the ſame water, from the ſame part of a ſpring, ſhould be ſalt and freſh at the ſame time; that a fig-tree ſhould bear olives, or a vine produce figs, *i. e.* a perfect contradiction in the nature of things.

13 Who is a wiſe man and endowed with knowledge amongſt you? let him ſhew out of a good converſation his works with meekneſs of wiſdom.

13. Whatever *chriſtian* convert, or *Jewiſh* zealot, therefore, would be indeed a maſter of religious wiſdom, let him ſhow his wiſdom, firſt in the ſuppreſſion of this wretched habit, and in reducing himſelf to a meek and charitable diſpoſition toward his brethren.

14 But if ye have bitter envying and ſtrife in your hearts, glory not, and lie not againſt the truth.

15 This wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh.

14. & 15. For as long as ever this haughty and contentious ſpirit in *religious* diſputes, vents itſelf through the *tongue*, his boaſting is but vanity, and his pretences hypocriſy. The wiſdom he pretends to, is the effect of nothing but ſenſual and worldly principles, and a perfect imitation of the *Devil* and wicked ſpirits.

16 For

16. For

16 For where envying and ſtrife is, there is confuſion and every evil work.

16. For nothing but wickedneſs and deſtruction can be the reſult of proud, cenſorious, and contentious diſpoſition. A. D. 60.

17 But the wiſdom that is from above is firſt pure, then peaceable, gentle, and eaſy to be intreated, full of mercy and good fruits, without partiality, and without hypocriſy.

17. Directly contrary to this, the wiſdom and temper of *true religion* exerts itſelf in a freedom from ſenſual and worldly inclinations, in rendering a man mild and courteous, and perſuadable by reaſon, kind and charitable to the indigent, generous, juſt and impartial to *all* mankind, and ſincere in all religious pretences.

18 And the fruit of righteouſneſs is ſown in peace of them that make peace.

18. And whoever is of this peaceable and good temper, and endeavours to perſuade others to it, will not fail to reap the happy fruits and bleſſed effects of it.

CHAP. IV.

The Apoſtle illuſtrates the woeful effects of a turbulent and malicious temper from the then preſent ſtate and condition of the Jewiſh *people. A ſad account of them. He endeavours to work their cure, by perſuading them to repentance and true religion. Then perſuades the* Chriſtian *converts from the notorious vice of ſlander and calumny; and from an immoderate and confident purſuit of worldly projects, without any pious regard to, or reliance upon divine* Providence.

FRom whence come wars, and fightings among you? come they not hence, even

1. WHat I have * hitherto obſerved, of the wretched effects of a turbulent and contentious ſpirit, is but too woefully demonſtrable, * Chap iii. 16.

A. D. 63. even of your luſts, that war in your members?

monſtrable, from the preſent ſtate and condition of the *Jewiſh* people. Let any *Jew* tell me the real cauſe of all thoſe calamities and deſolations, thoſe foreign, civil, and domeſtic broils, that are now the general plague of *that nation*. What is it, but the ſenſual and ambitious temper I have been deſcribing!

2 Ye luſt, and have not: ye kill, and deſire to have, and cannot obtain: ye fight and war, yet ye have not, becauſe ye aſk not.

2. Your hearts are entirely bent upon temporal pleaſure, and temporal dominion; you are impatient under the *government* Providence has ſubjected your nation to. This put you upon *ſeditious* practices, that can never gain your ends; and your inteſtine diſcords make your caſe ſtill worſe. Nor can God be ſuppoſed to proſper a people, ſo eſtranged from all true religion and devotion toward him.

3 Ye aſk, and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your luſts.

3. It is true, you keep up the external profeſſion, and the *form* of worſhip and prayer. But this can avail you little, while the ſtreſs of your deſires is fixed on *worldly* pleaſures, and the view of all your very *prayers* is the gratification of luſtful and ambitious principles.

4 Ye adulterers and adultreſſes, know ye not that the friendſhip of the world is enmity with God? whoſoever therefore will be a friend of the world, is the enemy of God.

4. O faithleſs and perverſe *nation!* How can you be ſo ignorant, as to imagine, the love of *God* and true religion can ever be conſiſtent with this immoderate thirſt after *temporal* riches and grandeur? You muſt give up one, or the other.

5 *Do ye think that the ſcripture ſaith in vain, The ſpirit that dwelleth in us luſteth to envy?

6 But he giveth more grace; wherefore he ſaith, God reſiſteth

5. & 6. How contrary have the ſcriptures of the *Old Teſtament* deſcribed the temper of God's true ſervants, to that envious and contentious ſpirit that now reigns in the generality of your nation? Do you perceive any ſuch diſpoſition

and

ſiſteth the proud, but ‡ giveth grace unto the humble.

and practice in us *Chriſtians?* *So far from it, that you behold nothing but peaceableneſs and humility, the genuine fruit of *God's Spirit*, and to which his ſpecial favour and bleſſing is annexed; according to thoſe words of *Solomon* (*Prov.* iii. 34) *Surely he ſcorneth the ſcorners, but he giveth grace* ‡ (*or favour*) *to the lowly.* A. D. 60.

7 Submit yourſelves therefore to God: reſiſt the devil, and he will flee from thee.

8 Draw nigh to God, and he will draw nigh to you: cleanſe your hands, ye ſinners, and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let

7, 8, 9, & 10. And if you would be cured of thoſe wretched habits, that are the cauſes of your preſent calamities, and partake of the ſame bleſſings with *us*, you muſt ſerve God in the ſame true and ſincere manner as *we* do; ſue to him for pardon and ſalvation, by reforming all your towring and proud conceits, by hearty repentance for the violences and injuſtice you have committed; and endeavouring

* Ver. 5. *Do you think the Scripture ſaith*—the Spirit in *us*—Theſe words are, by ſome interpreters, thought to refer to *Numb.* xi. 29. *Envieſt thou for my ſake? i. e.* ſhould the gifts of the Spirit, conferred upon *one*, move *another* to envy? But, as thoſe words are very different from St. James's, who was not here ſpeaking of *gifts* and ſpiritual pre-eminence at all; I judge the Paraphraſe to be the moſt agreeable and coherent ſenſe. For I think it will clear this paſſage of all difficulties, if we divide the *fifth verſe* into two *interrogations*: viz. *Do ye think that the Scripture ſpeaks in vain?* i. e. the *Scripture* quoted in the *ſixth verſe*; or any of thoſe *Scriptures* that ſpeak againſt *pride* and *envy*. Then, *the Spirit that is in us luſteth* [or luſteth it] *to envy?* in *us* i. e. in us *apoſtles* or *Chriſtians*. No; far from it; it puts us into a far better way of obtaining God's *grace* or *favour;* viz. by *peaceableneſs* and *humility*. *Wherefore* [not *he*, but] *it*, the *Scripture ſaith, God reſiſteth the proud*, &c.

‡ Ver. 6. *Giveth grace*, i. e. favour or bleſſing. χάρις anſwers to חן in the *Hebrew*: Its primary ſenſe is *favour*; which in the *New Teſtament* is branched out into ſeveral acceptations, including either the *bleſſings of the goſpel in general*, or any *principal branches* of them. But is rarely (that I can find) uſed to ſignify any *inward motions, or ſecret operations of the Holy Spirit on the mind*, unleſs when it expreſſeth the *extraordinary* gifts, and *miraculous* endowments on the *apoſtles* and *firſt* Chriſtians.

A. D. 60 let your laughter be turned to mourning, and your joy to heavineſs.

10 Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.

deavouring to rectify thoſe corrupt inclinations, that have hitherto divided you between God and the world: By thus ſtriving againſt the temptations of the devil, you ſhall be enabled to overcome them; and upon condition of ſo thorough a humiliation and repentance, God will be reconciled to you, avert the judgments that hang over you, and make you again, his beloved *church* and *people*.

11 Speak not evil one of another (brethren) he that ſpeaketh evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

11. As to *you*, dear brethren, that are already converted to *Chriſtianity*, be ſure to avoid that pernicious cuſtom of *ſlander* and raſh *cenſure*. Remember, that whoever haſtily and unjuſtly condemns another man, reflects upon *religion* itſelf, ſets up for a judge, and makes himſelf wiſer than the divine *law*. And ſuch a one muſt not pretend to be a true diſciple of that *law*, while he ſets himſelf *above* it.

12 There is one law-giver, who is able to ſave, and to deſtroy: who art thou that judgeſt another?

* Rom. xiv. 4—10.

12. Conſider, that God alone, *who gives us his laws, has the right to judge and condemn us for the breach of them: And how dare any man take *his* work out of his hands!

13 Go to now, ye that ſay, To day or to morrow, we will go into ſuch a city, and continue there a year, and buy and ſell, and get gain:

13. Another thing, I would correct in you all is, that *confidence*, and unthoughtful *aſſurance*, with which you are apt to purſue your worldly projects; without a due ſenſe of, and pious dependance upon divine *Providence*. Some of you *Chriſtian* converts, I find, are too much tainted with the *Jewiſh* ſpirit of worldly-mindedneſs. You cut out buſineſs, and conclude upon the ſucceſs, as if *time* and *events* were at *your* diſpoſal.

14 Whereas ye know not what *ſhall be* on the morrow: for what

14. & 15. You forget what changes and diſappointments a ſingle *day* may produce; and that life itſelf

what is your life? It is even a vapour, that appeareth for a little time, and then vaniſheth away.

ſelf is as fleeting as a vapour. A conſideration, that ought to fill us with the moſt humble dependance upon the divine Will, in all events and expectations. A. D. 60.

15 For that ye ought to ſay, If the Lord will, we ſhall live, and do this, or that.

16 But now ye rejoice in your boaſtings: all ſuch rejoycing is evil.

16. And, therefore, ſuch eager deſigns, and confident propoſals, in your temporal affairs, look as if you thought yourſelves independent of divine bleſſing and protection.

17 Therefore to him that knoweth to do good, and doth it not, to him it is ſin.

17. Now *this* or any *other* crime, muſt be greater in a *Chriſtian*, than in any other man; becauſe *he*, by the clear revelation of the *goſpel*, has (or ought to have) better notions of his duty, and a ſtronger ſenſe of his religious obligations.

CHAP. V.

He turns himſelf to the Jews, *reproaching them with the juſt and miſerable Effects of their Avarice, Cruelty, Luſt and Injuſtice. Then returns to the* Jewiſh Chriſtians, *exhorting them to Patience and good Temper, under their Perſecutions from the* Jews, *in hopes of a ſpeedy Deliverance, by a juſt Judgment upon that* Nation. *Warns them from the Sin of raſh* Swearing, *ſo common among the* Jews. *Recommends Prayer to the Afflicted, and divine Praiſes to ſuch as are in eaſy and chearful Circumſtances. Adviſeth* Anointing, *and the devout Prayer of inſpired Miniſters, to be uſed, for the Recovery of ſuch as are ſtruck with Sickneſs, as a Puniſhment for ſome notorious Sins. Such are enjoined to make ſpecial Confeſſion of the Sins they take to have been the* Cauſe *of their Diſtemper. The great Effect of the Prayers of holy and inſpired Miniſters, for the Recovery of ſuch People. The happy Advantage of bringing a Sinner from Ignorance and vicious Courſes, to true Repentance.*

A. D. 60. 1 GO to now ye rich men, weep and howl for your miſeries that ſhall come upon you.

* Cap. iv. 13, 17.

2 Your riches are corrupted, and your garments moth-eaten.

3 Your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire: ye have heaped treaſure together for the laſt days.

4 Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth.

5 Ye have lived in pleaſure on the earth and been wanton: ye have nouriſhed your hearts as in a day of ſlaughter.

6 Ye have condemned and killed the juſt, and he doth not reſiſt you.†

1, 2, & 3. 'TIS not without good reaſon that I warn * you all againſt a too eager and confident purſuit after worldly riches. For let the worldlings of the *Jewiſh* nation conſider now, and behold, to what a lamentable end thoſe principles are likely in a ſhort time to reduce them; when their riches ſhall periſh, their grandeur be eclipſed, and themſelves be deſtroyed, by a judgment moſt dreadful and exemplary.

4. *You* that to enrich yourſelves, have defrauded and oppreſſed others, even robbing the hireling of his wages, will ſhortly feel the effects of ſuch injuſtice, in the reſentments of a juſt and all-powerful *God*.

5. *You* that have abuſed the plentiful proviſions of Providence, to riot and exceſs, will find you have been but fatting yourſelves up, like ſacrifices, for the day of ſlaughter.*

6. *You* that have crucified your own innocent Meſſiah and Saviour; and ſtill, with unrelenting hearts, are perſecuting his *diſciples*, from the

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* Ver. 5.—*As in a day of ſlaughter.* Note, This phraſe may, perhaps, more properly ſignify, *As men do in a time of feaſting upon ſlain ſacrifices.*

† Ver. 6. *And he doth not reſiſt you*, or elſe interrogatively, οὐκ ἀντιτάσσεται ὑμῖν; *Doth he not* [*in return*] *now ſet himſelf againſt you?* A much more conſiſtent and clearer ſenſe; agreeable to *chap.* iv. 6. and 1 *Pet.* v. 5. See alſo *Dr Bentley*'s *Remarks upon Free Thinking:* where there is given, by that admirable critic, a moſt ingenious conjecture, for a yet clearer ſenſe of this paſſage.

the ſame wicked principles, by which your Fore-fathers ſlew the ancient *prophets*; will ſoon experience the direful conſequences of ſuch incurable malice and ingratitude. A. D. 60.

7 Be patient therefore, brethren, unto the coming of the Lord: behold, the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye alſo patient; ſtabliſh your hearts, for the coming of the Lord draweth nigh.

7. & 8. Wherefore, my dear brethren, that are *converted* to this perſecuted *religion*, bear all your preſent ſufferings with courage and patience. Imitate the induſtrious huſbandman, that patiently waits the ſeaſons of the year, to produce him the fruits of his coſt and labour. With infinitely better aſſurance, may you depend upon *Chriſt* for a* ſpeedy deliverance from theſe your perſecutors, and a glorious reward for your perſeverance.

9 Grudge not one againſt another, brethren, leſt ye be condemned: behold *the judge ſtandeth before the door.

9. Diſcover no fretful impatience, no thirſt of revenge againſt your enemies, or one another. For that would be to incur the ſame puniſhment due to *them*. *God* himſelf will very* ſhortly be your juſt Avenger, and you have no need to prevent him, in what he will ſo ſoon and certainly perform for you.

10 Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering, affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord: that the Lord is very pitiful, and of tender mercy.

10. & 11. Let the courageous examples of God's true *prophets* in all ages, ſpirit and ſupport you. Remember *Job* that moſt afflicted of all men; how deeply he ſuffered, and how amply he was recompenced. And from hence aſſure yourſelves, God can never fail, in due time, to reſcue and reward *every* faithful ſervant.

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* *The coming of the Lord draweth nigh. The Judge ſtandeth before the door*; *viz.* The deſtruction of *Jeruſalem*, which was but a few years after this Epiſtle was written.

A. D. 60.

12 But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea, and your nay, nay, ‡ leſt you fall into condemnation.

12. And let me particularly warn you, that no examples, no provocations whatever draw you into the vice of common ſwearing, and invoking the name of *God* upon light and needleſs occaſions. Swear not ſo much as by any *creature* of God, in common converſation, as the *Jews* accuſtom themſelves to do, and vainly pretend there is no evil in ſuch kind of *oaths. For no oath can be made by any *creature* *, but muſt have an *ultimate* reſpect to the *Creator*, whoſe creature it is. Be therefore careful, always to ſpeak truth, aud uſe no other means to gain belief, than a modeſt *affirmation* or plain *denial*. For every degree beyond this, beſpeaks ſome ‡ falſe deſign, and is ſinful ‡ and condemnable.

13 Is any among you afflicted, let him pray: Is any merry? let him ſing pſalms.

13. Improve every condition of life to a religious advantage. Let *prayer* be the refuge of the || afflicted; and devout *praiſes*, the exer-

‖ κακοπαθεῖ.

† εὐθυμεῖ.

ciſe of them that are in eaſe † and proſperity.

14 Is any ſick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed

14. & 15. When any Chriſtian is viſited with ſickneſs, eſpecially any diſeaſe inflicted on him for ſome *notorious ſin*; let no *charms* and conjurations be uſed over him, as the *Jews* are † now a-days wont to do, when they anoint their ſick with oil: But let the Chriſtian *miniſters* be ſent for to intercede with God, by fervent prayer. They may indeed, uſe the *anointing* as a *natural* remedy, but not in a *ſuperſtitious*

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* *Nor by any other oath*, μήτε ἄλλόν τινα ὅρκον. *Nor by any ſuch kind of oath.* So in *Mark* iv. 41. *Luke* viii. 25. Τίς ἄρα οὗτος ἐστιν, What *manner* of perſon is this. See *Matth.* v. 34, 35.

‡ *Leſt ye fall into condemnation*, ἵνα μὴ ὑπὸ κρίσιν, as ſome Copies read it.

† See *Lightfoot Harm. N. T. Burnet Artic. p.* 289

mitted ſins, they ſhall be forgiven him,

ſtitious way. Let them lay all the ſtreſs in the devout *prayers* of *inſpired* miniſters, put up in *Christ's* name, for a bleſſing upon that means. And thoſe prayers ſhall become effectual for the recovery of a true penitent, and the forgiveneſs of thoſe ſins that were the cauſe of his diſtemper*. A. D. 60.

16 Confeſs your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much.

16. In all ſuch *extraordinary* ſickneſſes as theſe, let the ſick perſon freely acknowledge and confeſs to his *minister* the *particular* ſins he hath reaſon to conclude brought the diſtemper as a *ſpecial* puniſhment upon him. And then let the miniſter appoint and pray for him, as before preſcribed, *ver.* 14. for God will have great reſpect to theſe prayers of ‡ *ministers*, which now, in the *firſt* times of the *goſpel*, are directed and aſſiſted by the inſpirations || of the *Holy Ghost*.

‡ δικαίου

|| δέησις ἐνεργουμένη

17 Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain: and it rained not on the earth by the ſpace of three years and ſix months.

18 And he prayed again, and the heavens gave rain, and the earth brought forth her fruit.

17. & 18. And, as the prayer of *Elijah* (who was but a mortal *man*, any more than Chriſtian *ministers* are now) availed to ſtop the rains upon the land of *Iſrael*, for three years and ſix months together, in the days of *Ahab*; and then to bring them again: So ſhall theſe prayers of men inſpired by the *Holy Spirit*, now under the *goſpel*, be as available for the cure of theſe diſtempers, or any ſuch miraculous event, as God ſhall think convenient, for the promotion and encouragement of his true Religion. See 1 Cor. xi. 4, 5, and Chap. xiv. 15. 17.

19 Brethren, if any of you do err from the

19. & 20. And, to conclude, let all † Chriſtians whatever (eſpecially *ministers*,

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* *The Sick*—The ſame *ſickneſs*, and the ſame kind of *ſins*, as in *Matth.* ix. 2, 6, 7.—x. 8. *Mark* vi. 13. 1 *Cor.* xi. 32. See the Paraphraſe fully vindicated, in the excellent Dr *Clagget*, in his Diſcourſe of *Extreme Unction*. Part I. Printed in 1687.

A. D. 60. the truth, and one convert him,

20 Let him know, that he which converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall *hide a multitude of ſins.

miniſters, whoſe * ſpecial office it is) remember, that for them to be inſtrumental in thus reducing a ſinner to the ſenſe of his miſcarriages, and to true repentance for them, is the nobleſt office they can perform. Let them value themſelves as inſtruments of ſaving a *ſoul* from deſtruction, and covering all its ſins; an act of infinitely greater value than the reſtoring a ſinner to his *bodily* health; and as much preferable, as *eternal* is to *temporal* good, and, as the *ſoul* is to the *body* †.

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* ἀδελφοὶ—τίς—See Dr. Clagget Sup. 40, 41.

† *Shall hide a multitude of ſins.* Both Dr. Hammond and Dr. Whitby make this refer to the ſins of the perſon who *does*, not who *receives* the charitable office of converſion. But as I have choſen to follow the ſenſe of Dr. Clagget, as much more natural; I refer the reader to his own choice, when he has ſeen how judiciouſly he has cleared the ſenſe of theſe verſes. Extreme Unction. p. 40, 41.

A

PARAPHRASE

ON THE

FIRST EPISTLE GENERAL

OF

ST. *PETER.*

PREFACE.

§. 1. CONCERNING the Author of theſe two epiſtles there can be no doubt, all ages having aſcribed them to the Apoſtle St Peter. Author.

§. 2. In the year of Chriſt 67 or 68, in the latter end of Nero's reign, St. Peter and St. Paul are agreed on to have ſuffered martyrdom at *Rome*. They having, therefore, both of them declared their deaths to be near at hand, St. Paul in 2 Tim. iv. 6. and St Peter here, 2 Epiſtle i. 14. makes it moſt natural to conclude, the *date* of theſe two *epiſtles*, with that of 2 Tim. to have been in the year 66 or 67, as judiciouſly ſtated by Dr. Pearſon, Dr. Mills, and Dr Whitby; to the eternal confutation of the Romaniſts, who, in favour of their darling notion of St Peter's being at Rome, and for 25 years biſhop there, would place it in the year 44, in direct contradiction to the hiſtory of the Acts, and the moſt evident paſſages in the epiſtles themſelves. Time.

§. 3. They are dated from *Rome*, which, for its notorious degree of *Idolatry*, vice, and ſuperſtition, is figuratively ſtiled *Babylon* here, and in Rev. xvii. and xviii. (ſee note on Cap. v. ver. 13.)

§. 4. The

Occaſion. §. 4. The deſign of the Apoſtle, with relation to the Chriſtians of theſe provinces, is evidently the ſame with that of St. Paul to the Hebrews, and of St. James to their whole *diſperſion*, viz. the Jews being now, from *Judea* to the utmoſt bounds of their diſperſion, arrived to the utmoſt degree of impiety, luſt, rage, and diſtraction; their averſion to the Roman government prompting them to *ſedition*; and their unbounded zeal for the *Ceremonial* Law exciting them to perſecute all *Chriſtians*, without any relentings of mercy or humanity, and to hearken to the pretences of every *falſe prophet*; gave occaſion to St. Peter's advices here directed, chiefly to the Jewiſh converts, but not excluding ſuch Gentile Chriſtians as had been either formerly proſelited to the Jewiſh religion, or were newly converted from * heathenſm to chriſtianity. To ſupport them under their heavy perſecutions; to perſuade the Jewiſh converts particularly to have no hand in the rebellion againſt Cæſar, or his officers; and to ſpirit them *all* to perſeverance in the pure and peaceable profeſſion of their *chriſtianity*, againſt the falſe doctrines, and impure practices of the Jewiſh zealots, or of ſuch *hereticks* as were then ſpawned from thoſe people, as was Nicholas of Antioch (Acts vi. 5.) whoſe lewd *ſect* is taken notice of by St. John, Revel. ii. 15. and is generally thought to be referred to, in ſome paſſages of theſe Epiſtles.

* See cap i. 18.—ii. 10. —iv. 3. and 2 Pet. i. 1.

§. 5. I ſhall only add, That the deſtruction of *Jeruſalem* drawing now very near, St. Peter repreſents it in the ſame expreſſions, taken in the ſame latitude with thoſe of the ancient Prophets, our Saviour, and St Paul, upon the ſame prudential reaſons: Thoſe phraſes, *The day of the Lord, the coming, or Revelation of Jeſus Chriſt*, referring both to the *particular* judgment on the *Jewiſh* nation, and to that of the *world* in *general*. For which I refer the reader to the Preface to the Theſſalonians: And for what is here urged in the *relative* duties, I refer him to the Preface to the Epheſians, §. 4. Let the learned reader alſo conſult the great and learned Sir Iſaac Newton's Obſervations on the Apoc. Cap. 1. where he will ſee ſtill a clearer light into the *time*, *date*, and *deſign*, of this and other *epiſtles*.

CHAP.

CHAP. I.

The direction and salutation. The Apostle blesseth God for the great mercies and privileges of the Gospel-*religion. Comforts both* Jewish *and* Gentile *Christians under their present persecutions, from the sense of those happy blessings, and the truth and certainty of them, as* foretold *by the ancient Prophets, and now exactly* fulfilled. *Exhorts them to the pure and steady practice of their religion, from the great consideration of their redemption by the blood of* Jesus Christ.

1 PEter an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1. PEter an apostle of Jesus Christ, sendeth this epistle to the converted Jews of the ancient *dispersion*, in *Pontus*, *Galatia*, *Cappadocia*, the Provinces of the *Lesser Asia*, and *Bithynia*. Not forgetting the *Gentile* * Christians of A. D. 66.

* See Cap. i. 18. ii. 10. iv. 3, 4, 5. and 2 Pet. i. 1.

those parts.

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

2. To all you that have embraced the gracious Covenant of the[1] *gospel*; a Covenant that is ratified ‡ and confirmed by the blood of *Christ*, and entitles you to the gifts and graces of the *Holy Spirit*; privileges that God originally designed and by his prophets formerly promised to the *christian* church. Wishing you the abundance of divine favour and happiness.

‡ Ῥαντισμὸς. See Heb. xii. 24. Exod. xxiv. 8.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

3. & 4. Expressing my humblest thanks to God, the Father, of our Lord Jesus Christ, for the inexpressible mercy of giving us Christians so sure a prospect of the never-fading and eternal happiness of heaven, by the resurrection of Jesus Christ, our Lord and head.

5. And

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

A. D. 66. 5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

‖ ἐν καιρῷ ἐσχάτῳ

5. And for preserving and supporting us, by his Almighty Power, under all our afflictions and temptations, to persevere in the faith of this his last ‖ and great dispensation of the *gospel*, whereby we shall not fail of compleat glory and haapiness, at the final day of judgment.

6 Wherein ye greatly rejoyce, though now for a season (if need be) ye are in heaviness through manifold temptations.

7 That the trial of your faith being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ:

6. & 7. This is what *you*, as good *Christians*, cannot but make the subject of your utmost joy and satisfaction. Looking on the worst of present evils as only so many happy opportunities of exercising your faith, improving your virtue, and brightning that future crown you are then to receive; and consequently to be of more real advantage to you than all the riches and fading glories this world can afford.

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet beliving, ye rejoice with joy unspeakable, and full of glory.

9 Receiving the end of your faith, *even* the salvation of *your* souls.

8. & 9. Thus upon reasonable and sufficient evidence, you embrace a *Messiah* you never *personally* knew; and believe the doctrine and promises of a *Saviour* you never *actually* saw. This fills you with the inexpressible and glorious hopes of that eternal salvation which is the sure reward of such as are possessed with a faith so rational and well grounded.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

10. & 11. This is that gracious dispensation of religion for the future happiness of mankind, so exactly described and punctually foretold by the ancient *prophets*, men inspired by the Spirit

of

11 Searching what, or what manner of time the Spirit * of Chriſt which was in them did ſignify, when it teſtified before-hand the ſufferings of Chriſt, and the glory that ſhould follow.

* of this very *Chriſt*, to foretel both the *time* and glorious *fruits* of his ſufferings in relation to himſelf, and all his true diſciples. A. D. 66.

12 Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you by them that have preached the goſpel unto you, with the Holy Ghoſt ſent down from Heaven; which things the angels deſire to look into.

12. For, as to the *time*, they knew and expreſly declared it was not to be tranſacted in *their* days, but ſpoke of it as *future*, repreſenting it juſt as it has now been actually revealed by *Chriſt* himſelf, and declared to you and all Chriſtians, by us his *apoſtles*, endowed with the ſame *holy ſpirit* for that purpoſe. And this diſpenſation of the *goſpel* is ſo abundant in divine wiſdom, juſtice and mercy toward mankind, that not only *prophets* foretold it with pleaſure, but the very *angels* themſelves cannot but contemplate upon it, with delight and aſtoniſhment.

13 Wherefore gird up the loins of your mind, be ſober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jeſus Chriſt;

13. Let this conſideration then arm you with vigilance, cou age and conſtancy in a profeſſion attended with ſuch bleſſings as theſe of the *Chriſtian* * religion are, which you are ſo certain to enjoy at the final appearance of * Chriſt to judgment.

ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ,

14 As obedient children, not faſhioning yourſelves according to the former luſts in your ignorance:

15 But as he which hath called you is holy, ſo be ye holy in all manner of converſation;

14. & 15. Show yourſelves true diſciples of *Chriſt*, by reforming the irregularities of your former notions and practices, and imitating the divine author of your religion in holineſs and purity of life.

* Ver. 11. *The Spirit of Chriſt which was in them.* The meaning is, either the ſame Spirit of *God*, which inſpired the *prophets* formerly, and dwelt in *Chriſt* more fully afterward: Or elſe, the Spirit by whoſe inſpirations the *prophets* foretold the time and circumſtances of *Chriſt*'s ſufferings, and is therefore called the *Spirit* of *Chriſt*. The *former* ſeems to be the more natural ſenſe.

A. D. 66. 16 Becauſe it is written, Be ye holy, for I am holy.

16. For thoſe expreſſions (*Lev.* ii. 44.—xix. 2.—xx. 7, 26.) wherein the *Jewiſh* people are exhorted *to be holy as God is holy*, are much more engaging upon us of the *Chriſtian* church.

17 And if you call on the Father, who without reſpect of perſons judgeth according to every man's work, paſs the time of your ſojourning here in fear:

17. And this does moſt ſpecially concern ſuch of you as are newly converted from the *heathen* to the *Chriſtian* religion, from the worſhip of *idols* to that of the *one true God*. Now, that you are received into the true *church* of God, with the ſame goodneſs and mercy as the *Jews* themſelves are, and ſhall be judged and rewarded equally with *them*: *you* are obliged to particular care and watchfulneſs over your future conduct.

18 Foraſmuch as ye know that ye were not redeemed with corruptible things, *as* ſilver and gold, from your vain converſation received by tradition from your fathers:

19 But with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot.

18. & 19. You ought to conſider yourſelves as captives redeemed from a ſtate of ignorance and *idolatry*, wherein you were originally educated. And that the purchaſe was not procured by the moſt valuable thing *this* world could afford, but coſt the blood even of *Chriſt* himſelf *the Son of God*; a perſon of moſt exalted dignity and perfect innocence.

20 Who verily was fore-ordained before the foundation of the world, but was manifeſt in theſe laſt times for you;

21 Who by him do believe in God that raiſed him up from the dead, and gave him glory, that your

20. & 21. Even that *Meſſiah*, originally deſigned by God for the redemption of all mankind; but, tho' promiſed from the firſt, and all along deſcribed by the *Jewiſh prophets*, to that people; yet was not *actually* ſent into the world for that purpoſe, till this laſt and great diſpenſation of the *goſpel*; wherein his religon was intended to be propoſed equally to *you** and *them*, by us his *apoſtles*, and demonſtrated to us all, by his reſurrection from the dead, as a ſure pledge of *our* future happineſs, upon our ſincere obedience. So that, by being *Chriſtians*, you do not forſake *God* (as the obſtinate

* ὑμᾶς.

faith and hope might be * in God.

12 Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren; *ſee that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible ſeed, but of incorruptible, by the Word of God, which liveth and abideth for ever.

ſtinate *Jews* vainly pretend) but moſt effectually * believe in him. A. D. 66.

22. And ſince you have engaged to reform your lives by obedience to this pure and *ſpiritual* religion, one of the chief duties whereof, is an univerſal love and charity to *all* your Chriſtian *brethren;* be ſure to practiſe that *principal* virtue with the utmoſt ardour and ſincerity.

23. Remember, that by embracing this profeſſion, you become the *church* and people of God, in a ſenſe much more excellent than the *Jews* were by their natural deſcent from *Abraham* and the *patriarchs;* or than any *proſelyte* could be, by joining himſelf to their external and *ceremonial* worſhip. You are regenerated and made the children of God, by the belief of thoſe *goſpel* doctrines, the habitual practice whereof will work in you thoſe excellent graces and divine virtues, that will for ever adorn and make you happy. ‖

‖ See Jon. i 12, 13. and here v. 24.

24 For all fleſh *is* as graſs, and all the glory of man, as the flower of graſs. The graſs withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the goſpel is preached unto you.

24. & 25. Thoſe privileges of natural *deſcent* the *Jews* ſo much boaſt of, the ſucceſſion in rich and noble families, by any civil relation or inſtitution, are mere *external* and fading bleſſings: As *Iſaiah* formerly repreſented them. But the bleſſing of being taken into *God's church*, by embracing the revelation of Jeſus Chriſt, is of the utmoſt and everlaſting conſequence to us. And thus the goſpel we preach to you is truly what *Iſaiah* there deſcribed it, *The word of the Lord that endureth for ever*, Iſa. xl. 6, 7, 8.

* Ver. 21. *That your faith and hope might be in God;* ὥς τὴν πίστιν ὑμῶν ——εἶναι εἰς Θεόν. *So that your faith——is in God.*

CHAP. II.

The loving and charitable temper ſpoken of Chap. i. 22. *further and particularly recommended, from the great Example of* Chriſt, *and the Bleſſings of his Religion. The believing* Gentiles *are received into its Privileges, while the Infidel* Jews *are rejected; according to the Scripture* Prophecies. *The* Jewiſh *Chriſtians exhorted to pay all due Obedience to the* Emperor *and his* Officers; *as obliged thereto by their* Chriſtianity, *and as the only Means to avoid the ſcandalous Character of being* Seditious, *as the* Gentiles *were apt to repreſent the* Chriſtians, *in common with the reſt of the* Jewiſh *Nation. Chriſtian Servants or* Slaves *obliged to ſerve and reſpect even their* Heathen *Maſters, though ſevere toward them for their* Religion's *Sake: Encouraged thereto by the Example of* Chriſt's *Meekneſs and Patience under his Sufferings.*

A. D. 66. 1 WHerefore laying aſide all malice and all guile, and hypocriſies, and envies, and all evil ſpeakings.

* Cap. i. 23, 24, 25.

2 As new born babes deſire the ſincere milk of the word, that ye may grow thereby:

† Joſephus. Jam. i. 21

‡ τολογικον γαλα. Rom. xii. 1.

‡ reaſonable precepts of the *goſpel*, whereby you may improve in all virtue and holineſs.

3 If ſo be ye have taſted that the Lord is gracious.

|| χρηστος.

to you by *Chriſt* your merciful redeemer and great example.

1. & 2. THUS are you* regenerated by the *Chriſtian* faith. And therefore, as new born children are to be fed with the moſt ſimple and harmleſs diet; ſo ought *you*, now, moſt carefully to avoid all thoſe principles of treachery, hypocriſy, envy and calumny, to which the *Jewiſh*† people are ſo miſerably prone, and to put in practice the pure and

3. Thoſe contrary Graces of a gentle, meek,|| and kind diſpoſition, being ſo fully recommended

4. To

4 To whom coming, as unto a living ſtone, diſallowed indeed of men, but choſen of God, and precious,

5 Ye alſo,* as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.

A. D. 66.

4. & 5. Look upon yourſelves as members of *his* religion; both *Jewiſh* and *Gentile* Chriſtians being equally parts of that noble fabrick, the *church*, of which *He* is the foundation and corner-ſtone, uniting you both into one buildi g, far exceeding that of the *Jewiſh temple*. And though the *Jewiſh* council rejected and deſpiſed him, yet has God demonſtrated him to be the true *Meſſiah*; and *you*, as members of his church, are capable to offer ſuch truly ſpiritual ſervices to God, as infinitely ſurpaſs their legal and *ceremonial* ſacrifices; and are inveſted with ſuch honours and privileges as *their* imperfect diſpenſation has no pretence to*.

6 Wherefore it is contained in the ſcripture, Behold, I lay in Sion a chief corner-ſtone, elect, precious; and he that believeth on him ſhall not be confounded.

6. Agreeably to that prophecy of *Iſa.* xxviii. 16. concerning *Chriſt: Repreſenting him as the Head of a new and more perfect religion, attended with more valuable promiſes and privileges, undoubtedly to be beſtowed on all the Jewiſh people that would embrace and obey him.*

7 Unto you therefore which belive he is precious; but unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner.

8 And a ſtone of ſtumbling, and a rock of offence, even to them

7. & 8. Which character of him is now fulfilled to you *Chriſtian* believers, that enjoy the privileges of the *goſpel*. But, to the obſtinate unbelievers of *that nation*, are as juſtly applicable thoſe words of the *Pſalmiſt*, relating to the ſame *Meſſiah*; Pſal. cxviii. 22. *The ſtone which the builders* (i. e. the Jewiſh council) *rejected, is become the Head of the Corner*, i. e. the Head and Foundation

* *Lively ſtones, a ſpiritual houſe, a holy prieſthood.* Expreſſions all alluding to the *Jewiſh* temple and prieſthood, and intended to ſhow the excellency of the *Chriſtian* above the *Jewiſh* religion.

A. D. 66. them which ſtumble at the word, being diſobedient, whereunto alſo they * were appointed.

Foundation of God's true church. In them alſo is compleated that prediction of *Iſa.* viii. 14, repreſenting Chriſt as a *ſtone of ſtumbling, error, prejudice and deſtruction*, to which God has in ſo juſt Judgment, given *that* people over, for their incurable malice and ingratitude*.

9 But ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light;

10 Which in time
See ver. 5. paſt were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

9. & 10. As much, therefore, as the *Jewiſh* zealots are apt to deſpiſe you *Gentile* Chriſtians, as a people that never were in covenant with God, nor belonged to his ancient *Church*; yet even *you* may now aſſure yourſelves that, by your embracing *Chriſtianity*, your condition is as much different from what it was, as light is from darkneſs; and all the ſacred *characters* ||, great *titles*, and religious *privileges*, *that* nations ſo much value themſelves upon, are *yours* now in a much better and truer ſenſe than ever they were *theirs*. So that you are capable of offering up a ſervice to God more pure and acceptable than *they*, by their *ceremonial worſhip*, can pretend to.

11 Dearly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul.

11. Wherefore, dear brethren, whether *Gentile* or *Jewiſh* Chriſtians, make it your utmoſt endeavour to anſwer this excellent deſign of your religion, for the glory of God and your own happineſs,

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* Ver. 8. *Whereunto alſo they were appointed:* Or elſe εἰς ὃ καὶ ἐτέθησαν—*To which* [prejudice and infidelity] *they were wilfully and habitually diſpoſed:* In the ſame ſenſe with τεταγμένοι εἰς ζωὴν αἰώνιον, *men well diſpoſed for eternal life*, *Acts* xiii. 48. But it is perhaps, moſt natural to refer the εἰς ὃ καὶ ἐτέθησαν, to the τῷ λογῷ, *The word.* Thus—" They, being diſobedient, ſtum-
" bled at that word to which they were appointed, *viz.* for
" Light and Inſtruction."

pineſs, by the conqueſt of all thoſe ſenſual appetites that corrupt the true principles of the mind. Place not your aims and hopes upon *temporal* pleaſures: Look upon the preſent world only as a paſſage toward the more certain and durable happineſs of *heaven*. A. D. 66.

12 Having your converſation honeſt among the Gentiles, that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorify God in the day of viſitation.

12. I warn the *Jewiſh* converts eſpecially, to conſult the credit and intereſt of their profeſſion, by a prudent and decent behavour among the *Gentile* people; and particularly by paying all due obedience to the government of the *country* you live in. This will be the beſt means to take off that prejudice and miſrepreſentation you lie under, among the *Romans*, as a people as ſeditious || and averſe to their laws, as the reſt of the ‡ *Jewiſh* nation is. And, by thus expreſſing your peaceable ſubjection to their government, you will avoid the vengeance of God, wherewith the reſt of the ſinful world will be ſeverely * chaſtiſed; and, whenever you are called to account before the *Roman* * judicatures, will be able to give an honourable account of yourſelves, and cauſe all people to think and ſpeak well of you and your religion.

|| κακοποιῶν.

‡ Joſeph. de. Bel. Jud. Lib. II. Cap. 8.

* ἡμέρα ἐπισκοπῆς.

13 Submit yourſelves to every ordinance of man for the Lord's ſake, whether it be to the king, as ſupreme;

14 Or unto governours as unto them that are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well.

13. & 14. Nor let your own *private* ſafety be the only motive of obedience to the government under which providence has placed you; but know, you are bound to it by the law of *Chriſtianity*, which makes no alteration in *civil rights*. As therefore, the *Roman Emperor* and his deputy *officers*, are placed over you, for the ſame good purpoſes as *Jewiſh* princes or governors were formerly appointed over the *Jewiſh* nation, *viz*, the preſervation of the publick peace, the ſecurity of the rights and properties of the people committed to their charge, by ſuitable rewards and puniſh-

A. D. 66, ments; *all* ought to pay them a juſt obedience and ſubjection*.

15 For ſo is the will of God, that with well doing we may put to ſilence the ignorance of fooliſh men.

15. Thus † you will at once promote your own ſafety, obviate the prejudices ‖ your character is aſperſed with, and diſcharge a moſt principal duty of your holy religion.

16 As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.

16. The *Jews* indeed, under the notion of being the ſeed of *Abraham*, and under the immediate government of *heaven* ‡ proudly diſdain to be ſubject to any *powers* but thoſe of their *own* nation and religion. You *Chriſtians* are now entitled to liberties ‡ and privileges much nobler than *theirs*. But theſe privileges are purely *ſpiritual*; and you ought by no means to abuſe them into a pretence for ſeditious practices, and diſturbance of the *civil government* you live under, as the *Jews* do.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

17. In fine, therefore, give all ranks of men the reſpect due to their character. Bear an affectionate regard to all your fellow *Chriſtians* of what denomination ſoever. Adhere firmly to your religion, and reverence the *emperor* and his *miniſters*, with the honours due to temporal governors.

18 Servants be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward.

18. Let all Chriſtians, that are ſervants or *ſlaves*, to *heathen* maſters, continue to ſerve them with all fidelity and reſpect; not only ſubmitting to their *reaſonable* commands, but alſo patiently bearing their frowardneſs toward them on account of their *religion*. Think not that *Chriſtianity* exempts any one from his *natural* and *civil* obligations, as the *Jewiſh* zealots are apt to imagine*.

19 For this is thank-worthy, if a man for conſcience toward

19. & 20. Not to repine at the puniſhments you *really* deſerve, by neglecting your maſter's buſineſs,

* See Rom. xiii. 1, &c.

† Ὅτι ἀγαθοποιοῦντες.

‖ See ver. 12.

‡ As free; See John viii. 32, 33—36,

* See Pref. to Epheſ. § 4.

toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently: this is acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps.

22 Who did no sin, neither was guile found in his mouth.

23 Who when he was reviled, reviled not again; when he suffered, he threatned not, but committed himself to him that judgeth righteously.

24 Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes we are healed.

25 For ye were as sheep going astray, but are now returned unto

ness, has no great virtue in it: but to endure, with an even and contented mind the hardships they lay on you for being *Christians*, and discharging your conscience toward *God*, this is a true instance, and will be rewarded by God as a generous act of obedience. A. D. 66.

21. This is indeed agreeable to your *religion*, which you are now to consider as a state of suffering and discipline. Your very *profession* is to imitate the meekness of *Christ*, your great *head* and *example*; and to suffer for *his* sake, who has undergone so much for *you*.

22. & 23. For thus did the innocent and unspotted *Jesus*, while he suffered for the sins of others, having no blemishes of his own, return none of the reproaches cast upon him, nor flung out so much as one impatient threat against his mercileſs crucifiers; but perfectly resigned himself and his cause to *God*, the great and righteous Judge.

24. So complete an example have you in a *Saviour*, who ought the most strongly to engage you to an imitation of him, in this, and all other instances of true virtue; since the very sufferings and patience proposed to you were the means whereby he redeemed you from sin and death.

25. In short, both *Jewish* and *Gentile* Christians are to reflect upon themselves to have been in such a state

A. D 66. unto the ſhepherd and biſhop of your ſouls. a ſtate of ignorance and vice before their converſion, as might well bear the compariſon of the *prophet*, reſembling you to *ſheep that were loſt and gone aſtray* (Iſaiah liii. 6. See alſo Jerem. l. 6, 17.) But now, by the *Chriſtian Religion*, you are recovered again, and put under the conduct of a *Saviour* and *Governor*, whom it is your utmoſt happineſs, as well as duty, to imitate and obey.

CHAP. III.

Differences in Religious Principles ought to be no pretence for Chriſtian Huſbands *or* Wives *to withdraw the duties of that relation, even from* Heathens, *to whom they are married. The Chriſtian* Wife *ought to endeavour to win over ſuch* Huſband *to the Chriſtian* Faith, *by the ſingular kindneſs of her behaviour, her modeſt garb, and virtuous converſation. The Chriſtian Huſband to do the ſame toward ſuch* Wife, *by expreſſions of the utmoſt tenderneſs and affection. Unanimity, candour, peace, and juſtice recommended, upon the ſame reaſons of intereſt and duty, as in the foregoing chapter, eſpecially that of the example of* Chriſt, *who is now exalted to be our powerful Head and* Saviour. *A Compariſon between the* Ark *of* Noah, *and the* Baptiſm *of* Chriſtians.

* See Chap. ii. 13—18.

1 LIkewiſe, ye wives, be in ſubjection to your own huſbands, that if any obey not the word, they alſo may without the word be won by the converſation of the wives:

2 While they behold your chaſte converſation

1. & 2. TO proceed then: * the ſame reaſons that oblige chriſtians to be peaceable *ſubjects*, even under *heathen* governments, and faithful *ſervants*, even to *infidel* maſters, are equally ſtrong for your diſcharge of all other *relative duties*, under the ſame circumſtances. Thus all chriſtian *wives* ought

versation coupled with fear.

ought to pay all submission and respect to their *husbands*, though *unconverted*; ‡ endeavour, if possible, by a meek, chaste, loving, and modest behaviour, to win them over to the *Christian Faith*, that hath so visible good effects upon their conduct.

A. D. 66.

‡ See 1 Cor. vii. 12, 13, 14, 15, 16.

3 Whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel:

4 But let it be the hidden man of the heart, in that which is not corruptible, even *the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

3. & 4. Let these *women* strive to recommend themselves to their *husbands* affections, not by the nicety and sumptuousness of their dress, and outward gaiety of their persons; but by the virtue of their lives and sweetness of their temper: those lovely ornaments of the mind, that infinitely surpass all external beauty and artificial accomplishments, and render them amiable in the eyes of *God*.

5 For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands.

6 Even as Sarah obeyed Abraham, calling him Lord, whose daughters ye are as long as ye do well, and are not afraid * with any amazement.

5. & 6. In this you will truly imitate those famous women, that were wives of the *patriarchs*, and *mothers* of your *nation*: you will approve yourselves the genuine daughters of *Sarah*, that dutiful spouse of faithful *Abraham*, so long as you keep firm to your duty *, and be discouraged from no instance of it by any present dangers and inconveniencies.

7 Likewise ye husbands dwell with them according to knowledge, giving honour

7. In like manner, let all Christian *husbands* treat their *wives* in a tender and condescending manner, as the weaker *sex*; performing all conjugal

* *With any amazement*; alluding, perhaps, to that passage of *Sarah* Gen. xx. 20. or Gen. xviii. 15.

A. D. 66. nour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

* See 1 Cor. vii. *ut supra.*

this virtuous and obliging carriage toward her; that so their religious devotions be not hindred by any differences in principles, or disagreement of tempers.

8 Finally, be ye all of one mind, having compassion one for another; love as brethren, be pitiful, be courteous:

8. In fine: be all unanimous in your principles, compassionate to the infirmities of each other; and let your whole conversation run in that strain of charity, tenderness, and courtesy that becomes christian *brethren*.

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

9. Seek no revenge against your persecutors, but return prayers and good wishes to such as revile and reproach you: remembering that the blessings you enjoy by your *Christian* profession, are the strongest argument to make you desire the good and happiness of all your fellow creatures.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him eschew evil and do good, let him seek peace and ensue it.

12 For the eyes of the Lord, are over the righteous, and his ears are open unto their prayers: but the face

10, 11, & 12. Consider the blessings annexed to an even, just, and peaceable disposition (Psal xxxiv. 12, 13, &c.) *What man is he that desireth* (*a happy life*) *and loveth to see* (*many*) *good days? Keep thy tongue from evil* (*speaking*) *and thy lips from speaking deceit. Depart from evil* (*or mischief*) *and do good, seek, and pursue peace. The eyes of the Lord are upon the righteous* (*the just, or merciful*) *and his ears are open to their prayers. But the face*

(*i. e.* Di-

face of the Lord is against them that do evil.

(*i. e.* displeasure) *of the Lord is against them that do evil.* A. D. 66.

13 And who is he that will harm you, if ye be followers of that which is good?

13. And, as this *providentially* tends to procure you the *divine* blessing, so does it *naturally* prove the best means to preserve you from the malice of *mankind*. For, there are scarce any people of so savage a temper, as without any provocation, to injure a person of a kind * and inoffensive behaviour.

* τῷ ἀγαθῷ.

14 But and if ye suffer for righteousness sake, happy are ye; and be not afraid of their terror, neither be troubled:

14. But, whenever it shall happen, that you suffer for the sake of your *religion*; look upon *that* as your happiness. Be not discouraged at any threats, or the worst that can befal you, of that kind.

15 But sanctifie the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

15. Be but possess'd of a religious fear of offending *God*, believe his truth, depend upon his power, justice and goodness; and you need not fear to own, and be ready to defend your *Christian* principles, in a modest and humble way, upon either private or publick examination.

16 Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsly accuse your good conversation in Christ.

16. For, thus to demonstrate the innocence and peaceableness of your carriage, is the most direct way to shame and confound those that would represent you as men of turbulent and ‡ seditious principles.

‡ ὡς κακοποιῶν See chap. ii. 12, &c.

17 For it is better if the will of God be so that ye suffer for well doing than for evil doing.

17. And, whether it succeeds in securing you from *their* malice, or no; yet you will have the inward satisfaction of suffering with a good conscience, and for a good cause; without which your afflictions would indeed be insupportable.

18. You

A. D. 66.

18 For Christ also hath once suffered for sins, the just for the unjust: (that he might bring us to God) being put to death in the flesh, ‖ but quickned by the Spirit:

‖ 2 Cor. xiii. 4.

18. You will, then, copy after the great example, and share in the glories of your innocent *Saviour*, who laid down his spotless life to procure the pardon and salvation of a guilty world; and, in reward of those sufferings, was raised again from the dead, by the power of the *Holy Spirit*.

19 By which also he went and preached unto the spirits in prison*:

20 Which sometime were disobedient, †, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were ‡ saved by water.

* τοῖς ἐν φυλακῇ πνεύμασι.

‖ Gen. vi. 3.

19. & 20. Even of that divine *Spirit*, wherewith he inspired *Noah* to preach repentance and reformation to the wicked people, before the flood; those dissolute wretches, that were enslaved to * their brutish lusts; and after the merciful space of a hundred years ‖ given them to repent in, and *Noah* persuading them to it, with particular earnestness, all the while he was preparing the *ark*; were, at last, like *condemned* * *prisoners*, justly sentenced to destruction, for their incurable impiety; and none saved in the ∴ *ark*, beside *Noah*, and seven more of his family‡.

∴ Gen. vii. 13.

21 The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of

21. & 22. Now our *baptism* is the same to us, as the *ark* was to *Noah*, and his family, *viz.* A means of our salvation from sin and eternal death, as the *ark* saved them from the

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* Ver. 19. *By which* [ἐν ᾧ] *he went and preached*—Not that Christ *himself* preached, but preached by the *Spirit*, i. e. by sending the *Spirit* upon *Noah*; agreeably to 2 *Pet.* ii. 5. and 1 *Pet.* i. 11.

† Ver. 20. *When once*, ὅτι ἅπαξ, *When once for all.* See the *note* on *Heb.* ix. 26.

‡ *Saved by water.* A quite wrong translation: δι' ὕδατος, is *out of*, or *from* the water; in the same manner as διὰ πυρὸς, saved by *fire*, should be rendered, *As out of the fire* 1 Cor. iii. 15.

of the flesh, but * the answer of a good conscience towards God) by the resurrection of Jesus Christ,

22 Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

the *flood*, For, Christian *baptism* is not a mere external *ceremony* of washing and cleansing the *body*; but its nature and advantage lies in its being a solemn * *engagement* on *our* part, to dedicate ourselves to the service of *Christ*; and the *promise* of eternal life, on *God's* part, on condition of our performing that engagement. A promise we are certain to see performed, as having now a perfect pledge and earnest of it, by the resurrection of *Christ* from the dead, and his glorious exaltation into heaven, to the utmost degree of glory and majesty; whereby angels and archangels, men and devils, all ranks and degrees of creatures are put under his government and dominion. A. D. 66.

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* *The answer of a good conscience*: ἐπερώτημα signifies either a *question*, or an *answer*. It most propably alludes to the *questions* put to, or *answered* by the person baptized, and so signifies the *stipulation* of baptism.

CHAP.

CHAP. IV.

The Gentile *Chriſtians again exhorted to Purity of Life, and Conſtancy in their Profeſſion, from the Conſideration of* Chriſt's *Sufferings for them, and their Engagement to imitate* Him. *They are warned from the former Vices of their* Heathen *State. The Apoſtle turns his Argument again to the* Jewiſh *Converts, telling them, the Diſſolution of the* Jewiſh *State and Religion, with the exemplary Deſtruction of that People, was near at hand; exhorting them to great Sobriety, Devotion, Charity, and Hoſpitality, for their Preſervation from the Effects of that Calamity. Advices for the due Uſe of Spiritual* Gifts, *and the Exerciſe of Sacred* Offices. *The dreadful Judgment upon the* Jewiſh *Nation, and the happy Security of good* Chriſtians.

A. D. 66. 1 FOraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: for he that hath ſuffered * in the fleſh, hath ceaſed from ſin.

* Chap. iii. 18, &c.

1. & 2. THUS * you are to conſider how great an obligation the ſufferings of *Chriſt*, on your behalf, lays on you to renounce all your former vicious principles and carnal practices, and that the very deſign of your *Chriſtianity* is, to engage you to live by the purity of *his* pattern.

2 That he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God.

3 For the time paſt of our life may ſuffice us to have wrought the

3 You *Gentile* converts muſt eſpecially know, you are now to bid adieu to all the drunkenneſs, impure

* Ver. 1. *He that hath ſuffered in the fleſh.* A Chriſtian's *ſuffering* in the fleſh is, in this place, evidently the ſame with his *mortifying* the fleſh, and its *luſts*: As appears by the *ſecond* and *third verſes*.

the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquettings, and abominable idolatries:

impure debaucheries and abominable practices, so usual in your former course of *heathen* worship. A. D. 63.

4 Wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you:

4. Those impious customs being become branches even of their *religious worship*; your *heathen* neighbours will, 'tis like, wonder at your relinquishing them, and point you out for men of novelty and affectation, with the utmost indignity and reproach.

5 Who shall give an account to him that is ready to judge the quick and the dead.

5. But let not *that* dishearten you. A time is coming when God will severely recompence them, and all that have given themselves up to obstinate and irreclaimable wickedness.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.*

6. Remember the blessed advantages you *Gentile* Christians, who were *dead in trespasses and sins*, now enjoy, by the *gospel* revelation, engaging you to condemn * and mortify your former vicious and sensual habits, and live a new and divine life. A thing which, tho' your *heathen* neighbours may reproach * and condemn you for, yet the present comforts of this *spiritual life*, and the assurance of being raised to an immortal happiness, by the power of the *divine spirit*, will demonstrate *your* wisdom and *their* folly.

7 But the end of all things is at hand: be ye therefore sober and watch unto prayer.

7. Let the *Jewish* converts now take notice, the *ceremonial* religion, some of them are so fond of, is drawing near to an end; and the

* *Judged according to men in the flesh, but, &c.* I have joined the two most natural interpretations of these phrases, and leave the reader to take which he thinks to be the most strictly agreeable to the context.

A. D. 66. *Jewish* State and people to be deſtroyed, by a moſt exemplary judgment. To prevent their ſharing in which common calamity, it behoves them to betake themſelves to great ſobriety, temperance and devotion, according to our Saviour's advice, *Matth.* xxi. 34, 36.

8 And above all things have fervent charity among yourſelves: for charity ſhall cover the multitude of ſins.*

9 Uſe hoſpitality one to another without grudging.

8, & 9. Remember too, that a charitable, kind, and hoſpitable temper, free of all partial diſtinctions and animoſities againſt ſuch as are not of your opinion, will do you particular ſervice in the preſent caſe; will contribute much to atone for your *former* miſcarriages of *that* kind; and procure you the divine protection from the miſeries now coming upon your obdurate *nation*.

10 As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God.

† χάρις, χάρισμα.

10. Whatever extraordinary † gift of the *Spirit* any Chriſtian is endowed with, or whatever † *office* he is intruſted withal, let him not overvalue himſelf and deſpiſe others upon that account; but look upon himſelf as a *ſteward* to whom *God* has committed a talent to be liberally and chearfully improved to the *church*'s good.

11 If any man ſpeak, *let him ſpeak* as the oracles of God: if any man miniſter, let *him do it* as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt: to whom be praiſe and dominion for ever and ever. Amen.

‡ λαλει.

‖ ὡς λόγια Θεϋ. See Rom. xii. 6.

‖ διακονει.

11 Thus, he that has the gift of *explaining*‡ *Scripture prophecies*, let him preſume to carry that explanation no further ‡ than his *inſpiration* reaches. He that is a ſteward of the church's *charities* for the poor, or is ſent on any charitable ‖ meſſage to any church, let him perform thoſe offices with diligence and heartineſs. And ſo, for all other employments in the miniſtry let your chief aim be to the glory of *God*, through Jeſus Chriſt, to whom be aſcribed all praiſe and dominion. *Amen.*

12. Once

* See James v. 9—20. and the Note there.

12 Beloved, think it not ſtrange concerning the fiery trial, which is to try you, as though ſome ſtrange thing happened unto you:

12. Once more let me intreat A. D. 66. you, dear brethren, not to be ſurpriſed and diſheartened at the ſevere perſecutions that befal you, for the ſake of your profeſſion. Think it not ſtrange, that *Chriſtianity* ſhould be now a ſtate of trials and ſufferings.

13 But rejoice, in as much as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

13. Look on it, rather as an *honour* to be ſharers in the ſufferings of your *Lord*, who accounts all *your* afflictions as his *own*. And rejoice in it as your greateſt happineſs, that, as you are to reſemble him in ſuffering here, you are one day to ſhine with him in eternal ſplendor and felicity.

14 If ye be reproached for the name of Chriſt, happy *are ye*; for the Spirit of glory, and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.

14. Whenever, therefore, you are vilified for your Chriſtian religion, 'tis a happy token of your being the true diſciples of God and Chriſt; entitled to thoſe endowments of the *Holy Spirit*, that are the earneſt and pledge of your future glory, and will enable you to triumph and ſing the praiſes of him, whom your adverſaries ſo ignorantly deſpiſe.

15 But let none of you ſuffer as a murderer, or as a thief, or as an evil-doer, or as a buſy-body, in other mens matters.

15. Only take ſpecial care, that none of you commit, and ſo juſtly ſuffer for, any acts of violence, theft, ſedition, or intruding into matters that don't belong to you: vices that the *Jewiſh* * zealots are now ſo very prone to.

* Joſephus.

16 Yet if *any man ſuffer* as a Chriſtian, let him not be aſhamed, but let him glorify God on this behalf.

16. But, ſo far as you innocently ſuffer for the peaceable profeſſion of *Chriſtianity*, bleſs God, for ſuch happy opportunities of diſplaying and perfecting your ſubmiſſion to his divine Will and Providence.

17 For the time is come that judgment muſt

17, & 18. In fine, the time is now come, when even the *Chri-*

A. D. 66. must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

stian church itself is to undergo the sharp discipline of present trials and afflictions. And, if the *believing* part of the *Jewish* nation be, by divine Wisdom, permitted to suffer such things, how dreadful must be the judgment upon the *infidel* and *obstinate* part of that people? And, if their destruction will be so general and terrible, that the very *Christian* members are likely to escape it only by a special act of mercy and providence; what must be the condition of those, upon whose heads these judgments are intended *principally* to fall!

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing as unto a faithful Creator.

19. Wherefore, as you *Christians* are sure of the divine protection, bear your present persecutions with an easy and chearful mind. Keep steady to your duty, and commit your lives into *his* hands, who is your faithful Creator, and cannot fail to be your merciful deliverer, and eternal preserver.

CHAP. V.

The Elder and superior Officers of the Church exhorted to a diligent, chearful, disinterested and humble Management in the governing the Christian Church. The younger and inferior Officers charged to obey their Superiors; and to the Exercise of Humanity, and all kind Offices to each other. All Christians encouraged to patient Submission and Resignation, under their present Sufferings; to a vigilant Sobriety against the prevalent Temptations of the Devil, and his wicked Instruments. The Apostle's Prayer for them. The Salutations and Conclusion.

1. THE elders which are among you I exhort, who am also

1. HAving thus given you these general directions, I now particularly exhort the *clergy* of your

ſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed.

your churches to a ſpecial care of their duty. Let all the elder || and ſuperior church-officers then, take this advice, as coming from one that is himſelf one of the chief of their ſacred order, an *Apoſtle* that ſaw * the ſufferings of *Chriſt*, and is ready to bear witneſs to the truth of them, by ſuffering for his religion; and is under a ſure expectation of ſharing in the future glory promiſed to his true diſciples.

A. D. 66.

|| πρεσβυτεροί.

* μαρτυς.

2. Feed the flock of God which is among you, taking the overſight thereof, not by conſtraint, but willingly: not for filthy lucre, but of a ready mind.

3 Neither as being lords over God's heritage: but being enſamples to the flock.

2. & 3. Let them govern their churches with great diligence, both in doctrine and example; with the utmoſt cheerfulneſs and freedom from all ſiniſter and ſecular deſigns. Neither exerciſing any imperious behaviour ‡ toward their people, nor diſpoſing of the public ‡ revenues committed to their care, in an arbitrary or humourſome manner: but acting like faithful ſtewards over *God's* people, and looking on the charitable *collections* of the church as dedicated to *his* ſervice.

‡ κύριεύοντες των κλήρων.

4 And when the chief ſhepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

4. And, by ſo doing, they ſhall receive the crown of eternal reward, at the great appearance of Chriſt to judgment, who is the Lord and head over the whole church.

5 Likewiſe ye younger, ſubmit yourſelves unto the elder; yea, all of you be ſubject one to another, and be cloathed with humility, for God reſiſteth the proud and giveth grace to the humble.

5. In like manner, let all the *inferior* clergy pay a juſt reſpect and ſubmiſſion to thoſe of the *ſuperior* orders. And, in fine, be all, of every degree whatever, ready to do all kind and good offices to each other; making that great virtue of *humility* their chief and moſt valuable ornament: remembering thoſe words of Solomon, Prov. iii. 34. *Surely he ſcorneth the ſcorners, but his favour is with the lowly.*

A. D. 66. 6 Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time;

6. & 7. And let both *clergy* and *people* commit themſelves to the divine care and providence, with all pious and humble reſignation, under their preſent ſufferings; depending upon God for a ſeaſonable deliverance, and a glorious reward.

7 Caſting all your care upon him, for he careth for you.

8 Be ſober, be vigilant; becauſe your adverſary the devil as a roaring lion, walketh about, ſeeking whom he may devour.

8. Let your care and circumſpection be particular, at this time, when the rage of the *devil* and his wicked inſtruments your *perſecutors*, is ſo violent to draw you into *apoſtacy* from the Chriſtian faith.

9 Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world.

9. Your courage and reſolution therefore, ought to be proportionable to your danger. And it will add ſomething to it, to conſider, that your *Chriſtian* brethren in other parts of the world, are now labouring under the ſame perſecutions.

10 But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle *you*.

10. & 11. And may *God*, the author of all divine favours and bleſſings, who has given us a ſure proſpect of eternal glory and happineſs, by the *Chriſtian* religion, ſhorten your preſent ſufferings, and enable you to improve them into a complete reſignation to his divine will and providence; whereby you cannot fail of the final rewards propoſed to you. To him be aſcribed

11 To him *be* glory and dominion for ever and ever. Amen.

all glory and dominion for ever and ever. *Amen.*

12 By Silvanus a faithful brother unto you (as I ſuppoſe) I have written briefly, exhorting and teſtifying, that this is the true grace of God wherein ye ſtand.

12. This epiſtle, intended, in the ſhorteſt compaſs I could, to comfort and confirm you in the true faith, I now ſend by *Silvanus* (or *Silas*) of whoſe integrity I preſume you all have a great opinion.

13 The

13 All

13 The *church that is* at Babylon elected together with *you*, saluteth you, and *so doth* Marcus my son.

13. All your fellow-christians here at * *Rome*, send their hearty love to your churches. And particularly (*John*) *Mark*, who has served and assisted me with the most filial respect. See Philip ii. 22. A. D. 66

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

14. Salute each other with your usual kiss of charity for my sake. All blessing and happiness attend every christian in your respective countries. *Amen.*

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* *Babylon.* So it is most generally thought *Rome*, is here and in Rev. xvii. and xviii. figuratively called, from its heathen *idolatry* and *superstition*, as some think, but much more probably as it was foreseen to be the head and mistress of vicious corruptions in the *Christian* church. The learned Bishop Pearson understands by *Babylon*, in this place, the *Egyptian Babylon.* Op. Post. de Succes. Rom. Episcop. cap. 8.

A PARAPHRASE ON THE SECOND EPISTLE GENERAL OF ST. *PETER*.

Note, This Epiſtle being written in the latter end of the ſame year, to the ſame *people*, and upon the ſame *occaſion* with the foregoing; the reader is referred to the *preface* thereunto prefixed.

CHAP. I.

The title and ſalutation. The great bleſſings of the Chriſtian Religion. Chriſtians exhorted to the reſolute practice of ſuch virtues as are ſuitable to ſuch bleſſings. The neceſſity and glorious effects of thoſe Chriſtian virtues. The deſign of this Epiſtle, *much the ſame with that of the* former. *St.* Peter *foretels his own approaching martyrdom. Reminds them of the truth and certainty of their Chriſtian Religion, from the teſtimonies of a divine voice from* Heaven, *and the completion of ſcripture prophecies.*

A. D. 66 SImon Peter, a ſervant and an apoſtle of Jeſus Chriſt, to them

1. SImon Peter a ſervant and Apoſtle of Jeſus Chriſt, ſendeth this epiſtle to the Chriſtian churches

them that have obtained like precious faith with us, through the righteouſneſs of God, and our Saviour Jeſus Chriſt:

churches of *Pontus*, *Galatia*, *Cappadocia*, the *leſſer Aſia*, and *Bithynia*, to all, whether *Jewiſh* || or *Gentile* converts, that place their hopes of pardon and ſalvation, in the *Chriſtian religion*, as I myſelf do. A. D. 66. || See Pref. to 1 Epiſt. § 4. Chap. 1. 1.

2 Grace and peace be multiplied unto you, through the knowledge of God, and of Jeſus our Lord.

2. & 3. Wiſhing you all that happineſs and bleſſing which is the fruit of truly knowing *God* to be our ſupreme *Father*, and *Jeſus Chriſt* to be our *Lord* and *Saviour*. By whoſe glorious power * and authority we are now called into the privileges and profeſſion of a holy religion, that will qualify us for eternal life.

3 According as his divine power hath given unto us all things that *pertain* unto life and godlineſs, through the knowledge of him that hath called us to glory * and virtue;

4 Whereby are given unto us exceeding great and precious promiſes; that by theſe you might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt.

4. A religion, whereby you are reformed from the vices and corruptions of the reſt of mankind; have enjoyed the promiſes made to the Chriſtian church, of being inſpired with the *Holy* ‡ *Ghoſt here*, and wrought into ſuch a reſemblance and imitation of God, as cannot fail to render you, for ever, happy in him *hereafter*. ‡ θειας φύσεως κοινωνοὶ.

5 And beſides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;

6 And to knowledge, temperance; and to temperance, patience;

5. 6. & 7. Wherefore, † ſeeing the bleſſings of your religion are ſuch, make it your utmoſt endeavour to perform the reaſonable and neceſſary conditions of *finally* enjoying them, *viz.* courage in *profeſſion*, and ſincerity in *practice*. Let that courage † ἐξ αὐτοῦ.

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* Ver. 3. *Called us to glory and virtue*: Διὰ δόξης ἐ ἀρετῆς—*By his glory and power*; or, *by his glorious power*; the ſame with θείᾳ δυνάμει in the former part of the verſe. So the *Alexand.* and other *MSS.* ἰδίᾳ δόξῃ; and the *Vulg. Propriâ ſua Gloriâ & Virtute.*

A. D. 66. tience; and to patience, godlineſs;

7 And to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity.

courage be ſupported by a careful ſtudy and knowledge of its true *principles*; thoſe principles back'd and ſecured by a ſtrict abſtinence from all ſenſual and unlawful *pleaſures*; and exert themſelves in rendering you patient under afflictions, conſtant in the true worſhip of God, and loving and charitable, in your thoughts and behaviour to all your Chriſtian *brethren*.

8 For if theſe things be in you, and abound, they make *you, that you ſhall* neither *be* barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.

8. Theſe are the true characters of a good *Chriſtian*; and the only things that will improve you in your holy profeſſion.

9 But he that lacketh theſe things, is blind, and cannot ſee far off, and hath forgotten that he was purged from his old ſins.

9. And the *Chriſtian*, that neglects theſe virtues, has loſt all true notions of his religion, and forgotten the very end and deſign of his *baptiſm*.

10 Wherefore the rather, brethren give diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall:

11 For ſo an entrance ſhall be miniſtred unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

10. & 11. Make the diligent practice of theſe duties, therefore, the only certain condition of the *goſpel* bleſſings. And then, as you have done your part, you may be perfectly aſſured of the compleat fruition of Chriſt's future and eternal kingdom.

12 Wherefore I will not be negligent to put you always in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth.

13 Yea, I think it meet, ſo long as I am in this tabernacle, to ſtir

12. & 13. Wherefore though you cannot but, in general, know this to be the great concern of your Chriſtianity, yet, in this preſent ſtate of trials and temptations, I could not but think it proper, once and again, to remind you of a thing of ſuch infinite importance: Eſpecially conſidering,

ſtir you up, by putting *you* in remembrance:

I have but a ſhort while to be your *living* remembrancer. A. D. 66.

14 Knowing that ſhortly I muſt put off *this* my tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me.

14. For I expect, very ſoon to die, a *martyr* for the religion of Chriſt, and, by the ſame kind || of death that he *himſelf* was pleaſed to foretel me I ſhould. (See *John* xxi. 20.)

|| Viz. Crucifixion.

15 Moreover, I will endeavour that you may be able after my deceaſe, to have theſe things always in remembrance.

15. And therefore, I leave you theſe my *Epiſtles*, to revive your courage, and preſerve you in conſtancy to the true faith, after I am gone.

16 For we have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty.

16. And you ought to look upon the teſtimonies of the truth of your profeſſion (and particularly of this great article of *Chriſt's future coming*) given you by *me*, and the reſt of the *Apoſtles*, not like the uncertain *traditions* and *forgeries* of the *Jewiſh* doctors; but as truths confirmed by unſuſpected eye-witneſſes of the life, miracles, death and reſurrection of *Jeſus Chriſt*; all of which are demonſtrations of that great article of his *future* appearance, to be the great judge of all the world.

17 For he received from God the Father, honour and glory, when there came ſuch a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleaſed.

18 And this voice which came from heaven, we heard when we were with him in the holy mount.

17. & 18. I myſelf was one of them, who at his glorious tranſfiguration, upon the mount, ſaw thoſe diſplays of the divine majeſty, and heard the voice from heaven declaring him to be the *Son of God*, the true *Meſſiah* and Saviour of mankind. (See *Matt.* xvii. 1. and *Mark* ix. 2, 3, &c. *Luke* ix. 28, &c.)

Now,

A. D. 66. 19 We have alſo *a more ſure word of prophecy; whereunto ye do well that ye take heed, ‡ as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts:

19. Now, all theſe kind of evidences muſt render our religion of ſtill more unconteſtable authority, as they are *facts* that are the completion of ancient *prophecies*. An argument, the moſt obſtinate *Jews* can never withſtand. But, whatever *their* perverſeneſs be, reſt *you* ſatisfied in ſuch convincing proofs. Read, and compare thoſe *prophecies* with the tranſactions of *Chriſt*, remembring the predictions *Chriſt* made concerning himſelf; and you will find the authority of the *one* to be as clear from the *other*, as light ‡ itſelf; and, by ſtill future concurring circumſtances, and the bleſſings of *Chriſt* upon your honeſt endeavours, you will be more and more enlightened and confirmed in the truth and excellency of religion||.

20 Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation†.

20. & 21. Theſe predictions rightly compared and underſtood cannot but, at the ſame time ſatisfy *you*, and confound your *adverſaries*; eſpecially thoſe of the *Jewiſh* part;

21 For

For,

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* Ver. 19. *A more ſure word*—Not more ſure than the *facts* ſpoken of in the 17th and 18th verſes; but more ſure than the *cunningly deviſed fables* in the 16th verſe.

‡ *As unto a light ſhining in a dark place; i. e.* Though the *prophecies* ſeem *dark* and obſcure, yet by applying them to *Chriſt* they will become *clear* and plain. See and compare 2 *Cor.* iii, 14, 15, 16, 17, 18. Or perhaps, the *dark place* may be the ſame with *darkneſs*, *John* i. 5. *The light ſhineth in darkneſs, and the darkneſs comprehended it not.* See Dr *Clarke's* Paraph. on that paſſage.

|| *The day:* So the goſpel-religion is called, *Rom.* xiii. 12, 16. *The day-ſtar:* So Chriſt is called the *day ſpring*, *Luke* i. 78. *The morning-ſtar*, Rev. ii. 28.

† Ver. 20. *Of any private interpretation.* Note, Ἰδίας ἐπιλύσεως may be very properly rendered thus; *None of the prophetick predictions of the Old Teſtament* [or at leaſt, not the *Generality* of them] *were of ſo expreſs, clear, and plain a nature, as to be their own interpreters:* 'Tis *Chriſt* and his *goſpel* that perfectly

21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

For, *they*, as well as *we*, do all allow those prophecies concerning the *Messiah*, not to be *human* inventions, or the suggestions ‡ of *private* fancy, but the clear predictions of men inspired with the *Holy Ghost*. And, consequently, 'tis impossible but the *Christian* religion, which is the completion of those *prophecies*, must have the same characters of divine truth with the *prophecies* themselves. A. D. 66.

‡ ἰδίας ἐπιλύσεως & θελήματι ἀνθρ ώπε.

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fectly opens and explains them. And then the following words, *For prophecy came not by the will of man*, may have this sense, *viz*, *For those prophets, though truly inspired of God, yet could not prophecy concerning those matters, when, or as much, and many things, as themselves pleased, or their then present hearers might desire; but were confined to the dictates of the Holy Ghost. Now all the obscurities and defects of their doctrines are fully cleared up, and supplied by the life, and transactions of that Christ of whom they prophesied.* Thus the sense of these three verses is most ingenuously and judiciously connected by *Sam. Werenfels*. Dissertat. Theolog. Dissert. 10. Edit. Basil. 1709.

CHAP.

CHAP. II.

Warnings againſt falſe and heretical Teachers *in the Chriſtian Church. A black Account of their Principles and Practices. Their ſevere Judgment and Condemnation. Their Characters exactly and principally agree to the* Zealots *among the* Jewiſh *Converts, among whom* Nicholas *of* Antioch, *mentioned* Acts vi. 5. *was the Broacher of a lewd* Hereſy; *and whoſe Followers are mentioned by St* John, Revel. ii. 6. *and are thought by the ancient* Commentators, *to be here particularly referred to.*

A. D. 66. 1 BUT there were falſe prophets alſo among the people: even, as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, * even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.

* Chap. i. 19, 20, 21.

1. THUS, I ſay, the * prophecies of the *Old Teſtament* prove the truth of our religion. But, as in thoſe former ages of the *Jewiſh* church, there were ſome *falſe* as well as *true* prophets: So, you know, *Chriſt* and his *apoſtles* have foretold, there would be the ſame mixture in the *Chriſtian* church: Which predictions of theirs are now verified in thoſe raging *zealots* of the *Judaizing* faction: ‡ A ſet of men, that are broaching the moſt pernicious doctrines, by practiſing upon which, while they boaſt themſelves *as the peculiar people of God*, they really renounce him that is indeed their *Lord* || and *Redeemer*; and ſhall, in due time, feel the fatal effects of ſuch obſtinate malice and ingratitude. ‡

‡ Compare St. Jude's Epiſtle.

|| See Deut. xxxii 6. 1 Cor. vi 20 and Chap. iii. 3, 4 of this Epiſtle.

2. Theſe

* Ver. 1. *Even denying the Lord that bought them.* Note. They who take this to be meant of *Jeſus Chriſt* are much miſtaken. It was God the *Father*, the Lord of the whole world, the God of Jews and Chriſtians, of whom it is ſaid —*Is he not thy Father who hath bought thee?* Deut xxxii. 6.

2 And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of.

2. Theſe people, by their violent zeal, and plauſible pretences, are like to ſeduce many converts to their party, to the great ſcandal of the *Chriſtian* name. A. D. 66.

3 And through covetouſneſs ſhall they with feigned words make merchandize of you, whoſe judgment now of a long time lingereth not, and their damnation ſlumbereth not.

3. They inſinuate themſelves into your affections, and ſtrive to gain proſelytes for temporal ends, ‡ and the gratification of their† own impure paſſions. But that divine judgment long ſince pronounced† againſt the authors of ſuch wickedneſs, is drawing on, and will ſoon overtake them. ‡ ἐμπλονεξίαις. † ἔκπαλαι. See Jude 4.

4 For if God ſpared not the angels that ſinned, but caſt them down to hell, *and* delivered them into chains of darkneſs, to be reſerved unto judgment;

4. For, however they may at preſent prevail, and whatever their malicious endeavours againſt you be, reſt yourſelves ſatisfied, from all the courſe of the divine diſpenſations, that *they* are ſure of their puniſhment, and *you* of a gracious and timely deliverance. Remember, the apoſtate *angels* themſelves reigned but a little while in their pride, were expelled the regions of heavenly light, thruſt down into the dark * and lower world, and are here confined, like priſoners in chains, 'till the final day of judgment upon them and all wicked men.

5 And ſpared not the old world, but ſaved Noah the eighth *perſon*, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly:

6 And turning the cities of Sodom and Gomorrha into aſhes, con-

5. & 6. You may conclude the certainty of your reſcue from theſe impious perſecutors, from the inſtance of *Noah*, that preached repentance to the antediluvian world, and was one of the || eight] that were ſaved in the *ark*. And *theſe* may as aſſuredly gather *their* approaching vengeance, from the deſtruction of that wicked generation, || ὀγδοον.] ὀγδοον. Gen. vi. 9. 1 Pet. iii. 20.

* Ταρταρώσας. See Epheſ. ii. 2. Dr Whitby on this place.

A. D 66. condemned them with an overthrow, making them an enſample unto thoſe that after ſhould live ungodly:

tion, by the flood, and from the dreadful examples of *Sodom* and *Gomorrah*.

7 And delivered juſt Lot, vexed with the filthy converſation of the wicked:

8 (For that righteous man dwelling among them, in ſeeing and hearing, vexed his righteous ſoul from day to day with *their* unlawful deeds.)

7. & 8. Remember, how ſpecial a deliverance that good man *Lot* had, from the ruins of thoſe lewd people, after all the many vexations he was forced to endure at the ſight of ſuch profligate and numerous examples.

9 The Lord knoweth how to deliver the godly out of temptations; and to reſerve the unjuſt unto the day of judgment to be puniſhed:

9. From all which inſtances, good *Chriſtans* ought to aſſure themſelves of a proportionable ſhare of divine care and providence, for their deliverance from preſent afflictions, and of a future vengeance upon their cruel perſecutors.

10 But chiefly them that walk after the fleſh, in the luſts of uncleanneſs, and deſpiſe government. Preſumptuous *are they*, ſelf-willed: they are not afraid * to ſpeak evil of dignities:

10. And, if ever divine juſtice were due to any crimes, it muſt fall with terrible weight upon the abominable luſts, the unmaſterly pride, and incurable prejudices of the *falſe teachers* of theſe times; ſeveral of which are arrived to that preſumption, as to vilify their ſuperiors, not only upon *earth*, but in * *heaven* too.

11 Whereas angels, which are greater in power and might, bring not railing accuſation againſt them before the Lord.

11. How contrary was the behaviour of thoſe much ſuperior beings, the good *angels*, toward thoſe wicked *ſpirits* which they had engaged and overcome! Even *Michael* the *archangel*, returned *Satan* none of his railing accuſations, but only ſaid, *the Lord rebuke thee*. See Jude, ver. 9. 12. But

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* *To ſpeak evil of dignities*, may refer either to their vilifying their *civil* governors, or to the baſe and wicked notions which the *ancients* tell us theſe *heretics* vented about the *angels* and heavenly *ſpirits*. See Jude, ver. 8.

12 But these, as natural brute beasts, * made to be taken and destroyed, speak evil of the things that they understand not, *and* shall utterly perish in their own corruption.

12. But these proud *mortals*, A. D. 66. more like beasts of prey * than men, being prone to mischief and ripe for destruction, revile and blaspheme every thing, without reason or distinction; and shall accordingly feel the nature and woeful effects of so wilful a degeneracy.

13 *And* shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day-time: spots *they are* and blemishes sporting themselves with their own deceivings, while they feast with you:

13. & 14. So habituated are they to all sensuality, fraud, covetousness and hypocrisy, that when at some times they appear fair and religious, to betray men to a good opinion of their principles; at other times they commit their lewdness in open day-light: they make a jest of the worst impieties; attend upon your *sacraments* † and *love-feasts*, only for some riotous and lustful gratification. In fine, are a perfect scandal to religion, and shall at last receive the vengeance due to those that are accursed and utterly forsaken of God.

† 1 Cor. xi. 20. 21. and Jude 12.

14 Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls: an heart they have exercised with covetous practices: cursed children.

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness.

15. & 16. And well may God be supposed to abandon such wrethes to themselves who have renounced all principles of sober reason and true religion, and instead of deserving the name of *Christians*, may be called the followers of *Balaam*; while, for their secular advantages, they corrupt and delude *Christian* people, as he did the *Israelites* ‡ against the plain dictates of his own

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice, for-

bad

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* *Made to be taken and destroyed.* Or thus, γεγεννημένα εἰς ἅλωσιν καὶ φθοράν; *Made for rapine and destruction.* I express both senses, but our translation is the most agreeable.

‡ See Num. xxxvi. 16, and Joseph. Antiq. Lib. IV. chap. vi.

A. D. 66. bad the madneſs of the prophet.

conſcience, for the ſake of *preferment*. Nor does the miraculous reproof, by the mouth of a dumb aſs, upon the firſt attempt † of that infatuated man, move *theſe* his *followers* to the leaſt remorſe of conſideration.

†Num.xxii.

17 Theſe are wells without water, clouds that are carried with a tempeſt, to whom the mist of darkneſs is reſerved for ever.

17. What ſhall I ſay more of them, or how ſhall I deſcribe them? So empty are they of all good, that I might compare them to *ſprings* quite dried up. So pernicious are their principles, that like *clouds* void of all refreſhing moiſture, but full of noxious vapours, they blaſt and deſtroy all before them. Surely the moſt exquiſite of future puniſhments muſt be the portion of ſuch people!

18 For when they ſpeak great ſwelling *words* of vanity, they allure through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in error.

18. Yet, as worthleſs as they are, their pretences to religion run high, to the utmoſt degree of pride and vanity. The ſecret deſign of all which is, the better to miſlead others into their filthy and impure practices.

19 While they promiſe them liberty, they themſelves are the ſervants of corruption: for of whom a man is overcome, of the ſame is he brought in bondage.

19. They promiſe their *votaries* the liberties and privileges of God's *church* and people, while *themſelves* are enſlaved to luſt and debauchery. And no man is ſo perfect a *ſlave* as he that is governed by his luſt, and ridden by his paſſions.

20 For if after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, *and* overcome, the latter end is worſe with them than the beginning.

20. And verily, their caſe, as *apoſtates* from the clear light of the *goſpel*, is much worſe than if they had never been converted at all to it.

21 For it had been better for them not to have known the way

21. For the ingratitude of an apoſtate *chriſtian*, in ſinning againſt ſuch plain and happy methods of ſalvation,

way of righteouſneſs, than after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb: The dog is turned to his own vomit again, and the ſow that was waſhed to her wallowing in the mire.

ſalvation, muſt needs render him more incurable and juſtly condemnable than any *heathen* that was never brought to ſuch a conviction. A. D. 66.

22. And thus the wilful indulgence of their brutiſh paſſions has reduced theſe men to the worſt inſtances of habitual brutality; to turn to the vileſt of their former vices, as the *dog* does to his vomit, or the *ſow* to the mire.

CHAP. III.

He repeats the deſign of his Epiſtle, viz. *To arm them againſt the falſe and heretical* Teachers, *by reminding them of what the ancient* Prophets, Chriſt *and his* Apoſtles *have foretold of them. Theſe* Teachers *inſult the orthodox* Chriſtians, *upon the long delay of Chriſt's judgment threatened to the adverſaries of his religion. An anſwer to their objection. The certainty of this Judgment, both upon the* Jewiſh *nation in particular, and upon the whole wicked* world *in general. The earth ſhall be deſtroyed by* fire *at the laſt judgment, as it was once by* water. *An inference from hence, for the patience and purity of a Chriſtian life.*

1 THIS ſecond epiſtle (beloved) I now write unto you, in both which I ſtir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which

1. & 2. WELL then, the prevalency of theſe lewd and heretical * *teachers* being now ſuch, it was a chief part of my deſign, in this *ſecond* epiſtle, to arm you againſt them, by reminding you of what the ancient *Prophets*, *Chriſt* and his *Apoſtles* have foretold concerning * Chap. ii.

A. D. 66. which were ſpoken before by the holy prophets, and of the commandment of us the apoſtles of the Lord and Saviour:

cerning them, and the judgments that are to overtake them.

3 Knowing this firſt, that there ſhall come in the laſt days ſcoffers, walking after their own luſts,

3. That, being thus ſpecially warned beforehand, you may be the leſs ſurprized, and influenced by this wicked and prophane ſet of men, that infeſt the Chriſtian church.

4 And ſaying †, Where is the promiſe of his coming? for ſince the fathers fell aſleep, all things continue as they were from the beginning of the creation.

4. According to thoſe *predictions*, you have now an inſtance of their daring impiety in deriding the *chriſtian* doctrine of *Chriſt's ſolemn appearance to judge and puniſh the obſtinate adverſaries of his true religion.* You tell us, *ſay they*, of wonderful bleſſings upon good, and dreadful puniſhments upon wicked men, at this *great* day: And this notion you ſupport by *prophecies* and *predictions*. But we have not ſeen an article of it fulfilled. The *patriarchs* and *prophets* to whom ye pretend theſe promiſes, and by whom theſe threats were pronounced, are all dead and gone; and the world is juſt as it was from the beginning.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth ſtanding out of the water, and in the water.

6 Whereby the world that then was, being overflowed with water, periſhed.

5. & 6. Unthoughtful wretches! Have they, or can they forget all the facts, and wink thus hard at all the former *demonſtrations* of divine juſtice and providence over mankind? Can they be ignorant, that the very *God* who created the *earth*, conſiſting of the ſea and land, deſtroyed it once by its own waters for a puniſhment to its wicked inhabitants?

7 But the heavens and the earth which are now, by the ſame word

7. And, had they but any regard to the plain predictions of *Chriſt*, and the doctrine of his *apoſtles*, they muſt

† See Dr. Mill. Prolegom. § 126, 127, 128.

word are kept in ſtore, reſerved unto fire, againſt the day of judgment and perdition of ungodly men.

must know too, that as the *antediluvian* world periſhed by the *flood*, ſo ſhall the *preſent* world we inhabit be deſtroyed by a conflagration of *fire;* and all wicked and irreclaimable men be left to periſh in its flames* at the great day of univerſal judgment. A. D. 66.

* See 1 Theſ. iv. 16. 2 Pet. ii. 4. Matth. xxv. 41—46.

8 But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thouſand years, and a thouſand years as one day.

8. But, for a further anſwer to their impious objection; when God has expreſsly promiſed a *future* bleſſing, or threatned a *future* judgment, but not ſtated to us the preciſe *time* of its accompliſhment; 'tis the loweſt degree of ignorance in us to account him ſlow and tardy in the performance of his word, or to ſuſpect he will never perform it all, becauſe 'tis not done ſo *ſoon* as we may wiſh or expect: For this is to meaſure the *divine* mind by our *own* infirm conceptions and imagination. A *thouſand years* ſeem a long and tedious time to *us*, that ſeldom out-live a *hundred*: And whatever *we* propoſe to do muſt be done ſpeedily, or elſe opportunity may be loſt, and time will fail us. But with the *eternal Being* 'tis quite otherwiſe. He can loſe no time, nor want opportunity. Whatever he promiſeth or threatneth, he can as certainly and effectually perform, a thouſand years hence, as to-day or to-morrow: And a thouſand years are infinitely leſs to him, than a day is to us.

9 The Lord is not ſlack concerning his promiſe (as ſome men count ſlackneſs) but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.

9. Beſides, in the preſent caſe of divine *promiſes* and *judgments*, 'tis the effect of perfect wiſdom and mercy, for God to defer the execution, in order to exerciſe and improve the faith and patience of *good* men; and to afford to all that are *obſtinate* and incredulous, the utmoſt opportunity of ſeeing their errors, and reforming their practices; it being the gracious intent of heaven to do the utmoſt that juſtice and goodneſs will permit, for the ſalvation of all his rational creatures.

A. D. 66.

10 But the day of the Lord will come as a thief in the night, in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat; the earth alſo and the works that are therein, ſhall be burnt up.

10. But how long ſoever God may think fit to defer his deliverances of *good*, and his vengeance upon *ſinful* men; yet the great day of *recompence*, we ſpeak of, will aſſuredly come, according to all the predictions concerning it.—And, whether you conſider it in relation to the deſtruction of the Jewiſh nation in particular (which is but a ſhort figure of the *grand judgment*, and now ſoon to be fulfilled, by the Roman armies) yet even *that* will be a time of unexpected and terrible calamity, to the ſinful part of that people; and may well be figuratively expreſſed by *the convulſions of heaven and earth, and all Nature.** But infinitely more dreadful will be the day of *univerſal doom*, when, in a *literal* ſenſe, both air and earth, ſea and land, with all the appurtenances of this our habitable world, ſhall, with the moſt aſtoniſhing circumſtances, be deſtroyed by the *conflagration*.*

11 Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſs,

12 Looking for, and haſting unto the coming of the day of God, wherein the heavens being on fire, ſhall be diſſolved, and the elements ſhall melt with fervent heat!

11. & 12. The certainty of which things ought to make the Jewiſh Chriſtians particularly careful to avoid all the impure luſts and vices of their nation, thereby to eſcape the common ruin now coming upon it; and, in like manner, all *Chriſtians* in general, to ſtrive after the utmoſt purity of life and converſation, as the condition of deliverance, at the great diſſolution of the *whole world*; and to be every way prepared for this *day of God*, that will be ſo tremendous in all its circumſtances. (See ver. 10.)

13. For

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* For the double conſtruction of this and the three following verſes, let the reader compare Matth. xxiv. 29. 30.—42. Chap. xxv. 1.—11.—14, &c. Mark xiii. 24, 25, 26, 27, with Dr. Clark's Paraph. and 1 Theſſ. v. 2, 3, 4.

13 Nevertheleſs we, according to his promiſe, look for new heavens and * a new earth, wherein dwelleth righteouſneſs.

13. For, to all true and ſincere *Chriſtians*, theſe fearful revolutions will be only introductions to a *new*, and more *happy* ſtate,* according to the *prophetic* expreſſions. *Thus the deſtruction of the* Jewiſh *State, and ceremonial religion, will be followed by the eſtabliſhment,*‖ *and freer propagation of the* Chriſtian *faith. And, at the diſſolution of the* whole *wicked world, we ſhall be translated into* another, *where we ſhall live in the compleat exerciſe of all true virtue, and in the enjoyment of perfect happineſs.* A. D. 66. ‖ Iſa. lxv. 16, 17, 18. & lxvi. 22

14 Wherefore (beloved) ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs.

14. Let theſe conſiderations, then, ſpirit you forward to that innocence and ſteady piety, which will render you acceptable to *Chriſt*, and ſure of his glorious rewards.

15 And account that the long-ſuffering of our Lord is ſalvation, even as our beloved brother Paul alſo, according to the wiſdom given unto him, hath written unto you.†

16 As alſo in all his epiſtles, ſpeaking in them of theſe things, in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they

15. & 16. And, to conclude, look upon this merciful delay of the divine judgments upon your wicked perſecutors, with a different eye, from what thoſe irrational people view it withal. Conſider it, as an inſtance of divine compaſſion, in giving further time and ſpace for repentance, to that obſtinate *nation*. Agreeably to my brother Paul's diſcourſe in Rom. xxiv. Rom. xi. and in other paſſages of his epiſtles, where he ‡ ſpeaks of the *rejection of the Jewiſh people, the coming of Chriſt*, and the *day of the Lord*, &c. which, ‡tho' ‡ 1 Theſſ. Chap. iv. and v, Philip iv. 5. —iii. 11. 20. Rom. ii, 4.

* *A new heaven and a new earth.* See note on ver. 10. See my Paraph. on Revel. Chap. xxi. with the note thereon, ver. 5.

† Ver. 15. *Hath written unto you*, viz. To you Jews, Hebrews, in his epiſtle to the Hebrews, Chap. ii. 28.—x. 23,—35, 37. See Dr. Mill's Prolegom. § 85, 86, &c.

‡ Ἐν αἷς, in which diſcourſes: Or rather, as ſome MSS. read it, ἐν αἷς, in which epiſtles.

A. D. 66. as they do also the other scriptures, unto their own destruction.

‖δυσνοητα, See Heb. v. 11.

they be plain enough to be understood,‖ by such as will attend to the predictions of the *prophets*, or the warnings of *Christ* and his *apostles*; yet, by men prejudiced and prepossessed with notions of *temporal* greatness, and accustomed to vicious principles, are misunderstood and perverted, to wrong and destructive meanings.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness.

17. But you, dear brethren, having better apprehensions, ought to be watchful, never to be led away by their pernicious doctrines, nor by any hardships whatever, discouraged from your profession.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen.

18. On the contrary, endeavour continually to improve in the true faith and practice of the religion of your Lord and Saviour *Jesus Christ*; to whom be ascribed all honour and glory, now and for ever. *Amen.*

A PARA-

A

PARAPHRASE

ON THE

FIRST EPISTLE GENERAL

OF

St. JOHN.

PREFACE.

THERE being no reaſonable diſpute againſt St John's being the Author of theſe epiſtles, it will be needful only to obſerve ſomething concerning the people to *whom*, the time *when*, and the occaſion upon *which*, they were written.

§ 1. St. John being one of thoſe Apoſtles, whoſe main buſineſs was to convert the Jews *, as that of Paul and Barnabas was to preach to the Gentiles and Jews together, in foreign parts; and, it being agreed on by antiquity, that he exerciſed his miniſtry in the parts of *Aſia the Great*, after he had left *Judea*; and thoſe of the *Leſſer Aſia*, after the death of St. Peter and St. Paul; theſe circumſtances with the ſtrain of theſe writings themſelves, render it ſufficiently clear that this *firſt epiſtle* was directed to the Jewiſh Chriſtians (not *excluding* the Gentile ones) of thoſe provinces in *general*; as the *two latter* were, from the

To whom.

* Gal. ii. 9.

the one to the *elect Lady*, the other to *Gaius* in *particular*. Though from what *place* they were dated, muſt be confeſſed a ſecret, from the perfect ſilence of all ancient writings concerning it.

The time. § 2. His mentioning the *laſt hour*, i. e. *Chriſtianity* aboliſhing the *Jewiſh* diſpenſation, along with the *Antichriſts* and falſe prophets that our Saviour foretold would be the forerunners of the deſtruction of that nation, ſeem moſt ſtrongly to intimate (if not abſolutely conclude) the *time* of this *Firſt Epiſtle* to have been before the deſtruction of *Jeruſalem*; and is, therefore, I think, with the moſt probability, placed by Dr. Whitby, in or about the year 67 or 68.

The occaſion § 3. The incurable obſtinacy, wickedneſs and rage of the infidel *Jews* which we have obſerved, in the *prefaces* to ſeveral of the foregoing *epiſtles*, to have been growing up to a deſperate height, and wherewith the *Jewiſh Chriſtians* were, in ſeveral reſpects, too much tainted, was now ſo far advanced in its wretched effects, as to ſhoot out into ſeveral pernicious *hereſies* in the Chriſtian Church: Simon Magus, the head of theſe *hereticks*, was followed by the lewd train of the *Nicholaitans*, *Cerinthians*, *Ebionites*, *Menandrians*, *Gnoſticks*, &c. moſt of them probably of *Jewiſh* extraction, and all poſſeſſed with the wicked notion of their Zealots. The vile maxims wherewith they had infected the Chriſtian Church, as we learn from the earlieſt antiquity, were ſuch as theſe *.

(A) 1. That

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* I will here refer the reader to ſuch few paſſages of the ancient chriſtian writers, relating to the opinions and practices of theſe *hereticks*, as appear plainly to be the true key to St. John's epiſtle.

(A) Thus Irenæus, Lib. I. Chap. 20. "Simon Magus "taught, that they who hoped in him needed not take any "further care; but might live as they pleaſed——Accord- "ingly the prieſts of their myſteries live uncleanly." And Lib. I. 24. "the *Carpocratians* lead a life of luxury—And "ſay, that actions are good or bad only in the opinions of "men." Again, Lib. I. 27. "As for the *Nicholaitans*— "They live diſorderly; as teaching that fornication, &c. "are indifferent things. Wherefore the text ſays,—The "deeds *of the* Nicholaitans, *which I hate*. Revel ii. 6.

1. That meer *external* profeſſion, and the privileges of being of the *true church*, would juſtify and ſave men, whatever their life and practice were. Againſt this the Apoſtle urges, 1 Epiſt. i. 1—5. to the end. Chap. ii. 1—8—15, 16, 17. Chap. iii. 3—12. Chap. v. 1, 3, 4. (A)

2. That thoſe privileges would warrant the moſt virulent and uncharitable behaviour toward all that differed from them. Againſt this St. John warns them in this 1 Epiſt. chap. ii. 9—11. Chap. iii. 10. to the end. Chap. iv. 7, 8—11, 12—20, 21. (B)

3. That the man Jeſus was not *Chriſt*, was not *the Son of God*, and that *Chriſt* did not *really* and *actually* live and ſuffer in our fleſh, but in appearance only. This is confuted, 1 Epiſt. i. 1—5. Chap. ii. 23 to 27. Chap. Chap. iii. 1—7—14, 15, 16. Chap. v. 1—5, 16—20. Chap. iv. 1, 2, 3. (C)

4. That, to avoid *perſecution*, it was lawful for *Chriſtians* to diſſemble their faith, to deny *Chriſt*, and to join in *idolatrous* worſhip: againſt which are the warnings of Chap. v. 16—21. (D)

§ 4. Againſt theſe pernicious principles, then prevailing were the ſeveral parts of theſe *epiſtles* levelled, and from Antichriſt who?

(B) Iren. Lib. I. 34. "Others of the Gnoſticks, ſay, that "Cain——with Eſau, Corah, and the Sodomites were allied "to them." Ignat. Epiſt. ad Philad. §. "Avoid the impure "Nicholaitans, thoſe lovers of pleaſure, thoſe calumniators." And Tertullian de Preſcrip. Hær. §. 47. *They magnify* Cain [*the murderer.*]

(C) Thus Iren. Lib. I. Cap. 25. Cerinthus taught, that *Chriſt* [the *word*] deſcended from *Jeſus* [the *man*] at his *baptiſm*; but afterwards flew away from *Jeſus*; and *Jeſus* ſuffered and roſe again, but *Chriſt* was impaſſible: But, ſays he, Lib. III. Cap. 18. "St. John knew but *one* and the *ſame* "*word of God*, namely, He that was the *only begotten*, who "was *Incarnate*, even *Jeſus Chriſt* our Lord." See him at large in Lib. I. 4. iii, x, xi, xii, xvii, & xviii. Chapters, and Lib. IV. 4—16. and elſewhere. So *Origen. Hic* Chriſtus *natus eſt, & paſſus eſt in* Veritate, *& non per* imaginem; *Vere mortuus eſt*, Vere *enim à morte reſurrexit*, Proleg. in περὶ ἀρχ.

(D) Iren. Lib. I. 27. "As for the Nicholaitans, they "live diſorderly; as teaching that fornification, and eating "what is offered to idols, are indifferent things."

from the obſervation whereof the *phraſes* made uſe of in them, are to receive their due light. The authors of theſe wretched errors St. John brands with the name of Antichriſts (chap. ii. 18.) The characters given of Antichriſt in this epiſtle, is that of *denying the Father and the Son, or that Jeſus was the true Chriſt* (chap. ii. 22. and iv. 3.) Which being compared with the virulent and perſecuting ſpirit ſpoken of, and referred to in the ſeveral paſſages of the ii, iii, and iv. chapters, ſhow the people he ſpeaks of, to be the ſame with St. Paul's *man of ſin*, and *wicked one*, 2 Theſſ. ii. Moreover, there being a plain diſtinction between St. John's ὁ ἀντίχριστος (chap. ii. 22. and iv. 3.) *Great* or *ſpecial Antichriſt*, and the *many Antichriſts* even *then* come, chap. ii. 18. ſeems to make it very clear that what theſe two Apoſtles ſpoke of the Jews and Heretical Chriſtians of their *own* times, they in a much higher, and more *eminent* ſenſe intended to mean of thoſe Chriſtian corrupters of the true faith in *after* ages, who by the exorbitant uſe of the *temporal* and *perſecuting* power, would arbitrarily impoſe ſuch doctrines and practices upon mankind, as contradicted the plain rules and deſigns of Chriſtianity, and deſtroyed its credit, *i. e. in effect*, denied its *truth* and authority. See Sir Iſaac Newton's Obſervat. on the Apoc. chap 2. p. 256, and in many other places of that incomparable book.

Wherefore, that diſpute, whether the church of Rome be Antichriſt or no, is reduced to a ſmall compaſs. That ſhe is not the Jewiſh or Heretical Antichriſt, whom St. John affirms to have been *already come* in *his* time, is eaſily granted. But whether, for almoſt a thouſand years laſt paſt, the *inſpiration* ſhe has falſely pretended to, the *miracles* ſhe has forged, the monſtrous *articles* ſhe has coined, and the *brethren* ſhe has *hated* and perſecuted, be not ſo many, as to make her the *great chriſtian antichriſt*, and the *man of ſin*, will be no longer a doubt with impartial readers of St. Paul and St. John, than till there ariſe *another* community that can excel *her* in *error*, *ſuperſtition*, and *cruelty*. See and compare Preface to the Theſſalonians, § 4. and ſee my Paraph. on the Revelations.

CHAP.

CHAP. I.

The clear and evident Teſtimonies of the Life and Actions of Chriſt, *the Ground of our* Chriſtian *Hope. Moral Virtue the only Condition of future Happineſs, and the chief Mark of a true* Chriſtian. *Pardon and Salvation by* Chriſt *to be had, not by mere external Profeſſion of his Religion, but by Confeſſion of Sins, and Reformation of Life, as the fruit of Faith.*

1 THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life:

1 MY deſign in this epiſtle, dear brethren, is to preſerve you from thoſe falſe and dangerous notions, ſpread among you by the Jewiſh zealots, and ſuch *heretical teachers* in the Chriſtian church, as are corrupted by *their* principles, relating to the doctrines of the *goſpel*, and the conditions of our enjoying the final bleſſings promiſed in it. And particularly to warn you againſt that notion of theirs, "That Jeſus was not that *Chriſt*, or *Word*, or *Son of* "*God*, who was with the *Father*, before the world was "made; and was incarnate and ſuffered for us here u-"pon earth:" Which I ſhall do, by laying them before you, as I received them, by undoubted evidences from *Chriſt** himſelf. Written A. D. 67.

* ἀπ' ἀρχῆς.

2 (For the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life which was with the Father, and was manifeſted unto us.)

3 That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and

2. & 3. And firſt, as to the reality and certainty of the *life*, *actions*, and *death* of Chriſt (whom the infidel Jews deny to have been ſent into the world as the true *Meſſiah*, and theſe *heretics* pretend to have lived and died in *appearance* only) let me remind you, that theſe *facts* were the very things determined by God the *Father* concerning Chriſt, foretold all along by the *prophets*, and now *actually*

A. D. 67. and truly our fellowſhip *is* with the Father, and with his Son Jeſus Chriſt.

tually fulfilled before the face of the whole Jewiſh nation, and of us the *apoſtles* in particular, with the utmoſt evidences, that a diſtinct knowledge, and all the demonſtrations of our ſenſes can give a thing.* Theſe we deliver to you as articles, the belief whereof is the fundamental condition of your ſharing with us in the happy privileges of being the *church* and children of God the *Father*, thro' Chriſt his *ſon;* and of enjoying the future and eternal felicity promiſed in his *goſpel*.

* See John i. 10—14.

4 And theſe things write we unto you, that your joy may be full.

4. My aim therefore is, that by giving you a repeated aſſurance, and full ſatisfaction in theſe important truths, you may, with perfect chearfulneſs, and undaunted vigour, perſevere in the profeſſion of them, againſt all the malice and inſinuations of theſe corrupt *teachers*.

5 This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all.

6 If we ſay that we have fellowſhip with him, and walk in darkneſs, we lye, and do not the truth:

5. & 6. Now, as to the *doctrines* of the Chriſtian religion, the main purpoſe, and ſum total of them is this, *viz.* that as *God* is a being abſolutely holy and perfect in goodneſs, the only original of truth and righteouſneſs, without the leaſt poſſible mixture of moral impurity; the abſolute condition of mens enjoying his favour, or of expecting happineſs from him is, the imitation of theſe his moral perfections. And conſequently, for any people to profeſs themſelves members of his *church*, while they indulge themſelves in ſuch inſtances of lewdneſs and immorality (as do the falſe *teachers*‖ of theſe times) is to act in direct contradiction both to his divine nature and revelation.

‖ See the Preſ. § 3,

7 But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.

7. That, therefore, the favour of God, and the privilege of being members of his true *church*, by the full pardon of our paſt ſins, procured for us by the death and ſufferings of his ſon *Jeſus Chriſt*, runs upon this ſame condition,

tion, of endeavouring, as much as in us lies, to conform our tempers and practice to this divine pattern and example. A. D. 66.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

8. 9. & 10. So that, for any Christian to embrace that notion of the Jewish zealots and heretics, *that mere external profession, and barely joining one's self to the true religion, renders a man pure* and acceptable to God, whatever *his dispositions and practices be*, and that there is really no such thing as *sin* and *guilt* in the world; at least, none amongst their party; is to put the most fatal delusion upon himself, by giving *God* the lye, and contradicting the nature of the *gospel*-religion; which supposes men to be *sinners*, and is principally designed to bring them to the humble confession and sincere reformation of every wicked practice; and so to depend upon the divine promise for perfect pardon and salvation.

CHAP. II.

The same Argument continued to ver. 8. *The virulent and uncharitable Temper of the* Jewish *zealots and heretical Christians condemned. Christian Love and Charity called a* new *Commandment, and why? This Virtue an essential Property of a true Christian. A Warning against the prevalent Love of* temporal *Greatness and Pleasures. The* Jewish *Dispensation is at an End, and the* Christian *Religion succeeds in its Place.* Antichrist *was foretold to come among* Christians. *The* Jewish Zealots, *and* heretical *Christians in St.* John's *Time are, in some Sense, called* Antichrists. *The first Original of them. Cautions against their Errors.*

1 MY little children, these things write I unto you, that ye

1. & 2. MY purpose then is to arm you against the vicious principles* of these men. Indulge

* Chap. i. 5, 6—10.

A. D. 67. ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

Indulge yourselves in no instance of gross and habitual sin: And you may, then whether *Jewish* or *Gentile* Christians, depend, that both your past transgressions, and all the future failings of your lives, committed by human frailty, ignorance, or surprize, shall, upon your true repentance, be fully pardoned, by the intercession of *Jesus* Christ, our great *advocate* with *God the Father*: the merits of whose sufferings, and power of whose intercession, is not confined to the believers of the *Jewish* nation (as their *zealots* vainly imagine) but extends itself to *all* sincere Christians, of what denomination soever.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

3, 4, 5, & 6. Look therefore upon a careful obedience to the *moral* commands of the gospel, as the best and surest character of a true Christian.* To imitate the life, and follow the example of Christ, was the grand design of our call to his religion. This is truly to love God, and to be beloved of him. To pretend to be his *people*, and yet live contrary to the *moral* and plainest perfections of his *nature*, is, to pretend to perfect contradictions.

6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

7. In

* The common reader may observe here, once for all, that these phrases, *to know God, to be in him, to love God, to be in Christ, to abide in him, to know the truth, to be born of God, or Christ*, &c. are so many expressions to signify men's being true Christians.

7 Brethren, I write * no new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

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7. In thus pressing you to the observance of this great point, in * *general*, I propose nothing *new* to you, nothing but what you must needs know to be the main purpose of your *christianity*. Nothing but what *Christ* our master has taught us, in his own express words, John xiv. 21, 23.—xv. 10. And my business *now* is, only to remind you of, and secure you in it, against the suggestions of your false *teachers*.

8 Again, a new commandment I write unto you, which thing ‡ is true in him and in you: because the darkness is past, and the true light now shineth.

8. Only let me remind you, that *our* duty of *love* and *charity* to our fellow-*christians*, hath something both in the *degree* of it, and the *obligation* to it, *peculiar* to the *christian* religion. *Christians* are to love each other, not after the ordinary manner of other people, but with an affection proportionable to *that* wherewith *Christ* || *hath loved us*. ‡ Now there was never any love like *his;* and consequently the *gospel*-religion has advanced and improved *this* duty, and obliged us *christians* to a degree that may be called *new*, and by an argument that is *proper* to *us*.

|| See and compare John xiii. 15—34, 35.

9 He that saith he is in the light, and hateth his brother, is in darkness, even until now.

9, 10, & 11. Wherefore, 'tis an effect of the most malicious prejudice and stupid ignorance of plain truth, for any man to profess himself a true disciple of

10 He

* Ver. 7. *No new commandment.* Which being understood to refer to the foregoing discourse, makes the clearest sense and connexion. Or else thus; the duty of *love* was not *new* to such as knew it to be enjoined by *Christ* himself; but only as *christianity* has raised that duty *higher* than any *other* religion.

‡ *Which thing*, (*i. e.* the newness of the commandment) *is true in him and in you.* In *him*, as having set us a *peculiar* example: And in us *christians*, as having from that example a peculiar *obligation* to it.

A. D. 67. 10 He that loveth his brother abideth in the light, and there is none occaſion of ſtumbling in him.

|| See the Pref. § 3.

11 But he that hateth his brother, is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth, becauſe that darkneſs hath blinded his eyes.

Chriſt, while he harbours revengeful thoughts,|| and uncharitable principles toward other *men*. On the contrary, a kind behaviour, and tender diſpoſition toward all our *brethren*, is one of the beſt inſtances of *chriſtian* perfection, and ſecures us from all the ſcandal and miſchievous effects of a cenſorious and perſecuting temper.

11 I write unto you, little children, becauſe your ſins are forgiven you for his name's ſake.

13 I write unto you, fathers, becauſe ye have known him that is from the beginning. I write unto you, young men, becauſe ye have overcome the wicked one. I write unto you, little children, becauſe ye have known the Father.

14 I have written unto you, fathers, becauſe ye have known him *that is* from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.

12, 13, & 14. The cautions I here give you, ought to be equally regarded by all *degrees* of chriſtian profeſſors. The *new converts*, and *younger* chriſtians are to conſider themſelves as newly put into a ſtate of ſalvation, the pardon of ſin, and the favour of God, through *Jeſus Chriſt*; and endeavour to confirm themſelves in it, by the careful practice of true chriſtian virtue. Such as are come to more *maturity* in their *profeſſion*, and are in the ſtrength and vigour of their *age*, have a great advantage, and ought to employ the utmoſt of that vigour in reſiſting the utmoſt temptations of the *devil*, and perfecting their conqueſt over him, and all his wicked inſtruments. And the *aged* chriſtians cannot but have ſo clear a knowledge of *God*, and the revelation of his will by *Jeſus Chriſt*, during the long ſeaſon from their firſt converſion, that it would be utterly inexcuſable for *them* to be wanting in theſe *eſſential* duties, or be drawn from them by the falſe *teachers*.

15. & 16. To

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father, but is of the world.

A. D. 67.

15. & 16. To proceed then: endeavour to wean your affections from all immoderate deſires of the pleaſures, riches, dignities and preferments of this world. Shew no ſinful compliance to attain them; love them not in any higher degree, than to be ready to part with any of them, for the ſake of *Chriſt* and his religion. For all ſuch immoderate affections of temporal things, are utterly inconſiſtent with the love of God and true religion.

17 And the world paſſeth away, aud the luſt thereof: but he that doth the will of God, abideth forever.

17. And, it ſhould ſerve to cure you of all ſuch love for the greateſt pleaſures of this kind, to conſider how fading, unſatisfactory and ſhort they are. Whereas the habitual practice of *chriſtian virtue* is, what will for ever continue with, and be a bleſſing and an ornament to you.

18 Little children, it is the laſt time, and as ye have heard that Antichriſt ſhall come, even now are there many Antichriſts, whereby we know that it is the laſt time.

18. My dear chriſtians, the *Jewiſh* diſpenſation is now paſt, and the *chriſtian* religion ſucceeds in its place; the religion that is to take place in the *laſt age*, or *latter days* of the world, as the ancient *prophets* foretold: And as our ſaviour himſelf, and we his apoſtles have foretold you of *great corruptions** that would be brought into the chriſtian church, by men of *temporal*, and ſecular deſigns; ſo what you ſee of it fulfilled *already*, in the practices of the *Jewiſh Zealots* and *heretical teachers* crept into the church, is ſufficient to convince you of the truth of theſe prophecies, to confirm you in your *chriſtianity*, and ſecure you from their dangerous infection.

* See the Pref. § 4. and the Pref. to 1 Theſſ. § 4. with 2 Theſſ. chap. ii.

A. D. 67.

19 They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but *they went out*,* that they might be made manifeſt, that, they were † not all of us.

‖ See Acts xv. 1—24. Gal. ii. 4. 2 Cor. xi. 13.

19. The firſt broachers of theſe lewd errors, pretended to come with a commiſſion from the college of *apoſtles* at *Jeruſalem*,‖ to preach up the neceſſity of *circumciſion* and the *ceremonial law* to chriſtian *believers*. And *Simon Magus* himſelf pretended to be a *chriſtian*, and was baptized (Acts viii. 13.) Had theſe men been indeed true *chriſtians*, they could never have been ſo audacious, as to have forged a commiſſion from *us*, but would have continued to preach the ſame doctrine with us. In like manner, had *Simon* and his followers been ſincere, they would ſtill have followed the *apoſtles* of Chriſt: And therefore, by preſuming, in ſo foul a manner, to do quite contrary, 'tis but too plain they were never *true believers* at all.*

20 But ye have an unction from the holy One, and ye know all things.

‡ χρισμα.

20. But however ſpecious their pretences may now be, I hope *you* are ſo fully inſtructed in the great truths, ſo ſenſible of the noble ‡ privileges of your religion, and ſo confirmed in it by the gifts and endowments of the *Holy Ghoſt*, as not to be in much danger of being perverted by them.

21 I have not written unto you, becauſe ye know not the truth: but becauſe ye know it, and that no lie is of the truth.

21. And therefore I *now* repreſent the caſe to you, to let you ſee how great a ſin it would be in *you*, ever to hearken to people ſo full of impudence and falſhood.

22 Who is a liar, but he that denieth that Jeſus is the Chriſt? he is Anti-

‖ See v. 18. and the Pref. § 4.

chriſt

22. & 23. 'Tis true indeed, the corruption of the *chriſtian* faith is not yet come to its height: The *great Antichriſt* ‖ is not yet come:

But

* *That they might be made manifeſt*: ἵνα φανερωθωσιν; *So that they appear*.

† *Not all of us*; ὅτι οὐκ εἰσὶ πάντες; *That* none *of them were of us*. So πᾶσα σὰρξ, is, *No fleſh*, Matth. xxiv. 22. Mark xiii. 20.

christ that denied the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father; *but he that acknowledgeth the Son hath the Father also.*

But nothing can be more like him, A. D. 67. nor more truly deserve to be branded with his titles and characters, than those turbulent *zealots* of the *Jewish* faction, some of whom, against all the divine evidences given them, flatly deny Christ to be the true *Messiah*; and the rest maintain and impose such principles as utterly destroy the design of his religion; for they affirm, that *Jesus*, who suffered upon the cross, was a mere *man*, not *Christ* the *word* and *Son of God*; which is as much as in effect to deny *Christ himself*, and consequently God the *Father* that sent him. (See the Pref. § 3.)

24 Let that therefore abide in you, which ye have heard from the beginning: if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised to us, even eternal life.

24. & 25. Wherefore endeavour to secure your interest in *God* thro' *Christ*, by adhering firmly to the doctrines of *Christianity*, as at first taught to us by *Christ* himself, and by us to *you*. Remember the great *gospel* promise of eternal life and happiness is to be enjoyed only upon *this* condition.

26 These things have I written unto you, concerning them that seduce you.

27 But *the anointing which ye have received of him, abideth in you, and ye need not that any man teach you: But, as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

26. & 27. I remind you of these things (as I said, ver. 20. and 21.) to arm you the more strongly against the error spread amongst you; but assuring myself the deep sense you have of the great truths and noble * blessings of your profession, will effectually prevent you from being imposed upon by such palpable deceits.

* Ver 27. *The anointing.* See verse 20.

A. D. 67. 28 And now, little children, abide in † Ver. 24. him, that when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming.

28. And therefore again † I entreat you, dear diſciples, not to forfeit the glories you are to partake of, at the great day of *Chriſt's* judgment, by ſuffering yourſelves to be miſled into any ſinful courſes.

29 If ye know that he is righteous, ye know that every one that doeth righteouſneſs is born of him.

29. For, as ſurely as perfect holineſs and purity is the nature of *God*, ſo certain is it that they, and none but they, who by mortifying their corrupt paſſions, ſtrive to imitate him, in the practice of true virtue, ſhall be accounted his true ſervants, and eternally rewarded as ſuch.

CHAP. III.

The great privilege of Chriſtianity. *Conformity to the* Moral *perfections of the divine nature, is our duty here, and will be our happineſs hereafter. Moral obedience is therefore the moſt eſſential mark of a true* Chriſtian. Immortality *denotes a* wicked *man, be his profeſſion what it will.* Charity *is one of the ſpecial inſtances of* Chriſtian *morality. An obedient* Chriſtian *has the undoubted teſtimony of his own conſcience, confirmed by the gifts of the* Holy Spirit, *that he is acceptable to God as a true diſciple of* Jeſus Chriſt.

‡ Chap. ii. 27, 28, 29. 1 BEhold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God! therefore the world knoweth us not, becauſe it knew him not.

1. I have been ‡ exhorting you to ſecure to yourſelves the privileges of your *chriſtianity*, by the careful practice of its commands. A thing you cannot fail to do, would you ſeriouſly conſider how noble and valuable a bleſſing it is to be made the children of God, members of his church, and imitators of his divine excellencies. No wonder therefore the

the generality of mankind ſhould have ſo deſpicable a notion of us, *chriſtians*, while they have ſo little apprehenſions of the nature and will of that *God*, whoſe ſervants we are. A. D. 67.

2 Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him: for we ſhall ſee him as he is.

2. Meanwhile, let *us* duly eſteem the happineſs propoſed to us. And, though the *future* perfection of it be ſuch as ſurpaſſes the reach of human conception, yet thus much in general, is plain and ſatisfactory to us, that by arriving to a clearer knowledge of his divine nature, we ſhall be exalted to that delightful reſemblance of him, wherein our perfection and happineſs chiefly conſiſts.

3 And every man that hath this hope in him purifieth himſelf, even as he is pure.

3. And, if this be our expected enjoyment, all that hope for it, muſt begin, *now* to lay a foundation for it, by ſtriving, as far as human infirmity will permit, to imitate *God*, by the practice of *chriſtian* virtue in this life.

4 Whoſoever committeth ſin, tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law.

5 And ye know that he was manifeſted to take away our ſins, and in him is no ſin.

4. & 5. Wherefore 'tis moſt evident, that the wilful and habitual practice of thoſe vices now ſo much encouraged by the *heretical teachers*, is perfectly deſtructive of the end of our *chriſtianity*. He that deliberately breaks the divine *law*, defeats the very means and method of reſembling the divine *nature*. And to indulge any known and groſs ſin, is to act againſt the very purpoſe of *Chriſt's* coming into the world, which was nothing elſe but to free us of the guilt, habit, and power of ſin.

6 Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him.

6, 7, & 8. And be not impoſed upon by the loudeſt boaſts, and moſt ſpecious pretences of theſe wicked men, to a higher and deeper *knowledge* of *God* than all others. A good *Chriſtian* and a lewd

7 Little

A. D 67. 7 Little children, let no man deceive you: he that doth righteouſneſs, *is* righteous, even as he is righteous.

8 He that committeth ſin, is of the devil: for the devil ſinneth from the beginning: for this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

9 Whoſoever is born of God, doth not commit ſin: for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God.

10 In this the children of God are manifeſt, and the children of the devil: whoſoever doth not righteouſneſs, is not of God, neither he that loveth not his brother.

11 For this is the meſſage that ye heard from the beginning, that we ſhould love one another.

* See chap. ii. 8. &c.

12 Not as Cain, *who* was of that wicked one, and ſlew his brother: and wherefore ſlew he him? becauſe his own works were evil, and his brother's righteous.

13 Marvel

a lewd *liver*, are direct contradictions. And, as *purity* of life is the mark of *God's* children, ſo does a *vicious* courſe demonſtrate a man to be a ſervant of the *devil*, the firſt author of all wickedneſs; and is a manifeſt abetting of his impious power and contrivance, which *Chriſt* the Son of God came into the world on purpoſe to countermine and deſtroy.

9. & 10. In fine, while a man preſerves his *chriſtian* principle, and anſwers the character of a true member of *God's* church, he can never be guilty of *deliberate* and *habitual* vice. Make it therefore a ſure *teſt* to whom a man belongs, in whoſe ſervice he is liſted, and from whom he muſt expect his wages; whether of *God*, or the *devil*, by the good or wicked practices of his *life*, by his behaviour towards *God*, and toward his *brethren*.

11. His *brethren*, I ſay, or the doctrine of *Chriſt* * and all his *apoſtles*, do moſt plainly ſhew chriſtian-*charity* to be the *peculiar* virtue of *our* religion.

12. & 13. You know what it was that provoked that wicked creature *Cain* to murder his own brother, viz. the antipathy of a *vicious* to a *religious* temper. So it is with you *now*, the generality of the corrupted world hate you upon the *ſame* principle,

13 Marvel not, my brethren, if the world hate you.

ciple, and because the purity of your lives are a standing reproach upon their impieties, and you ought the less to be surprised at it. A. D. 67

14 We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death.

15 Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternal life abiding in him.

14. & 15. Bear it therefore patiently, since the charitable disposition that possesses you, is so sure a mark of your being true disciples of Christ, and entitled to the future happiness promised in his *gospel*. As, on the contrary, the spiteful and malicious temper of those *zealots* demonstrates them to be in an unregenerate state; nay, in the eye of *God*, (who judges by the inward principle of the *heart*, and not by the outward *actions* only) to be no less than *murderers*, and consequently void of all true hopes of eternal salvation.

16 Hereby perceive we the love of God,* because he laid down his life for us: and we ought to lay down our lives for the brethren.

16. When you consider that amazing instance of divine love, in the death of * Christ, for the redemption of mankind, you cannot think it too much, that, in imitation of so wondrous an example, Christians should be obliged, not only to bear and forbear, but to be ready to offer their own *lives*, whenever the religion of Christ, the good of his church, and the welfare of their christian *brethren*, calls them to it.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his

17. How infinitely short of *this* love then, nay, how contrary to *this* divine pattern are those men, who, while they have power and ability

* Ver. 16. *Hereby perceive we the love* [*of God:*] *Note*, The words [*of God*] are not in the Greek: The text is, ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην—*Hereby we have experienced love*, i. e. *the greatest love, because he*, i. e. *Christ, laid down his life for us.*

A. D. 67. his bowels of compaſſion from him, how dwelleth the love of God in him?

ability to do good, remain unmoved at the wants of their fellow Chriſtians?

18. My little children, let us not love in word, neither in tongue, but in deed, and in truth.

18, Remember, dear brethren, the charity of a chriſtian diſciple is not to expreſs itſelf in fair pretences, and kind ſpeeches, but in *actions* of bounty and liberality.

19 And hereby we know that we are of the truth, and ſhall aſſure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence towards God.

19, 20, & 21. This will ſhew us to be chriſtians indeed; and while the impartial teſtimony, and inward ſenſe of our own conſciences, aſſure us of the ſincere performance of our duty; we may ſafely conclude, that *God*, the ſearcher of hearts, and ſtandard of all truth, will approve of, and reward us. And, on the contrary, whoever, by the clear conviction of his own mind, knows and feels himſelf to be a hypocritical tranſgreſſor of his *moral* duty, muſt be aſſured, that *God*, who knows him better than he does himſelf, cannot fail to be his more ſevere judge and revenger.

22 And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.

22. This ſincerity will warrant our perfect dependance upon God, and the ſenſe of having done our duty, to the beſt of our power, fully ſecures us, that all our chriſtians *prayers* ſhall be anſwered in the moſt ſeaſonable time, and in the beſt manner.

23 And this is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another, as he gave us commandment.

23, & 24. For, in ſhort, true faith in the doctrine of Chriſt, and true charity to *mankind*, eſpecially to our *chriſtian* brethren, is the ſum total of our duty. And *you*, that have already duly performed it, have a ſufficient pledge

24 And

and

24 And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

and *earneſt* of your acceptance with God, as true diſciples of Chriſt, by the gifts and graces of his *holy ſpirit* conferred upon you. A. D. 67.

CHAP. IV.

A Caution againſt falſe Prophets *and Pretenders to* Inſpiration. *The Rule whereby to judge of them. The Exhortation to Love and Charity renewed, as the proper Badge and Token of a true* Chriſtian.

1 BELOVED, believe not every ſpirit, but try the ſpirits whether they are of God: becauſe many falſe prophets are gone out into the world.

1. THE time being now come, wherein the *Jews* expect the appearance of their *Meſſiah*, according to the ſcripture *prophecies*; there are ſo many *impoſtors*, that ſet themſelves up for *Chriſts*, and ſo many pretenders to inſpiration and miracles, among the *heretical teachers* of theſe times, all ſtriving to gain belief, by diabolical deluſions and forgeries; that it highly concerns you to look well, and examine them thoroughly to prevent your being impoſed upon.

2 Hereby know ye the ſpirit of God: Every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God.

3 And every ſpirit that confeſſeth * not that

2, & 3. Now, you have a ſafe *rule*, whereby to judge of all pretences to *prophecy*, *miracles*, *or inſpiration* of any kind. Your *chriſtian* religion, both as to the life, doctrine and death, &c. of *Chriſt*, being, in ſo ample and unexceptionable a manner, confirmed by *God*;

* Ver. 3. Confeſſeth not that Jeſus Chriſt is come in the fleſh. He points at Cerinthus. See the Pref. § 3.

A. D. 67. that Jesus Christ * is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof you have heard that it should come, and even now already is it in the world.

God; you ought to conclude, that, whatever *Jewish* or *heretical* pretender sets up against the great truth *of the incarnation of Jesus Christ*,* denying him to be the true *Messiah*, or saying, that our *Jesus* is not the real and very *Christ*, the *Word*, and *Son of God*; let him pretend to what *gifts* and *miracles* he will, to confirm it by, is an *impostor*, acting by *diabolical* delusions and conjurations; and one of those very *antichrists* and false *prophets*, the forerunners of the *great antichrist* foretold by Christ and the apostles. On the contrary, whatever Christian works any *miracles* in confirmation of the true articles of our *faith*, so uncontestably established *before-hand*, must be thought to perform them by the *spirit of God*; it being impossible to conceive, the *devil* would lend *his* power toward supporting a religion so opposite and destructive to his *own* kingdom; or, that *Christ* should give the power of *his spirit* to such as embrace not his true *faith*.‖

‖ See and compare 1 Cor. xii. 3.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

4. Thus, the powers of the *holy Ghost* displayed by Christ, conferred on us his apostles, and residing *yet* upon many members of your several churches, give testimony to *your* religion, far superior to what these worldly-minded *impostors* can pretend to, in favour of their false doctrines.

5 They are of the world; therefore speak they of the world, and the world heareth them.

5. & 6. You cannot but perceive too, an essential mark of distinction between *these*, and a truly *christian* prophet: The *one* have no other views but of *temporal* power, great-

6 We

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* *That Jesus Christ is come in the flesh*: Or thus, Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, *That Jesus is the Christ come in the flesh*. Dr. Mill says many copies read it ὁ λύει τὸν Ἰησοῦν, *which dissolveth Jesus*. Of which see the Notes on § 3. of the Pref. to this Epistle.

6 We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the ſpirit of truth, and the ſpirit of error.

greatneſs and dominion; no other notions of *Chriſt* but that of a temporal *monarch*, to raiſe and aggrandize the *Jewiſh* nation by the ſpoil and deſtruction of the reſt of *mankind*. Whereas a true *chriſtian* is actuated by the hope of *ſpiritual* good, and the love of true *virtue*; and muſt be approved of, by all that have a juſt reliſh of God, and true goodneſs; as on the contrary, it is no wonder to ſee the falſe *teachers* of thoſe times followed and thronged by the majority that are of the ſame temper with themſelves *. A. D. 67.

* See and compare John vi. 45. & vii. 47.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for God is love.

7 & 8. As therefore, *we* juſtly pretend to be the true children of God, let it be our ſpecial care to give a proof of it, by the imitation of his peculiar attribute of *love* and *mercy*, ſo abundantly diſplayed to all mankind, and to us *Chriſtians* in particular; without which, we fail of the chiefeſt inſtance of reſembling *him*, and moſt plainly ſhew we are none of his.

9 In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and ſent his Son *to be* the propitiation for our ſins.

9. & 10. That *act* of divine love in procuring the pardon and ſalvation of a ſinful world, by ſending the very *Son* of God to become *man* for our ſakes, has this conſideration, to magnify it beyond all compariſon, that it began on *God's* part, was voluntary and free, without the leaſt merit or obligation on *our* part to incline him to it.

11 Beloved, if God ſo loved us, we ought alſo to love one another.

11. And ſurely ſuch an unparallel'd inſtance of *heavenly* compaſſion to *ſinful creatures*, ought to make *us* expreſs the tendereſt regard to the welfare of all thoſe whom *God* was pleaſed to ſet ſo high a value on; and to demonſtrate the ſenſe we have of

A. D. 67. of it, by ſhewing mercy, even to ſuch as leaſt deſerve it at our hands.

12 No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.

12, & 13. 'Tis not enough to ſay, you love God, in return for his love to you, unleſs you give evidence of it by your charity to your fellow chriſtians. God himſelf is not the object of your ſenſes, and can affect your thoughts no way, but by laborious and raiſed meditations; whereas your fellow chriſtians, *their* wants and miſeries ſtrike your very ſenſes, and move you, by the ſtrongeſt and moſt immediate impreſſions. So that, if you do not perform the eaſier, 'tis not to be imagined you ſhould diſcharge the more difficult part of this duty: The *one*, therefore, is the proper teſt of the *other*. We ſhew whoſe children we truly are, by the likeneſs of our diſpoſitions; and God, accordingly, confirms us for his own, by the gifts and graces of his holy Spirit beſtowed upon us.

14 And we have ſeen, and do teſtify, that the Father ſent the Son *to be* the Saviour of the world.

15 Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God.

14, & 15. And by the extraordinary and miraculous powers of this holy Spirit are we qualified to demonſtrate, and have beyond all exception evidenced the truth of thoſe facts, whereof we apoſtles were eye-witneſſes, *viz.* That Jeſus is the true Meſſiah, the very Son of God, the Word, the Chriſt, who was with the father, and actually ſent into the world, for the redemption of mankind by his death and ſufferings. An article moſt eſſentially neceſſary to be embraced by every Chriſtian; and whoever denies it, deſerves not that character, nor is entitled to any privileges of God's true church.‖

‖ See Chap. i. 1, 2, 3, & here ver. 4. 3.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in

16, & 17. By firmly adhering to this *fundamental* truth of his religion, and by the practice of that love and *charity*, ſo eſpecially enjoined in it, and which is the princi-

pal

in love, dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

pal instance of our conformity to his excellencies, and of our return of gratitude to him; in short, by loving our *brethren*, as God loved *us*, and being ready to suffer for *their* sakes, as *Christ* suffered for *us all*; we prove ourselves his true *disciples*, in full and perfect communion with him, and may *assuredly* expect the glorious reward he has promised at the great day of final *judgment*. A D. 67.

18 There is * no fear in love; but perfect love casteth out fear: because fear hath torment: he that feareth, is not made perfect in love.

18. Nay, we not only then safely *may*, but *ought*, to depend upon this * reward, with the utmost assurance, joy, and satisfaction; for, to be diffident, fearful, and distracted about the certainty of our future happiness, is a sign, either that a man has not a due and grateful apprehension of the mercy, truth, and love of God, through *Christ*, to us; or, that he is not truly conscious of his having sincerely performed the duties of his profession.

19 We love him, because he first loved us.

19. Infinite reason have we to love, trust, and depend upon *him*, that has given us such an instance of love to us and all mankind.

20 If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

22 And

20. & 21. Only remember again, that we must testify our regards to *God* by charity and compassion to our *brethren*. Not only the express command of *Christ*, but the very reason of the *thing* requires it. For, as I said (ver. 12.) if we love not them, whose persons and wants strike and affect our *senses*, we can hardly

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* *No fear in love.* *Fear* here seems, in the most natural construction, to stand opposed to *boldness* in the foregoing verse.

A. D. 67. 21 And this commandment have we from him, that he who loveth God, love his brother also.

hardly be supposed to be carried with much affection to *him*, with whom we cannot converse but at a distance, who is neither the object of our *senses*, nor within the compass of our *charity*.

CHAP. V.

The argument of Chap. iv. 1, 2, 3, &c. *resumed*; viz. *The certainty of* Jesus *being the* Messiah *and Saviour of mankind*; *and that the truth and sincerity of man's profession is to be judged of by their belief of it, and the good effect it has upon their tempers and practices. The divine evidences of this great article. The witnesses in heaven, and on earth. The unexceptionableness of this argument, especially to the* Jews. *The belief of it the indispensable condition of future happiness, and of the acceptance of our christian prayers. The sin unto* death, *what? Directions what to do in that case. True Christian principles sufficient to keep any man from such sin. Christianity the true religion, and utterly inconsistent with all acts of* heathen idolatry.

* Chap. iv. 1, &c.

1 WHosoever believeth that Jesus is the Christ, is born of God, and every one that loveth him that begat, loveth him also that is begotten of him.

1. I Observed to you * before, that the truth of Christ's *Messiahship* was the rule whereby you are to judge of mens pretences in religious matters. Keep then to that *rule*, and be assured, that to deny *Jesus* to be the real *Christ*, the *Son* of God, and *Saviour* of mankind, is in effect to deny God the *Father*, that sent him into the world for that purpose. And, on the contrary, sincerely to embrace the *one*, is to embrace the *other*.

2. & 3. And

2 By this we know that we love the children of God, when we love God and keep his commandments.*

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

2. & 3. And withal, you must never forget, that charity to our *brethren* is one principal * test of our being true disciples of *Christ;* as 'tis a chief instance of our practical obedience to his commands, *without* which, all external profession of religion is insignificant, and mere pretence; but *with* it, christianity will prove the most pleasant and profitable profession. A. D. 67.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

4. & 5. The christian will, then, find his faith in Jesus as the true *Messiah*, the *Son of God*, to answer its true and intended effects, *viz.* to set him above the vanities and unlawful pleasures of this world, make him despise its grandeur, conquer all its temptations, by filling him with assurance of a better state: a perfection too high for any but true christians to arrive to.

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

6. Nor are the effects and influences of this * great truth more excellent and noble, than is the ground and foundation of it strong and certain. The testimonies † given him at his *baptism*, when God, by a voice from heaven, declared him *to be his beloved Son, the saviour of mankind*: The miracles at his crucifixion, ‡ when at the shedding of his innocent blood, we saw both water and blood come out of his side; the *sun* was darkened, the *earth* trembled, and the

* Ver. 1.

† The water.

‡ The blood.

* Ver. 2. *By this we know that we love the children of God, when we love God.*—Note: The context and the apostle's argument plainly show, that these words are transposed; The reading should be, *By this we know that we love God—when we love the children of God.* And I have paraphrased them accordingly.

A. D. 67. the veil of the *temple* was rent. The ſigns ‖ and wonders done by *him* and by *others* in his *name*, are all, I ſay, teſtimonies of the authority of his *perſon* and *miſſion*, moſt unexceptionable, as being evidences of that *holy Spirit* that cannot deceive us.

‖ The Spirit.

7 For there are three that bear record in heaven, the Father, the Word, and the holy Ghoſt: and theſe three are one.

8 And there are three that bear witneſs in earth, the ſpirit, and the water, and the blood: and theſe three agree in one.

7, & 8. In all controverſies about human affairs, the poſitive teſtimony of two or three credible witneſſes is thought ſufficient to determine the truth in any court: and the *Jews* allowed it by their own *law* to be ſo. So that the evidence of *Jeſus being the true Meſſiah* and the very Chriſt, the *Word* and *Son of God*, who died upon the croſs, is, according to their *own* notions, eſtabliſhed beyond all contradiction. For, as in heaven there are three divine perſons, the *Father*, the *Son*, and the *holy Spirit*; ſo do the three forementioned **testimonies* given of Chriſt, while he was upon earth, concur in the full demonſtration of this great truth: Theſe powers and miracles of the *holy Ghost* inconteſtably ſhowing the *Father* to have *ſent* him, and the *Son* to have actually *come* into the world, for the ſalvation of mankind.

9 If we receive the witneſs of men, the witneſs of God is greater: * for this is the witneſs of God, which he hath teſtified of his Son.

9. Now, if two or three credible (though yet fallible) *men* are to be depended upon, when concurring and clear in their evidence; how much more ought we to rely upon the teſtimony * of the infallible God?

10 He that believeth on the Son of God, hath the witneſs in

10. All ſincere believers cannot but reflect upon the ſufficiency of this teſtimony, with the utmoſt comfort

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* *For this is the witneſs of God*—ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ. For *ſuch*, or of *this kind*, is the witneſs of God, viz. a threefold teſtimony, ver. 6.

in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

comfort* and satisfaction. Finding themselves continually confirmed in it, by the gifts and graces of that very Spirit, that in so ample a manner, at first gave it. Whereas such Jews or heretics as deny it, do no less than give God the lye. A. D. 67.

* μαρτυρίαν ἐν ἑαυτῷ.

11 And this is the record, that God hath given to us eternal life: and this life is his Son.

12 He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life.

11, & 12. So then, the sum of our Christianity is this: That God has promised to, and provided eternal happiness for good men; and that the indispensable condition of enjoying it, is a sincere belief in Christ incarnate, and in his religion, by all to whom it and its evidences are fairly proposed.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

13, 14, & 15. And accordingly, my design in this Epistle was, to satisfy all such true believers of the safety of their future condition; and to encourage them to a firm perseverance in this principle, upon a full assurance that God will deny them nothing that is truly needful for them; but will, in due time and manner, answer all their christian prayers.

16 If any man see his brother sin, a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

16. Before I conclude, I must advise you in one particular more, relating to such offenders amongst you as are struck with any extraordinary sickness‡ as a divine punishment for any notorious sins. Now, where the offence is not of the most wilful and obstinate kind, where, by the circumstance,

‡ See and compare Gal. vi. 1. 1 Cor. xi. 23. Jam. v. 14, 15.

A. D. 67. you gather that the puniſhment inflicted was not ſent for his deſtruction, but only to awaken the perſon to a ſenſe of his miſcarriage, and you find him inclined to repentance; in ſuch a caſe, let the chriſtian miniſters attend upon him, interceding with God for him by earneſt prayer, which, upon his repentance, ſhall avail for the pardon of his ſin * and for reſtoring him to health again. But if you know the perſon ſo afflicted, to be ſtruck from heaven, for a malicious, habitual, and incurable degree of ſcandalous vice and immorality, or for wilful apoſtacy from the chriſtian religion; in that caſe, you have no obligation to throw away your prayers upon him,‖ but may juſtly leave ſuch a man to the juſtice of God, as one that has defeated all methods of repentance and ſalvation.†

‖ See Heb. vi. 4, 5, 6. and x. 26, 27.

17 All unrighteouſneſs is ſin: and there is a ſin not unto death.

17. 'Tis true, every wilful offence againſt either God or our neighbour, is a breach of the divine law, and, in ſtrict juſtice, deſerves death. But as you know there were degrees of offences under the Moſaical law,‡ ſome whereof were, while others were not, puniſhed with immediate death, but admitted of an atonement by ſacrifice; ſo in theſe caſes,

‡ Numbers xxxv. 30, 31. Deut. xvii. 2, 3, 4, 5, & xiii. 5—9. 10. 11.

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* He (i. e. God) ſhall give him life: Or, life ſhall be given him, i. e. the ſinner. The ſame Hebraiſm with that of Matth. i. 23. They ſhall call his name Jeſus, i. e. his name ſhall be called Jeſus.

† Ver. 16. I do not ſay that he ſhall pray for it; i. e. That you are either not at all to pray for ſuch a perſon, or if you do, it cannot be with that degree of faith, and aſſurance of ſucceſs as in other caſes. See and compare James v. 14, 15, 16, 17, 18. Moreover, 'tis poſſible, theſe firſt Chriſtians might not have any certain and abſolute ſigns whereby to diſtinguiſh the ſin unto death from other ſins that were pardonable; or the diſtempers that were curable, from ſuch as were incurable, by their prayers. And then the deſign of St John in theſe words, I do not ſay that he ſhall pray for it, is to ſatisfy them, that, though every inſtance of their prayers were not equally effectual toward the recovery of ſinners, yet the promiſe in verſe 14, 15, was ſtill good; none being exempted from it that had not ſo ſinned as to be doomed by divine juſtice to preſent death for it. Of which they might be ſatisfied by the effect of their prayers.

caſes, under the goſpel-diſpenſation, as long as there are remains of true principles and diſpoſitions, and any hopes of true repentance, there is hope of recovery, and a promiſe of pardon. A. D. 66.

18 We know that whoſoever is born of God ſinneth not; but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not.

18 In the mean time, no ſincere and true chriſtian is, without his own great default, in much danger of falling into ſuch a deſperate degree of ſin, or of wilful apoſtacy from the ſervice of Chriſt to that of Satan.

19 And we know that we are of God, and the whole world lieth in wickedneſs.

20 And we know that the Son of God, is come and hath given us an underſtanding that we may know him that is true: and we are in him that is true, even in his Son Jeſus Chriſt. This is the true God, and eternal life.

19. & 20. For to conclude: While the reſt of the obſtinate and unrepenting world continue enſlaved to ignorance, idolatry, ſin, and Satan, we chriſtians are fully and happily aſſured, that we are members of the church of the true God, by ſincerely believing in Jeſus Chriſt his Son, who came into the world to teach us the way of true religion, and, being made man, ſuffered and died, in order to our eternal life and happineſs.

21 Little children, keep yourſelves from idols, Amen.

21. Which, ſince he has ſo fully done, it would be utterly inexcuſable in any chriſtian, by any temptation or example whatever, to be drawn into any act of heatheniſh and idolatrous * worſhip, by forſaking ſo pure and holy a profeſſion. And may God preſerve you ever from it! Amen.

* See the Pref. § 4.

A

PARAPHRASE

ON THE

SECOND EPISTLE GENERAL

OF

ST. JOHN.

PREFACE AND CONTENTS.

To whom. § 1. BY the elect lady, to whom this epiſtle is directed, we may underſtand, either ſome particular perſon of honourable deſcent, a friend, and (perhaps) diſciple of St. John; or elſe ſome chriſtian church; the word elect being ſo frequently uſed of the Jewiſh church in the Old, of Chriſtian churches in the New Teſtament; and that of children, to ſignify the members of thoſe collective bodies. The ſalutation at the cloſe, from the children of the elect ſiſter, ver. 13. ſeem, indeed, to bid moſt fairly for this latter acceptation, as ſignifying a ſiſter-church; as do alſo his ſpeaking in the plural number, ver. 22. And, whereas the church of Jeruſalem was the great original from whence all they of the circumciſion at firſt received the chriſtian doctrine, ſhe, of all others, lays the beſt claim to this title of (κυρία) the miſtreſs or mother-church; though other learned men think it probable to be meant of ſome Aſian church, and moſt likely that of Philadelphia. I will only add, that St. John, in ſtiling this Chriſtian church a lady, follows the language of the Old Scriptures. Thus Babylon called herſelf the

lady

lady of kingdoms, Iſa. xlvii. 5, 7. And the antichriſtian Babylon is repreſented as ſaying in her heart, I ſit as a queen, Revel. xviii. 7. What theſe arrogantly and falſly applied to themſelves, the apoſtle here truly applies to the chriſtian believers.

§ 2. The ſtrain of this epiſtle, both in its argument, and the very expreſſions, is ſo clearly the ſame, in the main, with that of the foregoing, that I refer the reader to the Preface thereto prefixed, for the proper key to them. The Deſign.

§ 3. The ſhortneſs of this letter, though to ſo principal a church, is ſufficiently accounted for, from ver. 12 viz. that the apoſtle very ſoon expected to viſit that church, and give full inſtructions in the matters here ſo briefly handled. Why ſo ſhort.

1 THE* elder unto the elect lady, and her children, whom I love in the truth; and not I only, but alſo all they that have known the truth;

2 For the truth's ſake which dwelleth in us, and ſhall be with us forever:

3 Grace be with you, mercy *and* peace from God the Father, and from the Lord Jeſus Chriſt, the Son of the Father, ‡ in truth and love.

1, & 2. JOHN, the now aged * apoſtle of Chriſt, ſendeth this epiſtle to the church of ‖ Jeruſalem, to the clergy and people thereof, whom I, and all good chriſtians, cannot but moſt ſincerely eſteem and love, for their conſtancy and perſeverance in thoſe goſpel-doctrines that will prove of eternal and happy † advantage to us. Written A. D. 67. ‖ See the Pref. § 1. † See 1 Pet. i. 23. 25.

3. Wiſhing you all divine favours and bleſſings from God the Father, and from Jeſus Chriſt his only ſon, our ſaviour and governor; to preſerve you in true faith towards God, and true love towards your chriſtian brethren.‡

* The elder: πρεσβύτερος, preſbyter, here, and in 1 Pet. v. 1. may be a name of honour and dignity; or, as in Phil. 9. it ſignifies, aged; and ſo it fitly expreſſeth both the apoſtolical office, and his long continuance in it, he being now at leaſt ſeventy years of age.

‡ Ver. 3 In truth and love: Theſe words may be connected, either with thoſe immediately foregoing, the Son of the Father, in truth and love; i. e. The author of the true chriſtian religion, ſo full of love to mankind; or elſe with, grace, mercy, and peace be with you, as in the Paraphraſe: Which I chuſe as moſt agreeable to the verſe following.

A. D. 66. 4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the father.

4. 'Tis a mighty comfort to me to hear of such a number of your church, that firmly and uncorruptedly adhere to the christian religion, as delivered by Christ and his apostles, from God the Father.

5 And now, I beseech thee, lady, not as though I wrote a new * commandment unto thee, but that which we had from the beginning, that we love one another.

5. Let me now only remind you, that true charity must be joined to true faith, in order to make a true christian. And those of your church, where Christ himself immediately delivered his doctrines, * cannot but know it to be one of his special commands.

6 And this is love; that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it.

6. For there is no way of expressing our true love and regard to † God, but by the entertainment and belief of his revelation, as he has plainly delivered it to us, and by observance of its moral precepts, whereof this of love and charity is one of the most principal.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

7. & 8. I am thus particular in my cautions in this matter, to prevent you from being misled in your principles, and so deprived of your future and glorious state of happiness, by the deceitful endeavours of a set of men, viz. the Jewish zealots, that would persuade the world that Jesus is not the true ‡ Messiah; and those heretical Christians that uphold he did not live, and preach, and die in reality, but he was not himself the real word his father, the Son of God made man,

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

‡ See 1 John iv. 2, 3. the note there.

in appearance; that who was with God

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* See 1 John ii. 7, 8.

† Ἡ ἀγαπη, viz. τῦ θεῦ, as in 1 John v. 3.—iv. 21.

man, but a mere man, distinct in reality from that word or Son of the Father. These are the very false prophets and antichrists, foretold by our Saviour himself ‖. Beware therefore, and avoid them. A. D. 67. ‖ 1 John ii. 18, 19—26 iv. 1, 2, 3.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

9. Your christian religion, and the plain facts and doctrines of it, are so fully and unexceptionably demonstrated, that you must make them the rule whereby to judge of all pretenders in religious matters †. You know your own principles are true; and therefore all that contradict them must be false, as plainly giving God himself the lye. † See 1 John iv. 1—12.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds.

10 & 11. If you find any of these teachers, therefore, that are thus unsound in their doctrines, and loose in their morals; have nothing to do with them, and give them no entertainment, for fear the countenance you afford them should bring you into a share of their guilt and punishment.

12 Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full.

12. I give you now only these brief cautions, in hopes very soon to visit your church, and furnish you with more full directions, to your complete comfort and satisfaction in your true christian principles, against the designs of these deceivers.

13 The children of * thy elect sister greet thee. Amen.

13. The christian church I am now * with, give hearty love and good wishes to you. God preserve you. Amen.

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* Thy elect sister. What church it was, from whence St. John wrote this, is no way certainly to be known: Dr. Lightfoot thinks it to be Ephesus, which, as it was the metropolis of Asia, might indeed properly be called sister to the great church of Jerusalem.

A PARA-

A

PARAPHRASE

ON THE

THIRD EPISTLE

OF

ST. JOHN.

PREFACE AND CONTENTS.

Gaius, who. § 1. GAIUS is here generally taken for the same christian of Corinth, whom St Paul calls his host, Rom. xvi. 23. A person very much noted for the hospitable and liberal entertainment he gave to St Paul and Barnabas, who took no maintenance of the Gentile chuches they preached to, particularly that of Corinth (see 1 Cor. ix.) as neither did Timothy, Titus, or others sent by St Paul thither. To this St John refers here, ver. 5, 6, 7, 8. It should seem from ver. 9. 10. that the apostle intended a longer epistle, and to have directed it to the whole church of Corinth; but fearing the effects of his letter might be defeated by Diotrephes, and his prevailing party; he laid aside that design, upon a prospect of doing more good by visiting the Corinthians in person, ver. 13, 14.

§ 2. Mean

§ 2. Meanwhile, he ſends this brief exhortation to Gaius, commending him for his hoſpitality to the teachers ſent to his church, exhorting him to continue it; and aſſuring him, that his adverſary Diotrephes (who ſeems to have been one of the Jewiſh zealots, or heretical teachers, ſpoken of in his firſt epiſtle) ſhould ſoon feel the weight of his apoſtolical power. The ſubject.

§ 3. If theſe ſecond and third epiſtles be ſtiled general, it cannot be upon the ſame account with that of the firſt, and thoſe of St James and St Peter, [thoſe being directed to ſeveral churches; while the one of theſe were written either to a ſingle family, or church, the other to a ſingle perſon;] but from that general and Catholick reception they found through the chriſtian churches. If General,

1 THE elder unto the well-beloved Gaius, whom I love in the truth.

1. & 2. JOHN, the now aged * apoſtle, ſendeth this epiſtle to Gaius of Corinth, my dear chriſtian brother: Moſt heartily wiſhing him to flouriſh in health and temporal proſperity, as he does in true chriſtian piety. * A. D. 67. * See 2 Epiſt. ver. 1.

2 Beloved, I wiſh above all things that thou mayeſt proſper, and be in health, even as thy ſoul proſpereth.

5 For I rejoiced greatly when the brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth.

4 I have no greater joy than to hear that my children walk in truth.

3. & 4. Nothing on this ſide heaven, is matter of ſuch comfort to me, as to hear of the ſincerity and conſtancy of chriſtian people. I love them all, without diſtinction, as my ſpiritual children. And this made me ſo highly rejoice at the account I have received, how good and generous a chriſtian you are in particular.

5 Beloved, thou doeſt faithfully whatſoever thou doeſt to the brethren, and to ſtrangers;

6 Which have born witneſs of thy charity before the church: whom if thou bring forward

5. & 6. I now ſend you this ſhort letter, to expreſs the juſt ſenſe I have of your liberal hoſpitality toward all your fellow-chriſtians, eſpecially to ſuch as are ſent by the apoſtles, to teach and inſtruct your church; and to encourage your perſeverance in ſo good a principle, by

A. D. 67. forward on their journey, after a godly ſort, thou ſhalt do well:

by acquainting you how great a character you bear in the chriſtian church upon this account.

7 Becauſe that for his name's ſake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive ſuch, that we might be fellow-helpers to the truth.

7. & 8. For, indeed, our chriſtian bounty can never be better ſpent than upon ſuch men, whoſe zeal for the honour and religion of Chriſt is ſo true and generous, that to prevent prejudices, and take off the objections, of ſome of our adverſaries, they preach the goſpel to ſeveral Gentile churches, † without any contributions from them, and earn their living by their own labours. By aſſiſting ſuch preachers, you yourſelf become an inſtrument of promoting the goſpel, as indeed, it is every chriſtian's duty to be as far as he is able.

† Acts xv. 26. 1 Cor. ix. 18. See pref. § 1.

9 I wrote * unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

7. I was once * minded to have writ at large, ‡ to your whole church, to encourage all its members to pay due reſpect to their orthodox miniſters, and to avoid the falſe and wicked || doctrines of heretical teachers; but Diotrephes, who is one of them, and his party, I find, are ſo prevalent, that I conſidered, a letter was not likely to have much effect, and ſo reſolved upon another § method;

‡ Ver. 13.

|| Ver. 11.

Ver. 14.

10 Wherefore if I come, I will remember his deeds which he doeth, prating againſt us with malicious words; and not content therewith; neither doth he himſelf receive the brethren, and forbiddeth them

10. Viz. to come and viſit your church in perſon, and take due cognizance of that malicious and buſy man, that preſumes to reproach me, and the reſt of the apoſtles, for not impoſing circumciſion upon the Gentile chriſtians; that denies all entertainment to the miniſters ſent by us, to your church, and

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* I wrote; ἐγραψα, I had written, or would have written. So the vulg. and Syr. very rightly, according to the common latitude of tenſe in the eaſtern tongues. See 1 Cor. xv. 32.

them that would, and casteth *them* out of the church.

and even persecutes and excommunicates such christians as adhere to them. A. D. 67.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God; but he that doeth evil, hath not seen God.

11. Mean time, I earnestly entreat you all to avoid the wicked principles and practices of such men. Make it your rule, that moral obedience is the essential mark of a true christian; and the loudest pretences will never make a wicked man a true member of God's church.* * 1 John iii. 6—10.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we *also* bear record, and ye know that our record is true.

12. Demetrius has the general character of a sincere christian: Make him your example; for I can recommend him, by all the rules of our christianity, as worthy of that character: And you know, you may depend upon what I say.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. Our friends salute thee. Greet the friends by name.

13. & 14. I must wave further particulars, till I see you, which I hope will be soon. All happiness attend you the mean while. Our christian friends here send hearty love to you: Give mine and theirs, as particularly as you can, to all in your parts.

A PARA-

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PARAPHRASE

ON THE

EPISTLE GENERAL

OF

St. *JUDE*.

PREFACE.

To whom & on what occaſion.

§ 1. THE whole argument of this epiſtle has an exact agreement, and ſeveral of its expreſſions are ſo perfectly the ſame with the Second of St. Peter, that the moſt judicious writers make it a ſtrong concluſion, it muſt have been written about the ſame time, and levelled at the lewd principles of the ſame Jewiſh zealots, and heretical teachers. For the particulars whereof the reader is referred to the preface of 1 Peter, § 4, and to preface 1 John, § 3.

Why general.

§ 2. As his brother James directed his epiſtle to the churches of the Jewiſh diſperſion, ſo St. Jude's ſeems plainly to have been ſent to the chriſtians of the whole circumciſion, both foreign and domeſtic; and therefore it bears the title of a general epiſtle: Though I make no queſtion but it had a peculiar reſpect to ſuch amongſt whom he had exerciſed his miniſtry.

CON-

CONTENTS.

The Salutation and Deſign of the Epiſtle; viz. To arm them againſt the Errors and Vices of falſe and heretical teachers. *The Certainty of their ſevere Puniſhment, inferred from the inſtances of the rebellious* Iſraelites, *the fallen* angels, Sodom *and* Gomorrah. *Very black Deſcriptions of theſe* heretics. *The* traditional *hiſtory of* Michael, *and Prophecy of* Enoch *referred to. Chriſtians not to be ſurpriſed at theſe* heretics, *becauſe foretold by the* Prophets, *and by* Chriſt *himſelf. He exhorts them to Steadineſs in the true Faith. Prays for them, and concludes.*

1 JUDE, the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called.

2 Mercy unto you, and peace, and love be multiplied.

1, & 2. JUDE, (called in the Goſpels Thaddeus, and Lebbeus, to diſtinguiſh him from Judas Iſcariot) the brother of James, biſhop of Jeruſalem, an apoſtle of Jeſus Chriſt, ſendeth this epiſtle to the Jewiſh Chriſtians, to all that in theſe corrupted, perſecuting and apoſtatizing times, remain firm and ſteady to their profeſſion: Wiſhing you the utmoſt degree of divine favour and happineſs. Written A. D. 67.

3 Beloved, when I gave all diligence to write unto you of the common ſalvation; it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once * delivered unto the ſaints.

3. In writing to you, dear brethren, upon the great ſubject of our chriſtianity, the chief and moſt neceſſary argument I can chuſe to inſiſt upon is, that of courage and conſtancy to the plain and original doctrines of it.*

4. One

* Ver. 3. The faith once delivered: ἅπαξ παραδοθείσῃ; Delivered once for all; i. e. So as to need no further confirmation beſide the evidences given of it by Chriſt and his apoſtles; and ſo as to admit of no alterations or additions. See the Note on Heb. ix. 26.

A. D. 67. 4 For there are certain men crept in unawares, who were before * of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, † Heretics. See Pref. 1 John xiii. and our Lord Jesus Christ.

4. One would think, indeed, this were a needless topic to men really professing themselves disciples of Christ: But, that lewd and wicked set of men, whose vices and punishment were * foretold by the prophets and by Christ himself, some of them denying Christ to ‡ be the true Messiah at all, others † affirming he lived, and preached, and died in appearance only, and not in reality; and all of them, by promoting some vicious practice or other, have so insinuated themselves into, and corrupted the christian church, that we are forced to run back to the defence of its first and plainest principles.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not.

5. Wherefore, to prevent you from being drawn into that desperate principle of theirs, viz. That the external profession of religion, and the privilege of being members of the true church, is enough to save a man, whatever his practice be; and, at the same time, to satisfy you, how certain the punishment of such wretches will be; let me remind you of the former dealings of God in the like cases. The Israelites, you know, were the chosen people, and church of God: Yet how were they, that had the favour of a miraculous deliverance from Egyptian bondage, destroyed for their disobedience, and never saw the promised land!

6. And

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* Of old fore-ordained to this condemnation: προγεγραμμένοι εἰς τοῦτο τὸ κρίμα; men of whom it was before-written that they would deserve this condemnation, 2 Pet. ii. 3.

‡ Ibid. Denying the only Lord God; i. e. denying him, in effect, by denying Christ his son, or by corrupting the true religion, so as to defeat all the main designs of it. See 1 John ii. 22, 23.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

6. Nay, to go higher, the very angels themselves, that acted unworthy of the blissful station and * dignity God had placed them in, were thrust down from those bright regions of light and happiness, and are here kept in this dark and lower † world, as prisoners reserved in chains, against the great day of judgment upon them, and all wicked men. A. D. 67. * ἀρχὴν. † 2 Pet. ii. 4.

7 Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

7. What was the total and irreparable destruction of those lewd and beastly cities of Sodom and Gomorrah, but an emblem of that more dreadful and eternal punishment that will be the final portion of the debauched ‡ heretics of these times? ‡ See 2 Pet. ii. 6.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

8. Who, not only equal, but even exceed the Sodomites in their impieties; indulging themselves not only in the same excess of carnal gratifications, but in the most vain and extravagant fancies, and imaginations of the mind too. They are not only lawless, ungovernable, and arrogant against all temporal authority, but have notions that are disgraceful to, and reflecting upon the dignity of heavenly § and superior beings. § See 2 Pet. ii. the note there.

9 Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst ¶ not bring against him any railing accusation, but said, The Lord rebuke thee.

9, & 10. You cannot but stand amazed at their insolence, when you compare it with the traditional account you Jews have had about the strife between Michael and Samael || the devil, called the angel of death, concerning the body of Moses. Your traditions || See Lightfoot.

¶ Ver. 9. Durst not bring, &c. οὐκ ἐτόλμησε; He did not think it fit or meet: So that Greek word is often used to signify.

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10 But these speak evil * of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

* See 2 Pet. ii. 18, 12.

11. Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for a reward, and perished in the gainsaying of Core.

tell you, the archangel returned the devil none of his railing accusations, but only said, the Lord rebuke thee.† While these impudent creatures, like savage beasts, fly at and vilify every thing, of what rank and quality soever, without reason or distinction.

11. Wo unto them! for if Cain's murdering his brother was so dreadful a crime, what must it be in them to persecute such numbers of their innocent brethren! if Balaam was so wicked in seducing the Israelites to idolatry, what must be their guilt, who, against the more clear light of the gospel, seduce christian people into lewdness, darkness and destruction! And, if the earth was made to swallow up Corah and his company, for pretending to rival and affront Moses, what must be the end of them that resist the authority of Christ, and, by forgeries and delusions, set up against his inspired apostles!

12 These are sports in your ‡ feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

§ σπιλάδες. rocks. See 2 Pet. ii. 13—17.

12, & 13. 'Tis impossible to describe them by any comparisons that are black enough to reach them. When they are invited, to gratify their appetites, 'tis indifferent to them, whether it be to an idol-feast, or a feast ‡ of charity, among the true worshippers of God. They bring nothing but scandal and § danger to all they communicate with. The

13 Raging lewdness

† There is another interpretation of this verse, which makes it refer to Zach. iii. 2. For his view and choice whereof, I refer the more curious reader to Mr Le Clerk, Not. en Hammond. N. T.

‡ Feasts of charity. 'Tis not clear whether these were meant of sacramental feasts among christians, or Jewish feasts, usual in the evening of their Sabbaths, called κοινωνια, and ξενοδοχια. I have therefore so expressed it as to include both.

13 Raging waves of the sea, foaming out their own shame; * wandering stars, to whom is reserved the blackness of darkness for ever.

lewdness and slanders of their conversation are as blasting as a tempest, and a virtuous word or action is no more to be expected from them, than fruit is from a tree that is perfectly withered and stubbed up. They vent their shameful and malicious calumnies as plentifully as the sea throws out its foam in stormy weather; and while they set up for teachers and doctors, guides and *lights to other men, they are no better than those irregular meteors that deceive and mislead the mariner in a dark night: And accordingly, eternal darkness and the utmost degree of misery will be their final portion.

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14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches*, which ungodly sinners have spoken against him.

14, & 15. That traditional prophecy the Jews have of Enoch, concerning the destruction of the old world, may as fitly be applied to these men; for as their impiety and injustice, both in words and actions, do not only equal, but even surpass theirs, the divine judgments upon them will certainly be still more solemn, dreadful and exemplary.

16 These are murmurers, complainers, walking after their own lusts, und their mouth speaketh great swelling *words*, having mens persons in admiration because of advantage.

16. For nothing can exceed the pride, lust and vanity of this set of people, that yet have the face, many of them, to call themselves the people and church of God; while, to gratify their worldly and sensual principles, they will careses, flatter, and join in with the worst of men.

17 But

17, & 18. But

* Wandering stars: The Jewish doctors were stiled lights and stars.

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17 But, beloved, remember ye the words which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt:

18 *How* that they told you there ſhould be mockers in the laſt time who ſhould walk after their own ungodly luſts.

* 2 Pet. iii 2, 3.

17, & 18. But, dear brethren, you ought not to be ſurpriſed and diſheartened to find the chriſtian church peſtered with ſuch a vicious crew, when you conſider that Chriſt and his apoſtles plainly * foretold us it would be ſo.

19 Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit.

19. And you ſee it now come to paſs, in theſe leaders of faction and diviſions in the church, who are deſtitute of thoſe gifts and graces of the holy Spirit, that true chriſtians are endowed with.

20 But ye, beloved, building up yourſelves on your moſt holy faith, praying in the Holy Ghoſt,

21 Keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

20, & 21. Inſtead, therefore, of being diſcouraged, be careful to ſtrive againſt them, by conſtant improvement in all the duties of your profeſſion, by the exerciſe of devout chriſtian prayer, wherein you are aſſiſted by the inſpirations of the holy Ghoſt; and ſupport yourſelves under all preſent calamities, by the joyful and ſure proſpect you have of eternal life and happineſs through Jeſus Chriſt.

22 And of ſome have compaſſion, making a difference.

23 And others ſave with fear, pulling them out of the fire: † hating even the garment ſpotted by the fleſh.

22, & 23. Show your utmoſt averſion then, againſt the practiſers of ſuch wickedneſs, by condemning them, and renouncing all converſation with them. Only be careful to make a prudent difference in your behaviour, in proportion to the guilt of mens miſcarriages. Such as deceive others through perfect malice and deſign, are utterly to be avoided: But ſuch as are led away thro' ignorance and ſimplicity, are to be treated with pity, tenderneſs

† Hating even the garment: An illuſion to the ſtrictneſs of the Jewiſh law againſt touching unclean things.

nerneſs and good humour, in hopes to be recovered from so wretched and hazardous a condition. A thing you ought moſt earneſtly to endeavour for. A.D 67

24 Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy;

25 To the only wiſe God our Saviour, be glory and majeſty, dominion and power, now and ever. Amen.

24. & 25. Now to the infinitely wiſe and powerful God, the Creator and Saviour of mankind, who is both able and graciouſly ready ſo to aſſiſt your honeſt endeavours, as to keep you ſteddy to your profeſſion, under all difficulties and temptations, and, by innocence of life, to render you worthy the enjoyment of his glorious and bleſſed preſence: To him be aſcribed all glory and majeſty, dominion and power, both now and ever. Amen.

FINIS.

A

GENERAL AND COMPLETE

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TO ALL THE

PRINCIPAL MATTERS, WORDS, AND PHRASES

IN THE

NEW TESTAMENT

EXCEPTING THE *REVELATIONS.*

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——— veſſel. See veſſel.
——— in the Lord, i. e. a pious chriſtian, Rom xv. 13.
——— to ſalvation, 2 Theſſ. ii. 13, 14. See elected.
Chriſt, his divinity, John i. 1, &c. Heb. i. 1, 2, &c.
——— the true Meſſiah, Rom. i. 13. 1 John iv. 1, 2, 3, 15. v. 1, 11, 12. See faith.
——— his temptation, Matth iv. 1. Mark i. 12, &c. Luke iv. 1, &c.
——— his doctrine proves his commiſſion, Mark iii. 22, 27.
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——— his reſurrection. See reſurrection.
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——— of Chriſt, in Chriſt, to be Chriſt's, 1 Cor. i. 1, 12. 2 Cor. v. 17. x. 17. 1 John ii. 6.
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Chriſtians, firſt ſo called at Antioch, Acts xi. 26.
——— almoſt thou perſuadeſt me to be, Acts xxvi. 28.
Church. See body of Chriſt's church, i. e. a chriſtian family, Rom. xv. 5. Col. iv. 15.
——— tell it to the church, Matth. xviii. 17.
Circumciſion, not neceſſary to chriſtians, Acts xv. See Pref. to Rom. and Gal. and ſee ceremonial law.
——— the uncircumciſion, the circumciſion, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Conciſion, ib.
Citizen, citizenſhip, Eph. ii. 19. Phil. iii. 20.
Cleanneſs and uncleanneſs, the true notion of it ſtated, Matth. xv. 10, 11. Mark vii. 15, 248
Clothed, clothed upon, uncloathed, 2 Cor. v. 2, 3, 4.
Cloak, St. Paul's cloak, the ſenſe of it, 2 Tim. iv. 13.
Coals of fire upon his head, Rom. xii. 21.
Cock-crow, Matth. xxvi. 34.
Coming of Chriſt, Acts i. 11. James v. 7, 8, 9. 2 Pet. iii. 4. 2 Pet. i. 16. See day of the Lord.
Commandment, keeping the commandments. See obedience.
——— I ſpeak not by commandment, 2 Cor. viii. 8.
——— I have no commandment, 1 Cor. vii. 25.
——— law of carnal commandment, Heb. vii. 16.

Commandment, a new commandment, John xiii. 34, 1 John ii. 7, 8. 2 John v.
Condemned, ſelf-condemned, Tit. iii. 11.
Common, had all things common, Acts ii. 44, 45. iv. 32.
——— common; ſee unclean, Acts x. 14, 15, 27.
Conſcience, in all good conſcience, Acts xxiii. 1. xxiv. 16. Heb. xiii. 18.
——— void of offence, Acts xxiv. 16. 1. Tim. i. 5.
——— a weak conſcience, to wound, offend, or ſin againſt a weak conſcience, 1 Cor. viii. 7, 8, 9, 10 11, 12. See weak.
——— a ſeared conſcience, 1 Tim. iv. 2.
——— conſcience a rule to judge of ourſelves by, 1 John iii. 19, 20, 21.
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Conſecrated, the ſenſe of it, Heb. x. 20. vii. 28.
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——— between Paul and Barnabas, Acts xv. 38, 39.
Continency, Matth. xix. 12. See chaſtity.
Contrary, are contrary to all men, 1 Theſſ. ii. 15.
Convert, converſion of St. Paul, Acts ix. 22, 26.
——— the merits of converting others, James v. 19, 20.
Conſolation, ſon of conſolation, Acts iv. 36.
Cornelius, account of him, Acts x. 1, &c.
Corruption, to ſee corruption, Acts xiii. 34, 35, &c.
—— —— inherit corruption, 1 Cor. xv. 50.
Corinth, Paul there, Acts xviii. 1.
——— character of the Corinthians, Preface to Corinth.
——— inceſtuous Corinthian, 1 Cor. v.
Corner, head ſtone. See ſtone.
Covetouſneſs forbidden, its danger, Matth. xix. 23, 24. Luke xii. 15, 21. Eph. v. 5. Heb. xiii. 5. See riches.
Covenant, Heb. viii. 8. ix. 10. See teſtament.
Country, ſeek a country, Heb. xi. 14, 15, 16.
Creature, the creature, Rom. viii. 19, 20, 21, &c.
——— expectation of the creature, ibid.
——— a new creature, 2 Cor. v. 17. Gal. vi. 15.
Croſs of Chriſt, 1 Cor. i. 17, 18. Gal. vi. 14.
—— nailing it to his croſs, Col. ii. 14.
—— the offence of the croſs, Gal. v. 11.
—— crucify themſelves afreſh, Heb. vi. 6.
Curſe, curſe of the law, Gal iii. 10, 13.
—— made a curſe for us, ibid. See Anathema.
Cut off, to cut off, to be cut off, Gal. v. 12. Rom. xi. 22. See Caſt, caſt away,.

DAMNED,

D

DAMNED, is one that is to be condemned as guilty of a plain ſin, Rom. xiv. 23.
Damnation ſignifies temporal judgment, Rom. xiii. 2. 1 Cor. xi. 29.
——— eat damnation, the ſenſe of it, 1 Cor. xi. 29.
——— eternal, of Hell, Matth. xxiii. 33. John v. 29. 2 Theſſ. ii. 12. Mark iii. 29. See puniſhment.
Darkneſs, i. e. a ſtate of ſin, Epheſ. v. 8. 1 Theſſ. v. 4, 15. 1 John ii. 8, 9.
——— darkneſs, i. e. evil actions, 1 John i. 5, 6, 7. Puniſhment, Jude vi. 13.
Darts, fiery darts, Epheſ. vi. 16.
Day, the day, day of the Lord, ſignifies either the deſtruction of Jeruſalem, or the final day of judgment, and very often both, 1 Cor. iii. 12, 13. 2 Cor. i. 14. 2 Tim. i. 12. 18. iv. 8. 1 Theſſ. v. 2, 8. 2 Theſſ. ii. 2, 3. Heb. x. 25. 2 Pet. iii. 10.
—— the laſt days, 2 Tim. ii. 1. Heb. i. 2.
Deacons, ordained, Acts vi. 2. 3, 4, 5.
—— their qualifications, 1 Tim. iii. 8.
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Dead, death, reſurrection of the dead, the ſenſe of it, Acts xxiii. 6, 8. xxiv. 15. See reſurrection.
—— dead to ſin, Rom. v. 11.
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—— in Chriſt, 1 Theſſ. iv. 16.
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—— death worketh in us, 2 Cor. iv. 11.
—— Savour of death unto death, 2 Cor. ii. 16.
—— ſo great a death, 2 Cor. i. 10.
Debtor to Jew and Gentile, Rom. i. 14.
—— debtor to the whole law, Gal. v. 3.
—— debtor, i. e. offender, Matth. vi. 12. xxiii. 16, 18.
Dedicated, the ſenſe of it, Heb. ix. 18.
Deep, the deep, Rom. x. 7.
—— been in the deep, 2 Cor. xi. 25.
—— deep things of God, 1 Cor. ii. 10.
Degree a good degree, 1 Tim. iii. 13.
Deluſions, ſtrong deluſions, 2 Theſſ. ii. 11.
Deſcent, with deſcent, Heb. vii. 3.
Deſtruction, everlaſting, 2 Theſſ. i. 9.
——— deſtruction of the fleſh, 1 Cor. v. 5.
Denying God the Lord, 2 Pet. ii. 1. Jude 4. Matth. x. 33.
Determined, fore-determined, Acts iv. 28. See ordained.

Devil, not ſuffered to declare who Jeſus was, and why, Mark i. 25, 34. Luke iv. 41.
— his titles, Epheſ. ii. 2. John xii. 31.
— give place to the devil, Epheſ. iv. 27.
— ſnare of the devil, 1 Tim. iii. 6.
— doctrine of devils, 1 Tim. iv. 1.
— devils believe and tremble, James ii. 19.
— devil contends with Michael, Jude 9.
Devout men, the ſenſe of it, Acts ii. 5. viii. 2. x. 2, 7. xviii. 4, 17.
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Diſputer of this world, 1 Cor. i. 20.
— without diſputing, Phil. ii. 14.
— perverſe diſputings, 1 Tim. vi. 5.
Diſorderly, i. e. idle, 2 Theſſ. iii. 6, 7, 11.
Diviſions, forbidden, 1 Cor. i. 13. iii. 3. xi. 18.
Divide the word of truth, 2 Tim. ii. 15.
Divination, ſpirit of divination, Acts xvi. 16.
Divorce,
— in caſe of adultery, lawful, Matth. v. 31, 32. Chap. xix. 3, 4, &c. Mark x. 2, 3, &c.
— not lawful on light and humourſome reaſons, Luke xvi. 18. 1 Tim. iii. 12. Tit. i. 6. 1 Cor. vii. 10, 11.
Dogs, the ſenſe of it, Phil. iii. 2. Matth. vi. 7.
Doing well, in general, Rom. ii. 7. 1 Pet. iii. 17. iv. 19.
Doing, well-doing, i. e. charity, Gal. vi. 9, 10. Acts x. 38.
— well-doing ſignifies induſtry, 2 Theſſ. iii. 13. See good.
Door, Chriſt the door, John x. 1, 7.
—— a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12.
—— door of utterance, Col. iv. 3.
—— door of faith, Acts xiv. 27.
Dorcas, Acts ix. 36, &c.
Doubt, doubting, Rom. xiv. 23.
—— doubtful diſputations Rom. xiv. 1.
Draw, the ſenſe of it, John vi. 44.
—— draw nigh, Heb. vii. 19. James iv. 8.
—— draw back, Heb. x. 38, 39.
Dreamer, filthy, Jude viii.
Drunkenneſs forbidden, Eph. v. 18. Luke xxi. 34. Rom. xiii. 13. Gal. v. 21.
Duſt, ſhake off the duſt, what? Acts xiii. 51. Matth. x. 14. Luke ix. 5, 10, 11.
Dwell, to dwell in him, i. e. God. 1 John ii. 6. Note. ib.
—— I will dwell in them, 2 Cor. vi. 16.

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—— earth, earthy, 1 Cor. xv. 47, 48, 49.
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—— power to eat, 1 Cor. ix. 4.
—— let us eat and drink, 1 Cor xv. 32.
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Eye hath not ſeen, 1 Cor. ii. 9.
—— eye be ſingle, Matth. vi. 2. Luke xi. 34.
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—— eye-ſervice, Epheſ. vi. 6.
Elder, elders, elder men, 1 Tim. v. 1. 13.
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—— apoſtles, ſo called, Acts xi. 38. 2 John i. 3. John i. 1 Pet. v. 1.
—— other miniſters called elders, Acts xiv. 23. xv. 2, 6. xxi. 18.
—— elders, i. e. the patriarchs, Heb. xi. 2.
—— elder ſhall ſerve the younger, Rom. ix. 12.
Elect, i. e. chriſtians, Rom. xi. 5, 7. xvi. 13. 2 Tim. ii. 10. Tit. i. 1. See *Choſen*.
Election, i. e. being chriſtians, Rom. xi. 5. 1 Theſſ. i. 4.
—— election reſpects Abraham, Rom. xi. 28.
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End, the end, ends of the world, end of all things, Matth. xxiv. 3, 14. Mark xiii. 7. 1. Cor. xv. 24. x. 11. Heb. ix. 26. 1 Pet. iv. 7. Luke xxi. 9.
—— end of their converſation, Heb. xiii. 7.
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Enemies, love of enemies, Matth. iii. 44, 45, &c. Acts vii. 60. 1 Theſſ. v. 15. 1 Pet. iii. 9.
—— count him not as an enemy, 2 Theſſ. iii. 15.
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Enlightened, the ſenſe of it, Heb. vi. 4.
Enoch, his prophecy, Jude 14. 15.
—— his tranſlation, Heb. xi. 5.
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—— Paul's ſpeech to their clergy, Acts xx. 17, &c.
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Epiſtle, the Epiſtles were occaſional writings. Pref. to Rom.
—— token of every epiſtle, 2 Theſſ. iii. 17.
Eſtate, left their firſt eſtate, Jude 6.
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Evil, do evil, Rom. iii. 8. xii. 9. 2 Tim. ii. 9. 1 Pet. ii. 12.
—— to diſcern both good and evil, Heb. v. 14.
—— the evil One, 1 John iii. 12.
Eunuch, the eunuch, Acts viii. 27. Made eunuchs, Matth. xix. 12.
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Examine, examining, 1 Cor. xi. 28. 2 Cor. xiii. 5.
—— examining by ſcourging, Acts xxii. 24.
Example, good example to be ſet, Matth. v. 14, 16. 1 Tim. iv. 12. 1 Pet. v. 3.
Exerciſe, bodily exerciſe, 1 Tim. iv. 8.
Excellent, things that are excellent, Rom. ii. 18.
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—— chriſtianity a ſtate of expectation, 2 Cor. v. 7.
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F.

FABLES, Jewiſh fables, 1 Tim. i. 4. iv. 7. 2 Tim. iv. 4. Tit. i. 14.
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1. The chriſtian religion, in oppoſition to the Moſaical religion, Rom. iii. 27, 31. ix. 32. x. 8. Gal. iii. 2, 7, 9, 14, 23, 24. Eph. ii. 8.
2. Chriſtian freedom from Jewiſh ceremonies, Acts i. 17, 28.
3. Extraordinary faith as a qualification for working miracles, 1 Cor. xii. 9. xiii. 2, 13.
4. Reliance on divine Providence, Jam. i. 6.
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—— in Chriſt as the true Meſſiah, the main article of chriſtianity, John viii. 24. Acts viii. 37. xx. 21. 1 John v. 1. and elſewhere.
Faithful, the faithful, Eph. i. 1. Col. i. 2. Tit. i. 6. and elſewhere.
—— Moſes was faithful, Heb. iii. 2, 5.
—— a faithful ſaying, 1 Tim. i. 15. iv. 9. 2 Tim. ii. 11. Tit. iii. 8.

Faithful, from faith to faith, Rom. i. 17.
—— they that are of faith, Gal. iii. 7.
—— according to the proportion of faith, Rom. xii. 6.
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Fall, to fall, Rom. xi. 11, 12. 1 Cor. x. 12.
—— away, 2 Thess. ii. 3.
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1. The Jewish Seniors, Acts xxii. 1.
2. The patriarchs, Rom. ix. 5. another sense of it, 1 Cor. iv. 15.
—— be to him a father, Heb. i. 5.
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Fault, why doth he find fault? Rom. ix. 19.
Fear, in fear, 1 Cor. ii. 3. 1 Pet. iii. 15. See trembling.
—— no fear in love, 1 John iv. 18.
Feasts of charity —————— 2 Pet. ii. 13. Jude 12.
Feeble-minded, 1 Thess. v. 14.
Field, God's field, 1 Cor. iii. 9.
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Feet, apostle's feet, Acts iv. 37. v. 2.
—— of Gamaliel, Acts xxii. 3. Feet shod, Eph. vi. 15.
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Festus, Acts xxv. 1.
Fight, the good fight, 2 Tim. iv. 7.
Figure, in a figure, Heb. xi. 19.
Fire, saved as by fire, 1 Cor. iii. 15.
—— Christ come in flaming fire, 2 Thess. i. 18.
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—— eternal fire, Jude 7. See punishment.
—— the earth shall be destroyed by fire, 2 Pet. iii. 10.
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—— and spirit, John vi. 63. 2 Cor. vii. 1.
—— infirmity of the flesh, Rom. vi. 19. Gal. iv. 13.
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—— in the flesh, walk in the flesh, 2 Cor. x. 3. 1 Pet. iv. 2, 6. Rom. viii. 5, 12, 13.
—— temptations in the flesh, Gal. iv. 14.
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Fleſh, fleſh and blood, Eph. vi. 12. 1 Cor. xv. 50. Heb. ii. 14.
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Fore-know, fore-known, Rom. xi. 2.
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—— the heinous ſin of it, 1 Cor. chap. v. and vi. See Uncleanneſs.
Fool, become a fool, 1 Cor. iii. 18. iv. 10.
—— I ſpeak as a fool, 2 Cor. xi. 23.
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—— of ſins in general. See juſtification.
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—— from all men. 1 Cor. ix. 19.
—— as free, 1 Pet. ii. 16.
Freely, to preach the goſpel freely, 1 Cor. ix. 15, 19.
Freedom, Roman freedom valued and inſiſted on, Acts xvi. 37. xxii. 25, &c.
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—— in him ſhould all fulneſs dwell, Col. i. 18.
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G.

GAIUS, who? 3 John 1.
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Gallio, Acts xviii. 14.
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Garment, ſell his garment, Luke xxii. 36.
—— hating even the garment, Jude 23.
—— new cloth to an old garment, Matth. ix. 16.
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—— ſuffered without the gate, Heb. xiii. 12.
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—— endleſs genealogies, 1 Tim. i. 4. Tit. iii. 9.
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—— wiſe in their generation, Luke xvi. 8.
—— who ſhall declare his generation? Acts viii. 33.
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—— were deſigned the goſpel-privileges as well as the Jews, Rom. i. 17. and chapters ii. iii. iv. and v. 1 Cor. xii. 13. Gal. ii. 2, 8. iii. 14. Eph. iii. 1, 6, 8. Col. i. 27. 1 Tim. ii. 7. 2 Tim. i. 11. iv. 17.
Ghoſt, Holy Ghoſt promiſed, Acts i. 5. Matth. iii. 11. John xiv. 20. and elſewhere.
—— the deſcent of the Holy Ghoſt, Acts ii. 1, &c.
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—— ſeemed good to the Holy Ghoſt and to us, Acts xv. 28.
—— joy in the Holy Ghoſt, 1 Theſſ. i. 6. See Spirit.
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1. The grace and free mercy of the goſpel-ſalvation, Rom. v. 15, 16, 17, 18.
2. Spiritual and extraordinary gifts, 1 Cor. xii. 4, &c. attending the apoſtolical office, 1 Pet. iv. 10, 11. and elſewhere.
3. Gifts ſignify charity, 2 Cor. ix. 15. Phil. iv. 17. and elſewhere.
—— neglect not the gift, 1 Tim. iv. 14. 2 Tim. i. 6.
—— the heavenly gift, Heb. vi. 4.

Gift, gave gifts unto men, Eph. iv. 8.
—— offer gifts, Heb. v. 1. viii. 3, 4. ix. 9. xi. 4.
Girdle, Paul's girdle, Acts xxi. 11.
—— your loins girt, Eph. vi. 14. 1 Pet. i. 13.
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—— from glory to glory, 2 Cor. iii. 18.
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—— of Chriſt to be revealed, 1 Pet. iv. 13. v. 1. Rom. iii. 23. xv. 2.
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—— of God, John xi. 40. Acts vii. 55.
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—— do all to the glory of God, 1 Cor. x. 31.
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—— of the falſe teachers, ibid. See Boaſting.
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—— name of God, its uſe in the Hebrew tongue, 2 Cor. viii. 1. Note ibid.
—— without God in the world, Eph. ii. 12.
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—— houſhold of God, Eph. ii. 19.
—— life of God, Eph. iv. 18. Encreaſe of God, Col. ii. 19.
—— all that is called God, 2 Theſſ. ii. 4.
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—— that which is good, 1 Theſſ. v. 15.
—— that good thing, 1 Tim. 14.
—— both good and evil, Heb. v. 14.
—— *Man*, ſignifies a merciful man, Matth. i. 19. Acts xi. 24. Rom. x. 7.
—— doing good, i. e. charity, Luke vi. 33. Heb. xiii. 16. See doing.
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Goſpel, whoſe praiſe is in the goſpel, 2 Cor. viii. 8.
—— of the circumciſion, Gal. ii. 7.
—— ſignifies a particular article, Gal. ii. 14. See *Chriſtianity*.
Grace, χάρις in the new Teſtament, is derived from, and anſwers to חן in the Hebrew. Its primary ſenſe is, favour, mercy, bounty: From whence it is branched out into ſeveral acceptations, ſome more general, others more limited and particular, under the following heads;
1. Grace, i. e. favour, free bounty, Rom. iv. 4, 16. i. 7. xii. 6. 1 Cor. xv. 10. 2 Cor. vi. 1. Gal. i. 3, 15. Eph. i. 7. vi. 24. Phil. i. 2. 1 Theſſ. i. 1. v. 28. 2 Theſſ. iii. 16, 18. Heb. iv. 16. xiii. 25. Jam. iv. 6. See note there.

2. Grace, i. e. the goſpel-religion, John i. 17. Acts xiii. 43. xv. 11. xviii. 27. Rom. iv. 2. vi. 14, 15. xi. 5, 6. Gal. i. 6. ii. 21. v. 4. Eph. i. 6. ii. 5, 8. 2 Theſſ. i. 12. ii. 16. Heb. xii. 15, 28. xiii. 9. 1 Pet. v. 12. 2 Pet. iii. 18. Jude 4. 1 Cor. i. 4.
3. Grace, i. e. the happy ſucceſs of the goſpel, Acts xi. 23. 1 Cor. i. 4.
4. Grace taken adjectively, by a Hebraiſm, ſignifies as much as gracious, Acts xiv. 3. xx. 24, 32.
5. Grace, i. e. the apoſtolical office, and the endowments of the Spirit that qualified the apoſtles to diſcharge it, Rom. xii. 3. xv. 15. 1 Cor. iii. 10. Gal. ii. 9. Eph. iii. 2, 7, 8. iv. 7. 1 Pet. iv. 10. 11.
6. Grace, i. e. charity, a charitable collection, 2 Cor. viii. 1, 6, 19. ix. 14.
7. Grace ſeems to ſignify the honour of ſuffering for Chriſtianity, Phil. i. 7.
8. Grace, i. e. edification, profit, Eph. iv. 29.
9. Grace, i. e. our final reward, 1 Pet. ii. 10. 13.
—— ſpirit of grace, Heb. x. 29. Let us have grace, Heb. xii. 28.
—— throne of grace, Heb. iv. 16. Grace for grace, John i. 16.
—— ſinging with grace, Col. iii. 16.
—— your ſpeech be with grace, Col. iv. 6.
—— heart eſtabliſhed with grace, Heb. xiii. 9.
Grafted in, Rom. xi. 17, 19.
Greeks, Grecians, i. e. Gentiles proſelyted to the Jewiſh religion, Acts vi. 1. ix. 28. xi. 20. xiv. 1. xvii. 4. xix. 20. and elſewhere.
—— i. e. Gentiles, Acts xvi. 1. xvii. 12. xviii. 17. xix. 17. xx. 21. Rom. x. 12. Gal. iii. 28. Col. iii. 11. 1 Cor. i. 22, 23. and elſewhere.
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—— the Holy Spirit, Eph. iv. 30.
—— grieved, the ſenſe of it. 2 Cor. ii. 4, 5.
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—— we groan, Rom. viii. 22, 23. 1 Cor. v. 2. 4.

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HAGAR, Gal. iv. 21, &c.
Hair, long hair, 1 Cor. xi. 14, 15.
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Hard to be underſtood, the ſenſe of it, 2 Pet. iii. 16.
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—— right-hand of God, Acts ii. 25, 33, 34. v. 31. vii. 55, 56. Eph. i. 20. Col. iii. 1. Heb. i. 3, 13. viii. 1. x. 12. xii. 2. 1 Pet. iii. 22.
—— at hand, the Lord is at hand, Phil. iv. 5.

Hand, with my own hand, Rom. xvi. 26. 1 Cor. x. 20. 2 Theſſ. iii. 17.
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Hands, impoſition of hands, uſed in ordaining to any ſpecial office, work or meſſage, Acts vi. 6. xiii. 3. xix. 6. 1 Tim. i. 18. iv. 14. v. 22.
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—— covering, uncovering the head, 1 Cor. xi. 3, 5, 6, 7, 13, 14.
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—— tongue, what? Acts i. 19. xxvi. 14. xxi. 40.
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—— place, holy of holies, Heb. ix. 3, 8, 12. x. 19.
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—— of Israel, what? Acts xxviii. 20.
—— them that have no hope, 1 Thess. iv. 13.
Hospitality recommended, Heb. xiii. 12. 1 Pet. iv. 9. 3 John v. 6.
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—— bishop of Jerusalem, Acts xii. 17. James i. 1. and Preface to James.
Jannes and Jambres, 2 Tim. iii. 8.
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—— i. e. the church, Gal. iv. 24, 25.
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—— that Jesus is the true Messiah, the main article of Christianity. See Christ and Faith.
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——— Jeſus, his character of him, Matth. xi. 10, 11, &c.
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—— judges of evil thoughts, James ii. 4.
—— judgment begin at the house of God, 1 Pet. iv. 17.
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—— I give my judgment, 1 Cor. vii. 25.
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—— the larger sense of it, Acts. xxiv. 15. Heb. xii. 23.
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—— Abraham justified, Rom. iv. 2. James ii. 21.
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Worldly men, how to be imitated, Luke xvi. 1, &c.
Worm dieth not, Mark ix. 44, &c.
—— eaten of worms, Acts xii. 23.
Worſhip, ſeveral ſenſes of, as applied to God, or men, Luke xiv. 10. xviii. 26. compared with John iv. 20. Luke iv. 7. and innumerable other places.

Worſhip,

Worſhip, a worſhipper of God, Acts xviii. 7. xvi. 14.
—— will-worſhip, Col. ii. 23.
Wrath. See Anger.
Wreſting the ſcriptures, 2 Pet. iii. 16.
Writing, hand-writing of ordinances, Col. ii. 14.
—— hand-writing. See *Hand*.

Y.

YEA, yea and nay, 2 Cor. i. 17, 18, 19, 20. Matth. v. 32.
Yeſterday, to day, and for ever, Heb. xii. 8.
Yokefellow, Phil. iv. 3.
Young, younger men, young men, 1 John ii. 13, 14. 1 Pet. v. 4, 5. 1 Tim. v. 1.
—— let him be as the younger, Luke xxii. 26.
—— younger women, 1 Tim. v. 2. xi. 14.
—— elder ſhall ſerve the younger, Rom. ix. 12.

Z.

ZACCHEUS, Luke xix. 1, &c.
Zion, Mount Zion, Heb. xii. 22.
Zeal, Zealous, Gal. iv. 18. Rom. x. 2.

FINIS.